

**ISLAM
IN
THE MODERN WORLD**
[Thinkers, Trends & Movements]

**Dr. Rafique Anjum
Khalid Hussain Mir**

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AUTHORS: Dr. Rafique Anjum [D.Phil]
Mir Khalid Hussain
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AVAILABLE:

- Department of Islamic Studies BGSBU Rajouri-185234
- Haveli 44, Dream Land, College Road, Rajouri-185133

CONTACTS:

Phone: +919469000044/ +917006333074

Email: anjumdr@gmail.com/ dranjum@bgsbu.ac.in

TO

'THE DYNAMIC SPIRIT OF ISLAM'

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I am highly indebted to Prof. Naseem Ahmad Shah (KU), Prof. Iqbal Parwez the Dean Academic affairs BGSBU and Prof. Akhtarul Wasey Professor Emeritus JMI New Delhi and President, Maulana Azad University, Jodhpur Rajasthan; who have always been patting my shoulders for undertaking academic research and publications.

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Dr. Anjum Awan
BGSBU Rajouri

Foreword

For many years; the need was crucially felt, among the students and researchers of Islamic Studies, of having a single volume Book on Modern Trends and Movements in the Muslim world. The scattered literature on the subject often could not be procured by the stakeholders, primarily because of its non-availability in the hard form, thus leaving them at a disadvantage of not opting for the said course both at Masters as well as research levels. This, as a consequence, increased and augmented the crisis of non-availability of research material at both levels in the discipline of Islamic studies, though the subject of studying Islam in the context of modern trends and developments continues to remain of an exceptionally crucial importance. The study of modern trends in the Islamic world also assumed enhanced importance in the post 9/11 circumstances wherein the study of Islam in general and its contemporary scenario in particular obtained currency and wider readership across the globe. The engagement, in the recent past, of superpowers with the Muslim world and the subsequent emergence of the "Arab Spring" offered greater importance to aforementioned subject at the universities and other institutions of academic and strategic importance across the world.

The whole issue has been addressed by Dr. Rafique Anjum in his book, '*Islam in Modern World*'. Dr. Anjum has painstakingly dealt with the subject with utmost industry and curiosity. Having reviewed, in the first two sections of the Book, the genesis of the revival and reform in Islam, Dr. Anjum has discussed at length the concept of Modernity and the

response to it in the Muslim world. Tracing back the origins of revival and reform in Islam to 7th century the author has elaborated, in the subsequent six sections of the Book, the contribution of all pioneering revivalists and reformers, producing thus, highly substantiated and well documented literature about the subject besides providing a chronological narrative down to our own period. A significantly comprehensive and thorough discussion about the Thinkers and Trends as well as Institutions of Reform and Revival in India and other regions of South Asia is available in the Book in its concluding chapters 9 and 10.

Thus; decades old craving and need of the students and researchers in the field of Islamic studies is fulfilled by Dr. Rafiq Anjum who always ventures to write with a high degree of academic curiosity and intellectual integrity. Anjum's unending zeal and relentless quest of making Islamic studies his lifelong pursuit, though he, at the same time, continues to serve the community as medico, makes his endeavour in this field more authentic and meaningful. The earlier books produced by Dr. Anjum have already gained wide currency across and outside the country for which I congratulate him. I am sure the present volume/book shall go a long way in benefitting the stakeholders in the discipline of Islamic studies and also minimise the critical dearth in the literature about the Trends and Movements in contemporary Islam. I wish Dr. Anjum all the best of his life and career.

Prof. Naseem Ahmad Shah

Dean, School of Social Sciences (2014-17),
Former Director, SH Institute of Islamic Studies
University of Kashmir, Srinagar

INTRODUCTION

The religion of Islam, as contained in the Qur'an and the Hadith is the final revealed religion remaining intact, evading any addition or subtraction. However, it offers scope for interpretation and application; for it is the understanding and application, which tends to vary with time, hence needing reform. In changing circumstances and with different implications, *Islah* and *Tajdid* have always involved a call for a return to the basic fundamentals of Islam as presented in the Qur'an and *Sunnah* of the Prophet ﷺ.

Coming to terms with new challenges have always been a matter of serious concern in all ages for Muslim scholars; and over the centuries they have responded positively to their fullest capability in their respective ages.

Islam, from its earliest days possessed a strong tradition of revival (*Tajdid*) and reform (*Islah*), expressing itself in a variety of concepts and beliefs in lives and teachings of individual reformers and their movements. These reformers from traditional or philosophical approaches responded well to new situations. There has been, thus, a continuity of revival and reform throughout the History of Islam. Like *Tajdid* (Revival), *Islah* or Reform is also a permanent feature in the religious and cultural history of Islam.

The Arabic term *Ihya* (Revival) and *Tajdid* (Renewal) are often used in the context of modern Islamic movements. But they also have important pre-modern roots. The Pre-modern renewal was usually associated with a specifically designated

purifier who according to the Hadith would come at the head of each century to renew the faith and practice of Muslims.

In modern era the term refers to the attempts by Islamic modernists' to introduce more Islamic influences into the lives of Muslims who have been subjects to western currents of thought and practices.

In the recent past, particularly after the 18th century, when Muslims faced challenges from the west, threatening not only the Muslim polity but its entire civilization; a variety of Muslim responses emerged from Muslim self assessment and reflection, on the causes of the decline. The spectrum of Muslim response ranging from rejection, withdrawal, conservatism, through selective adaptation, modernization and cultural synthesis and complete assimilation were manifest in Islamic thought.

The manual in hand is an attempt to discuss in detail the concept of Modernity for the students, scholars and seekers of knowledge on the subject. The book is divided into eleven sections.

The Section One is introductory in nature, listing some important concepts and terms used in the discourse of Revival and Reform in the contemporary world. It also introduces the concept of modernity in Western and Islamic context as also the contours of 'Contemporary Muslim Discourse'.

In the Section Two, a sincere effort has been made to present an overview of the Concept of Revival and Reform in Islam, throughout the history of Islam.

The Section Three deals with 'Concept of Modernity' in Islamic Perspective and the response of Muslim scholars to modern challenges and changes that took place in the world especially

as a result of French Revolution, European invasion of Muslim lands in South-west Asia and Africa, and the onslaught of modern secular values and the advancement in fields of Science and technology. As it forms a subject of elaborate discussion, out of the scope of present work, the factors and responses have been dealt with briefly and presented as an overview of the responses.

Section Four of the book is dedicated to prominent early revivalists and reformers like Umar ibn Abdul Aziz, Abu Hamid Ghazali and Ibn Taymiyya, restricting to their brief biographies and reformist thought.

Section Five, similarly discusses the life and contributions of some prominent Pre-Modernist Muslim Scholars of 16th to 18th Centuries, who perceived the waves of change and felt a need of reform among Muslims through revival of the pure and pristine Islam of Prophetic period.

Section Six, dedicated to West Asia, discusses in detail the life, modernist thought and individual efforts of each Muslim scholar in meeting the challenges of Modern World. It also brings to the fore, continuity in modernistic thought of Muslim scholars.

Similarly; Section Seven, deals with the trends and movements originating in West Asia and Africa in response to the modern challenges.

Section Eight displays the background scenario of late 19th and early 20th century India, particularly in reference to Islamic thought and the identifiable precursors that led to such developments. The British policy on education for Indians, the failure of 1857 uprising, the division of Bengal, First World War

and the collapse of Ottoman caliphate; all had to play a part in shaping the contours of Islamic thought in India.

The Section Nine exclusively deals with the life and modernistic thought of Indian scholars and their responses to modern challenges; in light of their points of convergence and divergence and their contemporary relevance.

Section Ten; in fact, an extension of the previous one, elaborately discusses the role of some institutions and movements originating in India that played important roles in re-invigorating the faith and lives of beleaguered Indian Muslims particularly arising in Post-1857 scenario and continuing in Post-partition period.

Section Eleven, the last one, include a fair assessment and conclusion of the entire discussion in previous pages. It includes the summed up contributions of individual reformers and institutions with their points of convergence and divergence, in dealing with the modern challenges before Muslim Ummah.

I can't claim to have exhausted the subject; rather a humble attempt has been made to make a small contribution to the understanding of the subject of Modernity in Muslim Perspective.

اللهم ارنا الحق حقا وارزقنا اتباعه و ارنا الباطل باطلا وارزقنا اجتنابه

.....

SECTION ONE

BASIC CONCEPTS IN REVIVAL AND REFORM

BASIC CONCEPTS IN REVIVAL AND REFORM

Introduction:

Islamic System varies from a man-made system, because it is designed by Allah who knows the best what is useful for human beings. Therefore it is efficient and perfect system which suits in every time and place. Islamic system achieves the interests of the people and their welfare at once, but remains as a dream till it is established on earth or on some part of earth through which people can see what actually Islam is. The convergence has to be part of an intellectual revolution and must begin at core of political structure of Islam. This is where the role of Global Islamic Movement is vital. Similarly change must be in accordance with the Islamic principles. We must continue improving even if we achieve our objectives in order to maintain the perfect balance and do not change for worst. We must predict the difficulty of change but not the impossibility. Therefore we must have will and exert our efforts to bring about change and our efforts for change must be for the sake of Allah's pleasure.

ISLAMIC SYSTEM: - Modern history has made a clear separation since the time of the Romans. Many new laws and regulations regarding society have been instituted only to cause despair for the people under the banner of democracy and various new world orders (-isms). The laws which were found in the religious books were either discarded or were repelled and all this was done under the slogan of "*what is good for country is good for the people*".

Islam on the other hand is more than just a religion as it contains guidelines for all the needs of the society in all aspect of life. As Allah says in the Qur'an:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ
وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾

"You are the best of the nation raised up for mankind because you enjoin what is right and forbid the wrong and believe in Allah." (03:110)

In Islam there is no division between Religion and politics. It has a complete social system which deals with all the aspects of the society including laws and regulations for all levels of activity, business, trade, taxes, International relations, social welfare, punishment for various crimes etc. As we study the history of Islam we see that not only the Prophet ﷺ of Islam but rightly guided Caliphs also were successful in establishing and ruling over a large Islamic State. The Prophet ﷺ came with the Qur'an as the main source for the Islamic system. It is the Qur'an which directs Muslims; how to organize society by explaining family order, social relations, economic system, judicial policies, politics and law and order. As Allah says in the Qur'an:

"And the believing men and women they are allies of one another. They enjoin good and forbid evil and keep up prayers and pay Zakah and obey Allah and his messenger. Allah will show mercy to them..... Allah is Mighty, Wise." (09:71)

It clarifies that Islam provides various guidelines for life including social, political, judicial and ritual procedure so the people can live without problems conflicts and misery. It also overcomes oppression, poverty, ignorance, inferiority and

corruption. Among the main systems of Islam which concern organizing the life of humanity we find.

- Ritual System
- Political System
- Economic System
- Social System
- *Jihad*,
- Judiciary System
- Bilateral relations

The Islamic system differs from the man-made systems because Islamic system is promulgated by Allah, the all wise who knows best what is useful for man and nothing is hidden from him. Therefore it is efficient and perfect system which suits every time and place. The Islamic system achieves and safeguards the interests of the people and their welfare simultaneously. The man who believes that the Islamic system is proclaimed by Allah, the Almighty and that he will be held accountable and punished for disobeying it or rewarded for following it can never go astray. Thus we find a truthful believer never steals nor cheats others, nor drinks alcohol or wrongs others due to his strong belief in divine punishment or reward. Indeed the welfare of humanity and its happiness is found in following the divine system taught by Prophet of humanity ﷺ.

﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ...﴾

"O David! We did indeed make you vicegerent upon the earth, so judge between the people in truth and do not follow the lusts, as it will lead you astray from the way of Allah." (38:26)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ..... ﴿٥٩﴾

"O, you who believe! Obey the Allah and obey the Messenger and those charged with authority among you. And if you differ in anything among yourselves, refer to Allah and His Messenger." (04:59)

Change: - Generally change is a natural, unavoidable, irreversible and a necessary phenomenon. Change is everywhere and happens all the time. It occurs whether we like it or not. Change is endemic, therefore all societies must change and those who resist change often disappear and get replaced. Islam has never ignored social change and is always concerned with it from the day it was revealed to Prophet Muhammad ﷺ. It has changed people from non-believers to believers and has joined them together to become one *Ummah*, under one law that is Islamic *Shariah* and into the believers and followers of one God. Besides this; it has transformed their social, political and economic life as well as their morality and their ethics.

Islamic *Shariah* rules are of two types: The first category includes; basic principles that are not subjected to change nor are they affected by the changes in time and place such as 'Law of Inheritance'. The second one is subjected to change according to the changing times in the society. In such situations the method of *Ijtihad* is used. Many Muslim scholars and thinkers have tried to specify the causes behind the decline of Muslim *Ummah* and have divided these causes into two major groups:

External Causes: - Includes the Western colonialism which dominated Muslim societies for a very long period of time changed their laws, educational systems, controlled their resources and thwarted their revival.

Internal Causes: - The internal causes according to the different Muslim scholars are related to the historical decline of Muslim culture, malaise of their thought and method.

Therefore, change in modern societies must begin with the thought process of the people. It should be based on and guided by Islamic teachings. Thinkers like Syed Qutub for example have asserted that the cause of Muslim decline is that their societies have stooped too low on morality and complacent on commitment to the Islamic world view.

The theories offered by western sociologists are generally, materialistic in nature as these theories were formulated to oppose religion especially the Church which was against the change. Muslim theorists on other hand explain change not only materially but also spirituality and morally because the theories are based on Islamic teaching. Islam has a unique vision about social change which is not found in other ideologies and religions. Islamic principles are dynamic and in full agreement with the necessity, unavailability, irreversibility and universality of change. Therefore it advocates the necessity of change in societies particularly Muslims in accordance with *Shariah* requirements. However the basic point that affirms the uniqueness of Islamic mission and vision of social change can be traced back to its eternal and fundamental foundation that is *Tawhid*. God knows about

everything that happens in the world and the only one who actually knows what is useful or harmful for human beings and their societies. In Islamic societies the change must take place at all levels; individual, community, social and universal, but mostly at the level of individuals. The reason is that the individuals are active agents of change and any change in them will cause subsequent changes at all other levels as Allah says in Qur'an:

﴿لِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾

"Verily Allah will never change the condition of people until they change it themselves." (13:11)

Islam favours gradual change because that is long lasting, more influential, more suitable and in consonance with human nature. Therefore Islam is in favour of only positive gradual and permanent change but not in temporal fleeting change which lasts for certain period of time or for certain specific conditions. Islam aims to reform humanity for success in both this world and the hereafter.

Convergence: - Convergence literally means to bend towards a single focal point. In Islamic terminology it means *Conformity (Itifaq)* and this focal point in Islam is basically leadership. Leadership and power of leader are central in Islam as first doctrine of Islam says: *Laillaha ilallah "There is no god but Allah"*.

In Islam, the source of all power is Allah according to the doctrine of *Tawhid*. So everyone must submit to power of Allah. Prophet is only direct link with Allah, who received message in the form of revelation and became its perfect embodiment to be followed by all Muslims.

“Obey Allah and Allah’s Prophet (ﷺ) and those having charge of Affairs among yours.” (04:59)

After the departure of Prophet ﷺ, *Khalifah* or vicegrant is the only link which connects *Ummah* to ultimate power of God. If there is no *Khalifah* there will be no Islamic State. The authority of *Khalifah* is not absolutely independent but he enjoys this authority as a successor of Prophet ﷺ. The political structure begins to take shape after the leader is in place. The structure is built around him with leader as central point. The leader’s duty is to manage, direct, guide and control change while keeping firm on foundations of belief, knowledge, morality and piety. In Islamic State laws are decided by divine revelation and *Sirah* and *Sunnah* of Prophet ﷺ. Decision and legislation in Islamic state will be in pursuit of greatest good of the greatest number. Moral correctness is not merely a reference to social matters but includes economic structure of society as well. One must note that Prophet Muhammad ﷺ brought Islam as complete system and the later day sectarian differences are result of historical developments that led to divergence in *Ijtihad*. *Islam* as such includes within its dynamism, versatility and feedback learning processes correcting the divergences. The area of freedom of choices given to mankind includes not only the possibility of divergence but it also includes mechanism of *Ijtihad* which allows learning from the results of choices made in past. Having legitimized their respective divergences, they closed the door of *Ijtihad*; thus making their deviation a permanent feature transmitted to succeeding generations.

Divergence: - The divergence or deviation is of two sorts: First; those who never entered Islam and chose to fight it and built for themselves a civilization of *Kufur* and *Jahiliyah*. The second type of deviation is within Islam, spearheaded by those who have accepted and legitimized political, social, cultural and other systems that do not confirm to Qur'an and Sunnah of Prophet (ﷺ). Such error is relatively easy to correct because overall framework of Islam binding *Ummah* has not been breached. The creative power of Islam is represented by the inherent *Taqwa*. The so-called clergy committed to *Fitna* and permanent divisions under the patronage of rulers are bent upon transforming error into long term even permanent deviations. The error and subsequent divisions in *Ummah* were primarily political, therefore temporary. This means that process of correction and convergence would have been led either by rewriting of Muslim political thought or by effects of major political events. Once motivated and activated by historical situations, the corrective agent must have the power to move entire body of Muslim *Ummah* towards a central point within Islam. The act establishing Islamic state would appear to be necessary for a successful transition to the role of central corrective agent to end error and deviation within *Ummah*.

Islah: - In modern Arabic the term *Islah* is used for reason. Islam can be seen as an intellectual and frequently practical response to the injunctions of commanding what is good and prohibiting what is evil. *Islah* will be examined under the following general headings:

- a. Historical Background
- b. Fundamental Principles

Historical Background: The idea of *Islah*, so widespread in modern Islamic culture, is also very common in the vocabulary of Qur'an where the root word S-L-H covers a very wide meaning. Among the derivatives of this roots employed in the Qur'an are:

The verb *Aslaha* and corresponding infinitives *Islah* sometimes meant "to work towards peace (*Sulh*), to bring about harmony" to urge people to be reconciled with one another and to agree. (02:278, 04: 35, 114). And other places in the sense of, to perform a pious act (*Amal Salih*), to perform a virtuous act (*Salah*), to behave like a holy man (*Salih*) (02: 220, 04: 128, 06: 56, 85, 142). The substantive *Muslih* (pl. *Muslihun*) is one who performs pious act, who is saintly in spirit, who preaches peace and taks off harming, who is concerned with moral perfection of neighbours and strives to make man better in so far as it is an individual or collective effort to derive Islam solely in relation to its authentic sources (Qur'an and Hadith) and on the other an attempt to work towards a situation in which the lives of Muslims, in personal and social terms really would confirm to the norms and values of their religion. *Islah* is a permanent feature in the religious and cultural history of Islam.

Fundamental Principles: To return to first principles, this means to go back to the Qur'an and Sunnah. The reformists vigorously criticised the spirit of servile dependence upon traditional doctrinal authorities. On this point (*Ijtihad*) the reformists' position is very different. In the absence of any consultative system in Islam that would enable the function of the *Shura* to be exercised at community level; most reformist authors have felt the need to fill the gap by using *Ijma*. The

reformists are not particularly interested in theological and philosophical speculations. *Islah* affirms the necessity and legitimacy of the use of *Ijtihad*. The two sources (Qur'an and Sunnah) constituted the basis of the whole legal system in Islam. Their authority frees Muslims from exclusive submission to traditional doctrinal authorities, thus effectively wiping out the divergence (*Iktilaf*) between schools (*Madhahib*). In a modern context, the term *Islah* primarily refers to the work and writings of Muhammad Abduh and his disciple Rashid Rida. In the first reformists manifesto the articles of Muhammad Abduh and al-Afghani were published in the paper *al-Urwat ul-Wuthqa*. In early stages of his review *al-Mannar* Rashid Rida also paid a great deal of attention to social and cultural questions. This was to be accomplished by return to first principle in order to rediscover Islamic teachings and values in all their authenticity and richness.

In the conclusion of this term, we can say that Islam in itself did not need any reformation but the misinterpretations of Islam by the Muslims which were deviant from the real path of Islam, need such *Islah* so they can follow Islam in its pure form.

Tajdid: - Root of *Tajdid* is *Judud*. The Arabic term *Ihya* (revival) and *Tajdid* (Renewal) are often used in the context by modern Islamic movements. But they also have important pre-modern roots. The Pre-modern renewal was usually associated with a specifically designated purifier who according to the Hadith would come at the head of each century to renew the faith and practice of Muslims.

In modern era the term refers to the attempts by Islamic modernists' to introduce more Islamic influences into the lives

of Muslims who have been subjects into western currents of thoughts and practices.

In 18th century Muhammad bin Abdul Wahab realized that something must be done to achieve a degree of progress commensurate with the fast pace of development in Europe. Islam was not seen as the cause of the problem but as the solution of problems. It provided that Muslims must approach religion in a new way.

Revival in the minds of 19th century, Islamic reformers was a response to the challenges posed by contact with Europe. Muslims became aware of their underdevelopment and of the cultural stagnation that prevailed in much of the Islamic world. Although the Islamic reformists were willing to acknowledge the existence of laxity on the part of Muslims; they strongly rejected some orientalist's arguments attributing manifestations of backwardness to Islam. Not only did al-Afghani and Abduh deny the incompatibility of science and Islam, but they believed that progress in Europe was the result of contributions from Islamic civilizations.

Another concern for those who preached revival and renewal was in the area of education in general and Islamic education in particular. There were calls for modernizing education in order to contribute to national progress also.

The basic for *Tajdid* in Islam is a Hadith Prophet (ﷺ) in Sunan Abu Daud: "Allah will raise, at the head of each century, such people for this *Ummah* as will revive its religion (Faith) for it." This activity of revival of religion is *Tajdid* and one who carries it out is called *Mujadid*.

Some of the characteristics of a *Mujadid* are:

1. *Mujadid* is close to prophetic mission: Prophet is one who get revelation from Allah and sanction from Him as well. But *Mujadid* is not given this sanction or revelation. He is close to Prophet as he enforces same mission as Prophets do. He propagates *Din* to established Islamic teachings.
2. His mind is very clear and free of confusion or ambiguity in it.
3. He is unbiased and sees things as they are.
4. He is not indulging the extremes.

Sheikh Hassan al-Attar an Egyptian cleric who worked with the French expert who accompanied Napoleon may have been one of the first reformists when he said, "Our countries should be changed and renewed through knowledge and sciences that they do not possess". Renewal in political point of view is related to the notion of Shura (deliberation) in the Qur'an.

Pre-modernist reform movements were mainly represented by the movements of Imam Ghazali, Ibn Taymiyyah, Sheikh Ahmad Sirhindi, Muhammad bin Abdul Wahab and Shah Waliullah etc. Modern reformist movements are represented by Jamal ud Din Afghani, Muhammad Abduh, Rashid Rida, Sayyid Ahmad Khan etc.

Nahdah: - The root word is *NHD* which means to rise, to Stand Up, Rising, Wakening, Revival, or Renaissance. In Arabic, the term *Nahdah* is used to designate rebirth of Arabic literature through western influence since the second half of 19th century. The revival began with the work of writers such as Nasif Yazis (1800-1871) and Batrus al-Bustai (1819-1883) in

Syria and Lebanon and Rifah al-Tahtawi (1801-1873) in Egypt, who sought to revive classical forms of Arabic to develop the language in new ways appropriate to modern times and to make their copatriots aware of the new ideas coming from Europe. These concerns are exemplified by the al-Bustani's Arabic dictionary '*Muhit al-Muhi*' (circumference of the ocean) and his incomplete encyclopaedia.

In Islamic motive the word *Nahdah* is used for the reconstruction, or to go back to the Qur'an and *Sunnah*. Although *Nahdah* is commonly considered to have ended by World War-I, it laid the basis for the Arab national movement. The word may also refer to the Arab and Islamic revival for the whole modern period. In 1989 the Islamic tendency movement in Tunisia changed its name to the Renaissance party and al-Nahdah is the name of the journal of the regional Islamic *Dawah* council of Southeast Asia and the Pacific (RISEAP). In all these uses the term implies a historical sequence of past greatness, recent decadence and a current effort to revive greatness.

Intifadah: - The word *Intifadah* is used to revive Islamic order. It generally means 'Shaking' and is derived from "*Nafadah*". In English it is generally translated as an awakening or uprising. It is a valid term for popular resistance to oppression. It also involves demonstrations, strikes, and violence. Sometimes it means non-violent campaign e.g. civil disobedience. It was started on 19th December 1987, as an uprising among Palestinian Arabs of Gaza strip and the West Bank. It started as a project against continued Israeli occupation of these

territories. 1st *Intifadah* (1987-93) was a spontaneous expose of popular resistance to the Israeli occupation. One of its consequences was the International conference in *Madrid*. Although the *Intifadah* did not bring an end to the occupation, it made clear that the status-quo was intolerable.

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MODERNITY

Introduction:

Modernity in its general meaning can be defined as a way of thought and of living in the contemporary world and of accepting change, as part of political and cultural processes by integrating new ideas into society. Modernity as opposed to medievalism believes in the sovereignty of reason and repudiates every authority that cannot stand the test of reason. Some scholars approach Modernism as an overall socially progressive trend of thought that affirms the power of human beings to create, improve and reshape their environment with the aid of practical experimentation, scientific knowledge or technology.

The term "modern" was used, for a long time to differentiate the present era from the past times. Its Latin usage as the word *Modernus* was first applied to differentiate the Christian era from the Roman and Pagan past. According to the Oxford Dictionary "Modern" means "of the present and recent, in current Fashion, not antiquated" and "Modernism" as "modern ideas or methods, and the tendency of religious belief to harmonize with modern ideas". Presently the concept is rooted in ideas embodied in the enlightenment, reason,

rationality and individuality and is often associated with what is widely regarded as a western worldview. In other words, modernism, in its broadest definition, is modern thought, character, or practice and typically, refers to a post-traditional, post-medieval historical epoch, one marked by the move from feudalism towards capitalism, industrialization, secularization, rationalization, the nation-state and its constituent institutions and the and forms of surveillance. It concentrates itself on the cash value of today and is content with it, for it does not and cannot visualize any world beyond this world. Thus, the Modernization practically denotes the evolution of certain values such as individualism, liberty, the separation of secular and sacred realms within government, the evolution of the public sphere and the values of political and social equality.

Origin & Development:

Modernity owes its origin to the rise of science as an intellectual and social force. The western concept and theory of modernization was developed during the renaissance and enlightenment period, and became widespread beyond the borders of the west during the 19th and 20th centuries. Historians have suggested various starting points for modernism and Kant (1724-1804) is often believed to be "the first real Modernist". Historically the French revolution of 1789 is regarded as the starting point of modernity that opened many new vistas in socio-political and economic life of western societies. Objectively, the modernity lays its origin in the renaissance or supremacy of reason and the rapidity of social change. Modern man asks for reasons and explanations even from the greatest authority and do not obey them

unquestioningly and at the same time good and evil are judged on the basis of their relevance to progress.

It was a revolt against the conservative values of realism. It does not mean that all modernists or modernist movements rejected either religion or all aspects of enlightenment thought; rather, the modernism can be viewed as a questioning of the axioms and notions of the former period. In the modernist movement, at the beginning of the 20th century, the term denoted movements which identify themselves as attempting to depose some aspect of tradition or the status quo. Some commentators approach Modernism as an overall socially progressive trend of thought that affirms the power of human beings to create, improve and reshape their environment with the aid of practical experimentation, scientific knowledge or technology.

Implications:

Modernity as discussed by different western scholars is rooted in positivist, practical and rationalist philosophy. It makes science the sole standard of knowledge and declares sense-experience to be the only source of the knowledge of reality. It not only separated reason from revelation but refuses to accept revelation as a source of knowledge.

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MODERNITY IN WESTERN CONTEXT

In western context modernity has been taken not only as of the use of reason, science, and technology; it is also the value-free use of the mind, science, and technology. The meaning of modernization in the western context is undoubtedly the renewal of life on the basis of a modern system that organizes the life of human communities in the modern state; a system that regulates the affairs of the society and the state according to fixed norms and criteria. The adherence to these particular rules, believably, leads to progress and development and secures a decent and prosperous life for individuals and communities.

Modernity owes its origin to the rise of science as an intellectual and social force. It is a revolt against tradition and authority of all kinds, especially the religious one. It completely displaces emotion by reason. It is rationalist in the sense that it makes reason the sole authority in the pursuit of knowledge and is a naturalist in that it seeks to explain inner and outer nature without supernatural presuppositions and without any reference to transcendence. Thus, it is bound by rationalism on the one hand and naturalism on the other. The world, it asserts, came into being by an accidental juxtaposition of the blind forces of nature and is evolving without any purpose or direction.

The western concept and theory of modernization was developed during the renaissance and enlightenment period and became widespread beyond the borders of the west during the 19th and 20th centuries. It was in fact the result of the enlightened humanism of technological expensiveness and

the emergence of new political, economic and social forms of organization.

Components:

1. Modernization involves industrializations, urbanizations, increasing level of literacy, education, wealth and social mobilization.
2. Modernity as an analytical instrument, as a social act and as an ideology by which social reality is as such, analyzed, valued and judged.

Approaches:

There are two types of approaches or understandings of modernity in western perspective; progressive and conservative.

- Progressive modernity is based on the enlightenment idea of the importance of reason and rationality. It gives rise to structures which are not dependent on ancient or religious elements in order to derive legitimacy.
- The conservative modernity on the other hand directly relates their main ideals to a specific cultural principle. They undertake the construction of social and political space primarily within the limits of the traditional environment to which they attach themselves.

On a more practical level, the first alternative model of modernity could be observed in America. Here the modernity emerged within the western civilizational framework, but in opposition and in a confrontation to the European process. The cornerstones of western modernity the nation-state and its institutions, were maintained, but the influence of non-western societies lead to significant transformations of them.

Thus, it is impossible to refer to western modernity as a unique and autonomous model. Rather the different understandings of modernity inside the west and the way in which they developed outside Europe should lead us to consider an approach based on multiple modernities.

Features of Western Modernity:

- Renaissance: Revival of Greek knowledge, art and drama, following medieval age of church and religious dogmatism.
- Inquisition and curious thinking, i.e. the religion shouldn't be an obstacle in way of progress and emancipation of individuals and societies.
- Secular Humanism; i.e. Man not God is the central figure in universe and he can decide good and bad for himself. In other words, '*all is for man and from man*'.
- Enlightenment and Rationalism: The supremacy of reason over revelation and rejection of revelation as source of knowledge.
- Rejection of Supernaturalism and endorsement of naturalism. The world; it asserts came into being by an accidental juxtaposition of the blind forces of nature and is evolving without any purpose or direction.
- Progress in education, science and technology.
- Development of Socio-political values like democracy, secularism, equality, freedom, justice, human rights etc.
- Development of Socio-economic theories like, capitalism, Marxism, socialism communism, and materialism.

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Renaissance

Renaissance means Rebirth, Reawakening, intellectual awareness, resurgence, cultural awakening and cultural revivalism. It is a French word which means to wake again from the sleep. It was an intellectual, liberal and cultural movement. The conquest of Turks over Constantinople is considered as the political event which started it. It continued from the 14th to 16th century approximately dated as 1350 to 1550 C.E. It was a phase of change which was more evident in cultural sphere and not a political event.

Main Features of Renaissance:

- Importance to Humanism.
- Rational Attitude – replacement of superstitious beliefs.
- Importance of Experimentation and Objectivity.
- Worship of Nature in the form of Art and Philosophy.

Causes of Renaissance:

These include; crusade wars, the breakdown of hold of church over the mental life of Europe, commercial Prosperity, invention of Paper and Printing Press, rise of progressive rulers, nobles, popes and middle class capitalists and most importantly the scientific inventions leading to decline of superstitions, which had clouded the brain of medieval Europe.

Effects of Renaissance:

Development of Literature and fine arts, improvement in the condition of women, spirit of rationality, experimentation and scientific research leading to inventions, geographical discoveries; development of trade and commerce, rise of colonialism, change in warfare and encouragement of virtueless politics and decline of morality were some of the noticeable effects of renaissance.

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MODERNITY IN ISLAMIC CONTEXT

Introduction:

The Islamic Modernism is a movement to reconcile Islamic faith with modern values such as democracy, rights, nationalism, rationality, science, equality and progress – that emerged in the middle of the 20th century as a response to European colonialism which had pitched the Muslim world into crisis. The Muslim modernists earnestly make efforts to reconcile differences between traditional religious doctrines and secular scientific rationalism; between unquestioning faith and reasoned logic and between continuity of Islamic tradition and modernity.

Background:

The age of European expansion and extension, penetration and dominance –called the age of Discovery by Europeans, began in the 16th century but came to finishing point in the 19th and 20th centuries. So by the 19th century the balance of power had clearly shifted towards Europe and much of Muslim world found itself subjugated to European imperial powers, demonstrating its political, economic and military impotence and challenging the veracity of Islam itself. It was during this period of European colonial expansion that the modern Islamic thought emerged. To put in simpler words, the European penetration of Muslim regions in the 19th century precipitated the crisis that defined the responses of Muslim intellectuals to European modernity.

Evolution of Muslim Modernist Thought:

The Islamic modernistic thought evolved out of a serious introspection and soul searching by Muslim scholars who came into contact with Europeans either through colonial experience or their visits to Europe for education. The French occupation of Egypt by Napoleon in 1798 is often taken as the starting point of Islamic Modernism. The western exposure thus stimulated these Muslim leaders and scholars to analyse the situation of Muslim subjugation and come forward with possible remedial measures. The prominent among them were, Muhammad Ali Pasha, Mustafa Kamal Ataturk, Mirza Malcolm, Khayruddin Tunusi, Jamaluddin Afghani, Sir Sayyid Ahmad Khan, Muhammad Abduh and Tahtawi who ventured the project of Muslim modernization.

Islamic Modernism, thus, began as a response of Muslim intellectuals to European modernity who argued that Islam, science and progress, revelation and reason, were indeed compatible. They did not simply wish to restore the beliefs and practices of the past, rather they asserted the need to reinterpret and reapply the principles and ideals of Islam to formulate new responses to the political, scientific and cultural challenges of the west and of modern life. The most prominent intellectuals who pioneered the modernist vision and agendas were Jamal al-Din al-Afghani and Muhammad Abduh in the middle East and Sir Syed Ahmad Khan and Muhammad Iqbal in South Asia. Despite some distinctive differences, each argued that Islam was a dynamic, progressive religion that was made stagnant and moribund by the forces of history and the mind-set of many *Ulama*. They

set out to initiate a reformation, to boldly redefine or reconstruct Islamic beliefs and thought to reform Islamic theology and law. At the same time, they emphasized Muslim pride, unity and solidarity to free the political and cultural threat of European Colonialism.

Muslim Response to Modernity:

There were commonly four forms of reactions or responses from Muslim scholars to modernity:

- Rejection of Western Modernity(e.g. the conservative response of Most Muslim *Ulama*)
- Acceptance or Assimilation (Complete submission to west, as in case of Turkey)
- Selective Assimilation (as envisioned by Muhammad Abduh and Sir Sayyid Ahmad Khan)
- Political Response (as envisaged by ideologues of Jama't Islami and Ikhwan al-Muslimun)
- Ideological Response like rejection of Marxism, Materialism, Communism, Socialism etc.

The selective assimilation of Western advancement in Islamic tradition as suggested by Muhammad Ali, Al-Afghani, Muhammad Abduh and Sir Sayyid Ahmad Khan; forms the prototype of Islamic modernism to be discussed in following pages. These modernists earnestly make efforts to reconcile differences between traditional religious doctrine and secular scientific rationalism; between unquestioning faith and reasoned logic and between continuity of Islamic tradition and modernity.

Components:

All these Modernists are in essence reformists and their approach is:

- To define Islam by bringing out the fundamentalists in a rational and liberal manner.
- To emphasize, among others the basic ideas of Islamic brotherhood, tolerance and social justice.
- To interpret the teachings of Islam in such a way as to bring out its dynamic character in the context of the intellectual and scientific progress of the modern world.

Features of Islamic Modernity:

- Compatibility of faith and reason, religion and science or reason and revelation
- Criticism of *Taqlid* or medieval interpretations
- Revival of *Ijtihad* as the dynamic principle of Islam
- Reinterpretation of Islamic primary texts
- Reapplication of Islamic principles to modern situations
- Selective acceptance of Western ideals eg. Democracy, secularism, rights, equality etc.
- Adoption of Science and technology
- Rejection of political interference by west (colonialism, imperialism)
- Rejection of Godless materialistic life and materialistic ideologies.

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CONTEMPORARY MUSLIM DISCOURSE

Throughout the ages a distinctive number of Western scholars most prominently Parkinson, Sutcliffe and their followers accused Islam as a religion that retards progress and becomes an obstacle to development. They opined that Islam is incompatible with development. This is because the ultimate elements of its economic ethic were purely feudal. Western scholars have categorized two broad causes put forward in the relationship between Islam and backwardness: the internal obstruction of Islamic teachings and the corrupted mass perceptions and practices among Muslims.

These two causes must be differentiated clearly in order to achieve the objective responses. On the other hand, some western modernists like Pramanik opined that these modernists were incorrect in their approach to studying Muslim countries for two reasons:

- Firstly, they have used the secular worldview of development to examine Islam as a way of life and then applied their own concept of development into Muslim countries without giving appropriate attention to the uniqueness of Islam.
- Secondly, they have commonly tended to equalize Islamic countries with Muslim countries while in fact; these two are frequently different in reality.

Similarly, Muslim Modernists and reformists have also refused the first cause and they discovered that Western scholars, in fact, did not have a true understanding of Islamic teachings. As

a result, their perception and understanding of Islam and Muslim society was misleading. Rather they indicated that the problem of underdevelopment in Muslim society was actually caused by external factors, i.e. the contaminated mass sensations and practices among Muslims, not by an internal factor or Islamic teachings. They also suspected that the poor management of development activity in many Muslim countries constituted the main reason behind such underdevelopment. Besides this, they strongly criticized the stifling of the freedom of thought and expression in the Muslim societies and advocated for the right of the people to speak their minds and express their thoughts without fear of reprisal as in modern Western societies. Since Islam is a comprehensive and multidimensional religion with the interconnection and interrelation among its dimensions, it must be understood in a comprehensive way as well.

In Islamic perspective, the religion and development are essentially related in an optimistic, direct and underlying manner. The level of development is highly dependent on the application of religion in society. However, since the modern Western civilization is the current civilization to which people all over the world are turning to for guidance and inspiration on development and progress, the Muslims are faced with the dilemma of how to interact with this civilization without abandoning their Islamic tradition as opined by Jamaluddin Afghani that there is a need for the Muslims to accept Western sciences and technology in order to defend their societies and not to be colonized by the Western nations again.

Iqbal criticized western modernity and opined that western modernity is ambiguous and confused. The modern man has seized to live soulfully. He is living in open conflict with himself within his own domain of thought. According to him scientific discoveries and technology did not satisfy and fill the needs of the man completely. Rather this fast-growing trend ignored his spirituality and self. Iqbal regarded the closing of the gates of Ijtihad as a convenient 'fiction suggested by the crystallization of legal thought in Islam and partly by intellectual laziness', on which Ziauddin Sardar comments that, 'it is not quite clear why the gates of Ijtihad were closed'. However, he says that the gates were probably closed to prevent unqualified people from misusing this tool. 'Fearing a massive misuse', the powerful 'declared that the exercise of independent reasoning was prohibited'. Iqbal formulated one of the most important modernist interpretations of Islam. He was convinced that Islam had to reform and re-new itself, or Muslims would never wake up from their slumber.

Presently there is a bulk of divergent discourses in the contemporary Muslim world like revivalism, modernism, Human Rights, Education, Pluralism, Social Justice, Politics, Religion, women's rights, and Development. Contemporary Muslim scholars all over the world are actively engaged in these emerging challenges in social, religious and political spheres while applying distinctive measures to frame out suitable responses. They hold that there is need for a reformation in the Muslim societies so as to catch up with the modern Western societies whose education and knowledge have taken them to a greater height while the Muslims

continue to recycle and glorify their past heritage and achievements in the field of education and knowledge.

The most prominent figures who advocated for the reformation and reinterpretation of Islam in line with modern trends and contemporary times and for the development of Muslims in education, scientific and technological fields were Sir Syed Ahmad Khan, Jamaluddin Afghani, Muhammad Abduh, and their contemporaries. Presently a distinctive number of Muslim Reformists most prominently among them are Fethullah Gullen, Wahiduddin Khan, Javeed Ghamdi, Rashid Shaz, and others, call for a reformation and a reinterpretation of Islam in line with modern trends and contemporary times, as they believe that at a certain point, Islam and modernity converge and are compatible with each other.

According to Fatehullah Gullen, an authoritative mainstream Turkish Muslim modernist scholar and educational activist sees science and faith as not only compatible but complementary. He therefore, encourages scientific research and technological development for the good of all humanity. He has also addressed the social religious and economic issues of Muslims with successful strategies; that are viable, practicable and replicable in Muslim world.

Maulana Wahiduddin Khan one of the leading Indian Islamic scholars of modern times and a critic of western ideologies like Marxism, socialism, communism, and materialism and equally critical of Muslims for not taking to modern education, science, and technology that has left them far behind the

world nations while they were supposed to be the world leaders in this world and the hereafter. Whereas he is critical of the Godless materialistic, philosophy of the West; he is equally appreciative of their advancement in fields of research, science and technology. He impresses upon Muslims not only to benefit from scientific achievements but to be a part of research teams.

Asghar Ali Engineer is convinced of compatibility of reason and faith and rather complementary nature of both to each other. He believes in the democratic spirit of Islam as exemplified by the Qur'anic emphasis on the principle of *Shura*. Similarly he believes that Secularism in a system that creates a social and political space for all religious communities.

Javed Ahmad Ghamidi has developed his own view of religion based on hermeneutics and *Ijtihad*. Ghamidi distinguishes between the content of the Qur'an and its interpretation. Ghamidi holds only Qur'an and Sunnah as the valid sources of Islamic Law and distinguishes Shariah from Fiqh. Similarly, he holds democracy as a valid and rather preferred mode of governance in Islam.

To some up their views, the problems of the Muslim societies as the outcome of their failure to open up and learn from the good things that modernity has done for modern Western societies. They believe that Muslims are unnecessarily rigid in their rejection of modernity without due analysis because they only interact with modernity on the ideological level while neglecting its inventive, institutional and progressive aspect.

They hold the opinion that by borrowing and adopting modernity as a tool of development and progress, the Muslims have nothing to lose; rather, they stand to gain as this will help revitalize their creative ability and inventive genius displayed by their forerunners during the glorious days of the Islamic civilization. They are of the opinion that Muslims in the modern times need to do their own understanding of Islamic precepts to ensemble their age and time, hence their approach of call for reform and for the Muslim to open the gate of *Ijtihad* and avoid *Taqlid*. They also opine that Muslims should be able to differentiate between Westernization, Christianization, and modernization and should not use the yardstick of the past colonization and Christian missionary activities that they experienced at the hands of the Europeans as an excuse in rejecting technology as another form of western supremacy. Rather they believe that the reformation and reinterpretation of Islam which take into cognizance the present modern trends and way of living and the new knowledge in contemporary time is a must as this will help to illustrate where Islam and modernity converge and thus compatible with each other. Moreover, they hold that all these things have nothing to do with the fundamentals of Islam and do not interfere with the practice of Islam.

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SECTION TWO

REVIVAL AND REFORM IN ISLAM: AN OVERVIEW

REVIVAL AND REFORM IN ISLAM: AN INTRODUCTION

Coming to terms with new challenges have always been a matter of serious concern in all ages for Muslim scholars; and over the centuries they have responded positively to their fullest capability in their respective ages. But the ever-changing and dynamic nature of the world poses new challenges with each passing moment, particularly in the present times when the world is moving as if in a fast-forward motion. Improved ways of communication and modern information technology has transformed the vast world into a global village. Thus, the issues don't remain confined to a particular geographical area or a social group but assume international significance, warranting fresh look at the problems and possible solutions more frequently than earlier periods; meaning thereby that readymade solutions fall short of relevance regarding their application *in toto* though these could have been best suited for the particular ages when framed.

Al-Qur'an; the word of Allah, was revealed onto the last in the series of prophets, for guidance of mankind, for all times to come. It was not a philosophy book rather its practicability was proved through the living life of Prophet Muhammad ﷺ. Thus; insisting in a particular set of rules runs counter to the spirit of Islam and the guidelines contained in the Qur'an and the *Sunnah* of Prophetﷺ. Over more than 1400 years it has always stood the test of times, and will continue to guide mankind till the Day of Judgment as promised by Allah. It is evident from history that in times of confusion and conflict scholars were

forced to turn to Qur'an for guidance and it never failed to provide the right guidance.

In the early period of Islam, the revelation (*Wahi Matlu'* and *Ghair Matlu*) was taken as the source of guidance and reason (*Ijtihad*) was used as tool for understanding and interpretation as well as dealing with the new situations and developing responses and policies. The Islamic Thought has evolved gradually throughout the course of History. Whereas the Qur'an and the Hadith remain unchanged in corpus, these continued to provide guiding principles; *Ijtihad* formed the dynamic element of Islamic thought that played a vital role in formulating new responses for emerging challenges in all ages. Thus, the newer branches of Islamic learning like *Fiqh*, *Tasawwuf*, *Kalam* and Philosophy developed as responses to newer challenges; not independently but through guidance provided by primary texts of Islam.

Islam, from its earliest days possessed a strong tradition of revival (*Tajdid*) and reform (*Islah*), expressing itself in a variety of concepts and beliefs in lives and teachings of individual reformers and their movements. These reformers from traditional or philosophical approaches responded well to new situations and made considerable contributions to development of Islamic thought through their *Ijtihadi* capabilities particularly during medieval period. The prominent among them were Al-Ghazali (1058-1111) and IbnTaimya (1263-1328) who were throughout their ages engaged in rebuttal of the temporal concepts alien to the teachings of Islam. In Indian sub-continent; scholars like Shaykh Abdul

Haqq *Muhaddith* of Delhi (b.1551), *Shaykh* Ahmad Faruq of Sirhind (1564-1624) and Shah Waliullah of Delhi (1703-1763), made remarkable contributions in reforming Muslim society and reinvigorating Islam in their respective periods. There has been, thus, a continuity of revival and reform throughout the History of Islam.

In the recent past, particularly after the 18th century, when Muslims faced challenges from the west, threatening not only the Muslim polity but its entire civilization; a variety of Muslim responses emerged from Muslim self assessment and reflection on the causes of the decline. The spectrum of Muslim response ranging from rejection, withdrawal, conservatism, through selective adaptation, modernization and cultural synthesis and complete assimilation were manifest in Islamic thought.

As rightly analyzed by Afsaruddin A.; Islam possesses a strong tradition of revival and reform. The concepts of *Tajdid* (Renewal) and *Islah* (Reform) are fundamental concepts within Islam, based on the Qur'an and *Sunnah* of the Prophet ﷺ. The preaching of Islam itself is presented in the Qur'an as, first of all, the revival of the true religion of God. Islam regards itself as both the corroboration and the purification of the original Abrahamic faith, not a new religion but a reaffirmation of the ancient Abrahamic tradition and its renewal. *Islah* (reform) itself is a Qur'anic term (occurring in chapters 7:170; 11:117, 28:19) and refers to the reformist activities of all the prophets throughout time, who were sent by God to warn their

communities of their sinful ways and calling on them to return to God's path". As also observed by John O. Voll.:

"Two of the great concepts in the Islamic vocabulary of resurgence are *Tajdid* (renewal) and *Islah* (reform). Together they reflect a continuing tradition of revitalization of Islamic faith and practice." In changing circumstances and with different implications, *Islah* and *Tajdid* have always involved a call for a return to the basic fundamentals of Islam as presented in the Qur'an and *Sunnah* of the Prophet ﷺ. Although the era of the prophets and their *Islah* efforts is over; the work of *Islah*, or righteous reform continues as a part of the responsibility of believers; an effort to increase the righteousness of the people."

The Divine messages throughout the centuries came to reform human understanding, and messengers were sent as "*Muslihun*" (reformers), those who bring good, reconcile human beings with the divine, and reform their societies for the better.

The seventh-century Arabic context was enveloped by the vices of unbelief, polytheism, and idolatry. People preferred ancestral authority over divine commands, tribal customs over divinely sanctioned law. The revelation of the Qur'an, as embodied in the figure of the Prophet, intervened to mend, resolve, and reform that disorder which was prevalent in the society. Since then, the religion of Islam, as contained in the Qur'an and the Hadith is the final revealed religion remaining intact, evading any addition or subtraction. However, it offers scope for interpretation and application; for it is the

understanding and application, which tends to vary with time, hence needing reform.

The concept of reform in Islam therefore means the reform in the sense of application of Islam in society, revitalizing the Muslim community and making an endeavor to return into the path of Islam afresh.

For great Muslim reformer of modern times Muhammad Abduh; *Islah* (Reform) refers to: "Liberating one's thought from the shackles of *Taqlid* to understand religion in the way the predecessors of this *Ummah (Salaḥ)* did prior to emergence of disagreements-through direct recourse to the sources of Islam and in due regard also to the norms of rationality which God has endowed in the human intellect. *Islah* is to eliminate confusion and accomplish God's messages for the preservation of humanity and world order".

Muhammad Abduh who was both a renewer and a modernist worked in a specific context in the modern situation in which Muslim thinkers were defending Islam against the charge of being stagnant. But his attack on *Taqlid* and advocacy of *Ijtihad* reflect a longstanding element into renewalist-reform. Similarly, the people talking about *Islah* and *Tajdid* in the twentieth century claim the right to return directly to the fundamental sources of Islam, the Qur'an and the *Sunnah*. Later interpretations are not considered binding and are often rejected.

Regardless of what form it takes in the future, it is clear that the *Tajdid-Islah* tradition remains a vital part of Islamic life. Working within the opportunities provided by the challenges of post-modern society, the *Tajdid-Islah* tradition has proven its continuing vitality and it continues to represent one of the dynamic dimensions of the Islamic experience.

The notion of *Tajdid* (renewal) is based on a prophetic Hadith in which Prophet Muhammad ﷺ states: "God will send to the ummah [the Muslim community] at the beginning of each century, those who will renew its faith for it."

Two main conclusions have been drawn by scholars from this tradition, first the, necessity of religious renewal is acknowledged; second that the renewal has to be periodic, thus implying the inevitability of social change over the course of time, that will necessitate a fresh interpretation of the religion or institutional reforms.

The two major components or aspects of the process of renewal are the following:

The process of renewal advocates, calls for, a return to the basic moral and religious principles contained in the Qur'an and the *Sunnah* and secondly:

The right to practice *Ijtihad*; that is to use independent reasoning in interpreting and re-interpreting the sources of Islam.

This two-pronged process of renewal therefore is based on the assumption firstly that the righteous community established and led by the Prophet Muhammad ﷺ at Madina should be imitated by later Muslims, secondly, the additions and

innovations (*Bid'a*) that have crept in over the centuries, have to be removed, and thirdly, one must examine critically the interpretation of the medieval commentators and scholars of Islam. Therefore, those who are regarded as renewers of the faith, like al-Ghazali, claimed the right to exercise *Ijtihad* to reinterpret Islam in order to purify and revitalize their societies. Another famous renewer or revivalist was *IbnTaymiyya* (d. 1328) who wielded great influence on later day Islamic scholars.

Historically, reform movements in the Islamic world; have emerged in response to two challenges or a combination of them: 1) external threats especially foreign conquest; and 2) departure from moral and religious observance, often followed by a period of overall decline of Muslim societies. Reformers have often seen foreign conquest as resulting from the erosion of religious and moral standards and the ensuing decline of Muslim societies. Since the mid-nineteenth century, the departure from Islam's rationalist and scientific spirit and traditions has been added to the causes of Muslims' decline.

Over the centuries the specific meaning and understanding of *Islah* and *Tajdid* has changed, depending on the evolution of Islamic thought and the changing circumstances of the Muslim community. In the modern times, the primary purpose of Islamic reform has been two-fold; first to define Islam by bringing out the fundamentals in a rational and liberal manner and emphasizing on basic ideals of Islamic brotherhood, tolerance and social justice; and second, to interpret the teachings of Islam in such a way as to utilize its dynamic

character within the context of the intellectual and scientific progress of the modern world.

The renewer- reformer generally has claimed the right to make his own judgment based directly on an independent analysis of the Qur'an and the *Sunnah*. The *Mujaddid* (renewer) has not felt bound by the interpretations and ideas of the teachers and schools that emerged after the times of the Prophet ﷺ and his companions. This process of independent analysis is called *Ijtihad* and is traditionally seen as the opposite of *Taqlid*, the following of the views and rulings of earlier teachers.

What this *Ijtihad* means is using individual effort to apply the Qur'an and the *Sunnah* to existing conditions. The Qur'an and the *Sunnah* are maintained as the authentically complete and universally applicable guidance from God for man. In this context, *Ijtihad* may be necessary in order to determine the proper application of the Qur'anic message in changing circumstances.

Until the nineteenth century, renewal and reform had generally meant the elimination of what were seen as exogenous influences on Islam; return to the essentials of the faith, and often a restrictive interpretation of the two major Islamic sources, the Qur'an and the *Sunnah* of Prophet of Islam ﷺ as recorded and related in Hadith. By the mid-nineteenth century however, the terms *Tajdid* and *Islah* acquired the added meaning of reform in the sense of reconciling Islam with rationalist and scientific thinking and restructuring Muslims' countries' educational and sociopolitical institutions

more or less along the European institutions. Similar conclusions have been drawn by J. L. Esposito in 'Oxford History of Islam'. He observes thus: 'The seventeenth and eighteenth centuries witnessed the rise of pre-modern reform movements from Africa to South East Asia, including the *Wahhabi*, *Mahdi*, and *Sannusi*, which responded to internal causes of stagnation and decline. By the nineteenth century, much of the Muslim world faced an external threat, the onslaught of European Colonialism. Thus the reformist efforts in nineteenth and early 20th century were in response to the political, economic, and religious challenges of European imperialism.' He is further of the opinion that the resurgence of Islam in 20th century has been a testimony to Islam's vitality.

In Indian context, therefore, it may be noted that revival movements of Abdul Haqq Muhaddith, Sheikh Ahmad Sirhindi and Shah Waliullah were primarily internally motivated while those of modernists, Sir Sayyid Ahmad Khan, and Allama Sir Muhammad Iqbal and that of Sayyid Ahmad Shaheed were a response both to internal weaknesses as well as external socio-religious and political threats of colonialism in their own perspectives.

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Political dimensions of Reform

As the West began to influence Islamic society, organizations gradually grew up; whose goal was to reform society along Islamic lines. The notable among these included 'the Muslim Brotherhood' (*Ikhwan al-Muslimun*) founded in Egypt by Hassan al-Banna (d.1949) and Syed Qutub (d.1966) with its branches in many Muslim countries, and the *Jama'at-i Islami* (1941) founded by Maulana Mawdudi (1903-1979); having its influence in Indian sub-continent. Political dimension of Islam as a modern phenomenon arises in the early part of the 20th century. Esposito refers to these groups as neo-revivalists. Like the early revivalists, these neo-revivalists also believed that contemporary Muslim society should be reformed from within by modeling themselves closely on the early Muslim community at Madina.

As Esposito points out, they were personally pious, highly educated men both in the traditional Islamic sciences and in Western learning. Both came to react strongly against British imperialism, under whose shadow they lived a part of their lives. Thus, they were fighting the influence of both external and internal forces. Islamists are both religious and social activists; both al-Banna and Mawdudi were very effective at organizing supporters at the grass-roots level. The activities of these Islamists may be described as being part of a religious, socio-political protest movement that was committed to fighting political corruption and religious laxity, through violence if necessary. These organizations originally sought to reestablish an Islamic order through education but with

allowance for violence if needed in establishing Islamic order in society and state. Today in every Muslim country there are strong movements to preserve and propagate Islamic teachings.

After the departure of the foreign colonial rulers, they continued their opposition to the local governments that were set up, often by the departing colonizers. These local ruling elites were thus perceived as representing Western interests at the expense of national interests. For them, *jihad* primarily came to mean the equivalent of just war or holy war to fight those whom they regarded as compromising Islamic principles. Many Islamists, but not all, believe in what Mawdudi called theo-democracy; in other words, a democracy that called for power-sharing through consultation, according to the Qur'anic concept of *Shura*. They also believed in elections, because the Islamic principle of *Bay'a*, which is a pledge, an individual gives to his or her ruler, gives the right to the people to express their approval or disapproval of the government.

Members of the Muslim Brotherhood may embrace a variety of opinions. Many of the current members in Egypt are moderates who seek to create an Islamic state by democratic means today. In the earlier period, they did engage in violent and largely unsuccessful actions against the government. The movement's leading thinker during the period of Jamal Abdul Nasser was Sayyid Qutub who was accused of attempting to assassinate Nasser. Qutub was tortured and hanged in 1966.

Education and Science in the Muslim World

Muslim scholars in seeking to live successfully in the modern world have been emphasizing a great deal the role of education and the importance of mastering Western, science and technology. Already in the 19th century, certain Muslim countries such as Egypt, Ottoman Turkey and Persia established institutions of higher learning where the modern sciences were taught. During this century educational institutions at all levels have proliferated throughout the Islamic world.

In various parts of the Islamic world there is, however, a sense that educational institutions must be expanded and also have their standards improved to the level of the best institutions in the world in various fields of learning especially science and technology. At the same time there is an awareness that the educational system must be based totally on Islamic principles and the influence of alien cultural values and norms, to the extent that they are negative, be diminished.

It may be of interest to note that despite difference in methodology almost all the Muslim scholars in 20th century remain united in rejecting the communism and Marxism as a sociopolitical ideology. Badiuzzaman said Nursi (1877-1960) Sayyid Abul A'ala Mawdudi (1903-1979), Maulana Wahiduddin Khan (b.1925) and Yusuf al-Qardawi (b.1926) have written extensively against Marxism, Socialism and Communism.

Inference:

The Islamic world remains today a vast land not restricted to a particular part of the globe. Muslims wish to live in the modern world but seeking to assert their own identity without simply imitating blindly the ways followed by the West. The Islamic world wishes to live at peace with the West as well as the East but at the same time not to be dominated by them. It wishes to devote its resources and energies to building a better life for its people on the basis of the teachings of Islam and not to squander its resources in either internal or external conflicts. It seeks finally to create better understanding with the West and to be better understood by the West.

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SECTION THREE

ISLAMIC MODERNISM AND REVIVALISM

INTRODUCTION

Islamic modernism is in fact a movement to reconcile Islamic faith with modern western values such as democracy, civil rights, nationalism, rationalism, secularism and progress. It is one of the many responses to western challenges and Muslim Decline. Modernism differs from secularism in that it insists on the importance of religious faith in public life and from Islamism in that it embraces contemporary western institutions, social processes and values.

Modern knowledge was in fact the lost property of Muslims after the fall of Abbasids in 1258 C. E. This gem was of course picked up by west, polished developed and reintroduced to the whole world. It is surprisingly strange that it is only Muslims who failed to recognize it because it came disguised in western garments. All modern values democracy, secularism, scientific enquiry and cosmological mysteries were in fact conceived and encouraged through the Qur'an. Once new vistas of knowledge were opened up the shackles of mental and physical bondage were broken; and the new technological development and social values got upper hand. It was eureka for the west. When they experimented with these in their fields and found it working; they transmitted it to rest of the world wherever they went or whoever was exposed to them in anyway.

Islamic Modernism and revival are two of the many intellectual responses operating within an Islamic framework, to western colonial influences and to the eighteenth century political decline of Muslim Powers. While Islamic modernists acknowledged with varying degrees of criticism, the

technological, scientific and legal achievements of the west, the Islamic Revivalists objected to western colonial exploitation of Muslim countries and the imposition of western secular values.

In addition to the oft repeated colonialism thesis or the political commercial and educational influence of the west; various scholars have assigned other causes for the responses that ranged from total rejection to total embrace to synthesis. The innate nature of Islam as a dynamic and eternal system of principles to adjust to modern changes has often been undermined. Islam possesses a strong tradition of revival (*Tajdid/Ahya*) and reform (*Islah*). History stands witness to the fact that in times of weakness and decline, responding to the discrepancies of essence and praxis in Islam the scholars in different ages always found the model for Islamic reform, in a return to the primary texts of Islam and the early Muslim Community.

The most prominent intellectuals who pioneered the modernist vision of Islam were Jamal-al-Din Afghani and Muhammad Abduh in the Middle East and Sir Sayyid Ahmad Khan and Sir Muhammad Iqbal in South Asia. Islamic modernism had an ambivalent attitude towards west. Europe was admired for its strength, technology and political ideals of freedom, justice and equality but rejected for its imperialist goals and policies.

John L. Esposito discerns four distinct and diverse responses of Muslim scholars to western influences; rejection; withdrawal; secularism and westernization and the Islamic modernism.

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MUSLIM RESPONSES TO MODERNITY

Historically, Muslims' encounters with modernity most often began with military defeat at the hands of European powers, as exemplified by Napoleon Bonaparte's conquest of Egypt (1798-1800), the fall of Mughal empire in India to British (1857), Iran's defeat in Russo-Iranian wars in early 19th century (1804-1828) and successive reverses and finally disintegration of Ottoman empire (1924). Depending on their specific geopolitical, social and political conditions, individual Muslim societies reacted differently to challenges beginning with felt need of military reforms according to the model of European armies. Reforms soon extended to educational, administrative and legal spheres e.g. *Tanzimat* of Turkey. The Muslim responses fall under three major categories: A similar trilateral response has been noted by Muhammad Amin in his article '*Islam aur Tajaddud Pasandi*' published in Monthly journal *Asharia*.

Total embrace of European-style modernity, identified with the new and expanding elites educated in West or later in western -style educational institutions. Such response was evident in Turkey's *Tanzimat* and Iran's secular modernizer Mirza Malkum Khan's reform initiatives.

The Second, Creationist response was represented by the uneducated masses and the clerical establishment. From this perspective the main cause of Muslims' decline has been the erosion of Islamic values and piety. To reverse the process of decline, Muslims should revive and observe Islamic rules and values. This response manifested in the form of Muslim

educational institutions springing up in later part of 19th century India, for example.

The third reaction, and the most important one, has been that of Synthesis or a selective assimilation of modernity. The adherents of this trend maintain that Islam is not a hindrance to scientific and other progress and have worked hard to validate their views. They advocated the restoration of Islam's rationalist and scientific spirit and the interpretation of its basic tenets in ways more suited to Muslims' current conditions and needs. The pioneers of this movement were Jamal-al-Din Afghani, Muhammad Abduh and Sir Sayyid Ahmad Khan. They had common goal but slightly different methodologies. Some trends in the modern Islamic thought include:

The acknowledgement "with varying degrees of criticism or emulation" of the technological, scientific and legal achievements of the west, while at the same time objecting to Western exploitation of Muslim countries and the imposition of western secular values and aiming to develop a modern and dynamic understanding of science among Muslims that would strengthen the Muslim world and prevent further exploitation.

Taking the four traditional sources of Islamic Law- the Qur'an, the Hadith, Consensus of the theologians (*Ijma'*) and juristic reasoning by analogy (*Qiyas*) and reinterpreting the first two sources (the Qur'an and the Hadith) to transform the last two (*Ijma'* and *Qiyas*) in order to formulate a reformist project in light of the modern social theory.

A radical reinterpretation; of the authoritative sources particularly the Qur'anic text, is advocated by some on issues like *Jihad*, penal punishments, polygamy and treatment of unbelievers, which conflict with modern views. On the issue of jihad, for example, scholars like Muhammad Abduh, Rashid Rida, Mahmud Shaltut (*and Wahiduddin Khan*) taking a different line than traditional scholars emphasize that Jihad was allowed only as defensive warfare to respond to aggression against Muslim community and that the 'normal and desired state' between Islamic and non-Islamic territories was one of 'peaceful coexistence'.

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HISTORY OF MODERNIST THOUGHT IN ISLAM

It was in 18th century that French occupation of Egypt and ottoman exposed Muslims to western developments in education, technology science and social values. In the 18th century the new ideas of the Enlightenment, which stressed the importance of science, rationality, and human reason, and the new technologies of the Industrial Revolution swept across Europe, giving Europeans great power and influence over rest of the world. The rise of modern Europe coincided with the decline of the Ottoman Empire, which by the 18th century was facing political, military, and economic breakdown.

In 1798; Napoleon Bonaparte's army occupied the Egypt, then a province of Ottoman Empire. Although the occupation lasted only three years, it exposed the people of Egypt to Enlightenment ideas and Europe's new technology. The exposure to European power and ideas inspired the new

governor of Egypt, Muhammad Ali, to draw on western technology to modernize Egypt, setting an example for the rest of the Ottoman Empire. The Ottoman government began to send officials to study in Europe."

One of the scholars sent by Muhammad Ali to Europe in 1826 was Rifa'a Rafi' al-Tahtawi. Tahtawi was impressed with Europe's technological and scientific advancement and political philosophy. Having studied Islamic Law, he argued that "it was necessary to adapt the *Shariah* to new circumstances" and that there was not much difference between "the principles of Islamic law and those principles of 'natural law' on which the codes of modern Europe were based." Like Tahtawi, Khayr al-Din Tunusi was also sent to Paris. After his return from Europe he argued that the only way to strengthen the Muslim States was by borrowing ideas and institutions from Europe, and that this did not contradict the spirit of the *Shariah*.

In the period between 1839 and 1876 the Ottoman government began instituting large-scale reforms as a way to modernize and strengthen the empire. Known as the *Tanzimat*, many of these reforms involved adopting successful European practices. In addition to military and administrative reforms, Ottoman rulers implemented reforms in the sphere of education, law, and the economy. New universities and curricula were created and modern curricula were introduced to allow students to acquire the knowledge necessary to modernize. European legal codes became the basis for legal reforms, and Islamic law was restricted to personal status or family law (marriage, divorce and inheritance). The key figure in the Turkish modernist movement was Namik Kemal, the

editor of a journal called 'Freedom'. His goal was to promote freedom of the press, the separation of powers, equality before the law, scientific freedom, and reconciliation between parliamentary democracy and the Qur'an.

"The reformist spirit of the times was especially evident in the emergence from Egypt to Southeast Asia of an Islamic modernist movement that called for a "reformation" or reinterpretation (*Ijtihad*) of Islam." Islamic modernism was both an attempt to provide an Islamic response to the challenges presented by European colonial expansion and an effort to reform Islam from within as a way to counter the perceived weakness and decline of Muslim societies in the 19th and early 20th centuries.

Islamic modernists argued that Islam and modernity were compatible and "asserted the need to reinterpret and reapply the principles and ideals of Islam to formulate new responses to the political, scientific, and cultural challenges of the West and of modern life." The reforms they proposed challenged the status quo maintained by the traditionalist Muslim scholars (*Ulama*), who saw the established law as the ideal order that had to be followed and upheld the doctrine of *Taqlid* (imitation or blind following).

The 19th Century represented the height of European colonialism in the Middle East and other areas of the Islamic world. This was a humiliating situation for Muslims everywhere. Whereas until recent times, the Islamic civilization had been the dominant one and Muslims, the masters of their destiny; now they were reduced to subjects of alien, hostile powers who regarded their way of life with

contempt. This was therefore a period of great soul-searching and self-examination.

In the 19th century, Islamic assertion took several different forms ranging from the *Mahdi* movement of the Sudan and the *Sannusiyyah* in North Africa which fought wars against European colonizers; to educational movements such as that of Aligarh in India aiming to reeducate Muslims. In Egypt which, because of al-Azhar University, remains central to Islamic learning; a number of reformers appeared, each addressing some aspect of Islamic thought. Some were concerned more with law, others economics, and yet others with the challenges posed by Western civilization with its powerful science and technology.

In 19th century Iran, Mirza Malkom Khan arrived after being educated in Paris. He created a newspaper called *Qanun*, where he advocated the separation of powers, secular law, and a bill of rights. Khayr al-Din al-Tunisi was similarly educated in Paris around the same time. He surveyed the political systems of 21 European countries in an effort to reform Tunisia. At the recommendations of reform-minded Islamic scholars, western sciences were taught in new schools. Jamal al-Din al-Afghani (d.1897) was a great champion of Pan-Islamism, a movement to unite the Islamic world politically as well as religiously. His student Muhammad 'Abduh; also known as founder of Islamic modernism, who also became the rector of *Al-Azhar*; was very influential in Islamic theology and modernist reformist thought.

Other notable Islamic modernists include Sir Sayyid Ahmad Khan (1817–98) and Sir Muhammad Iqbal (1877–1938) in the Indian subcontinent and Rashid Rida (1869–1935), in Middle

East. Like al-Afghani and Abduh, they rejected the doctrine of *Taqlid* and asserted the need for Islam to be reinterpreted according to modern conditions. Although Islamic modernists were subject to the criticism that the reforms they promoted amounted to westernizing Islam, their legacy was significant and their thought influenced future generations of reformers. While others looked to west uncritically and traditionalists shunned the west rather obstinately, Iqbal attempted to establish a continuity between the Islamic heritage and modern change developing a synthesis of his own. Muhammad Rashid Rida also stated in his journal *Al-Manar* that *shariah* was relatively silent about agriculture, industry, and trade, and that these areas of knowledge needed renewal. **The Modernist Muslims** believe that the Qur'an and the Sunnah can be reinterpreted so as to make their injunctions compatible with the modern world and that real change can come about only through long-lasting changes in the legal and educational systems; not merely through political changes, not simply by overthrowing corrupt governments. Modernists are, therefore, reformers. Fazlur Rahman (and Maulana Wahiduddin) ; are among these modernists who emphasized that by correctly interpreting the Qur'an in particular, and not simply by accepting the views of the medieval commentators, modern Muslims could derive an authentically Islamic response to modern life.

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SECTION FOUR

SOME EARLY REVIVALISTS AND REFORMERS

'Renewal in religion (Tajdid) has always been part of the Islamic tradition. A renewer (Mujaddid) came to be one who renovated belief in and the practice of the Sunnah of Prophet Muhammad ﷺ. Although Muslims as a matter of belief, do not recognize the rise of any further prophetic figures after the Prophet Muhammad ﷺ, there is a tradition of renewers of religion who emerged at different times and in different parts of the Islamic world, challenged the status quo and argued for change for the better. Among such renewers we may include Umar ibn Abdul Aziz, Ahmad ibn Hanbal, al-Ghazali and Ibn Taymiyya.'

- Umar Bin Abdul Aziz [682-720]
- Imam Ghazali [1075-1111]
- Ibn Taymiyyah [1263-1328]

UMAR IBN ABDUL AZIZ

(682-720 C.E.)

Introduction:

Umar bin Abdul Aziz was an Umayyad caliph who ruled Muslim empire during 717-720 CE. He is often remembered and referred to as the first Muslim Revivalist and the Fifth Rightly guided caliph for his piety, upright character, fair dealings and reversal of the tyrant policies of his successor Umayyads.

Biography:

Umar bin Abdul Aziz was born in 682 C.E. in Madina, His father Abdul Aziz belonged to the wealthy Umayyad clan while his mother Umm Asim Layla was the granddaughter of Caliph Umar (RA). Before election as Caliph, he also served as governor of Madina. During his twenty-two years governorship, he repaired the damage of the holy city caused by the former Umayyad rulers and governors. He enlarged the Prophetic *Masjid* ﷺ and beautified the city of Madina; built new buildings and gardens, and improved roads etc.

Before caliphate, he was noted for his pomp and show, polish and decoration. His refined taste in all the departments of life was the topic of discussion. But when he accepted the responsibilities of Caliphate, he proved to be the most pious, able, far-sighted and responsible Caliph. Umar bin Abdul Aziz was nominated as Caliph in 99 A.H. at the age of 36 by the Umayyad Caliph Sulayman bin Abdul Malik.

His rule was remarkable, and he is regarded as the influential early *Mujaddid* (Reviver) of Islam and one among the Rightly Guided Caliphs. During his rule, he navigated through theological and political controversies, including the *Kharijite*

uprising. His talents stretched beyond the spheres of leadership and politics. Having very kind and generous character, his reign proved a blessing for all classes. He had a remarkable commitment to justice and fairness. He emphasized on local distribution of *Zakat* funds that was used for the welfare of the society. Similarly, he encouraged agriculture and general productive capacity.

Death:

The reforms of Umar II were too much for the displeased Umayyads and the rich merchants. As the greed does not give up its turf to faith without a battle; Umar II was poisoned and he died in the year 720 C.E., after a rule that lasted only two and a half years. He was thirty-nine years old at the time of his death.

Special Contributions:

- Socio-Political Reforms
- Public Welfare Schemes
- Dawah and Education
- Compilation of Hadith
- Rights of Minorities

▪ Socio-Political Reforms:

Umar bin Abdul Aziz set out to reform the entire political, social and cultural edifice of the community and to bring back the transcendental values that had governed the Islamic state in its early period. He discarded all the pretentious appendages of a princely life and returned them to the public treasury (*Baitulmal*). He reversed the process of receiving gifts, abolished all the practices of corruption and heavy taxation. In addition, he also forbade the governors and government

officials to confiscate and seize the people's assets unjustly. Although his reign lasted only for two and a half year but people lived peacefully under his reign.

Umar bin Abdul Aziz was the first Muslim ruler who moved his horizons from external conquests to internal revival. He recalled his armies from the borders of France, India and the outskirts of Constantinople. He was also the first to endeavour a serious reconciliation of political and religious differences among Muslims.

Public Welfare Schemes:

He undertook extensive public works including the construction of canals, roads, rest houses for travellers and medical dispensaries. Moreover, the Caliph Umar bin Abdul Aziz also build infrastructure such as bridges, public transportation, dug wells, build roads and irrigation canals system. He also set up new rules in the agricultural sectors. Using the *Baitulmal* funds, the caliph tried to free the captured Muslims and freeing any slaves.

- Dawah and Education:

Following the example of the Prophet, for propagating the process of *Dawah* within non-Muslim communities he sent out emissaries to China and Tibet, inviting their rulers to accept Islam, which resulted in a large segment of convergence of non-Muslims in Islam. He offered stipends to teachers and encouraged education. He was the first Caliph to commission a translation of the Qur'an from Arabic into another language (Sindhi language in 718 C.E.)

- Compilation of Hadith:

The foremost step taken by the Umar bin Abdul Aziz was the compilation of Hadith. The formal recording and compilation of Hadith also began with the efforts of Umar bin Abdul Aziz. It was the first official and organized effort for compilation of Hadith. In this period the systematic compilation of Ahadith was begun on a large scale. The *Ahadith* from the *Sahabah* as mentioned in previous period were also preserved in black and white in the second period only. He directed Muhammad ibn Shihab al-Zuhri and the governor of Madina, Abu Bakr Muhammad ibn Amr bin Hazm to record the traditions of Prophet ﷺ, fearing the obliteration of knowledge and passing away of scholars. But the death overtook Umar bin Abdul Aziz, before reading their compliance reports.

- Rights of Minorities:

Umar bin Abdul Aziz, following in the footsteps of his beloved Prophet Muhammad ﷺ was kind and just toward non-Muslims and allowed them to retain their worship places. He also prohibited the sale and purchase of lands bound by lease which he considered un-Islamic, unless the land was acquired through war. During his reign large number of non-Muslims embraced Islam. It adversely affected state finances and was a cause of concern for some governors. But he stood firm and said: prophet ﷺ was sent by Almighty Allah as a Mercy for whole Mankind and not as a tax collector".

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IMAM AL-GHAZALI

(1058-1111C.E.)

Introduction

Abu Hamid Muhammad Ibn Muhammad al-Tusi al-Ghazali was one of the most prominent and influential Muslim philosophers, theologians, jurists, and mystics. He is unanimously regarded and remembered as *Mujaddid* or renewer of faith and *Hujjat al-Islam*. Much of this is due to his attempt to synthesise the three main strands of Islamic rationality: the theoretical and philosophical inquiry, legal theory and mystical practice.

Biography

He was born in 1058 C.E., in Iranian city of Tus, and died there on 18th December 1111 C.E. He received his early education at Tus then in Jurjan, and at the age of twenty went to the Nishapur, where he received education under a prominent personality Al-Juwayni, also known as *Imam al-Haramayn*. Al-Juwayni held a chair at the newly founded *Nizamiyya* Academy established by Nizam al-Mulk, the celebrated vizier to the Seljuk Sultan Malik Shah. Nizam al-Mulk had spread a network of such schools in the entire Sultanate, with free boarding and lodging facilities, to revive Sunni Islamic teachings. Here ghazali spent eight years (1077-85), studying the Ashári doctrines of *Kalam*, as well as philosophy, logic and natural sciences. After the death of al-Juwayni in 1085, al-Ghazali was invited to the court of Seljuq vizier Nizam al-Mulk who was so impressed by al-Ghazali's scholarship that he appointed al-Ghazali as chief professor in the *Nizamiyah* Academy in Baghdad in 1091 C.E, teaching Shafi *Fiqh*.

After spending four years in *Nizamiyyah* Academy al-Ghazali in 1096 suddenly underwent a six-month-long spiritual crisis, abandoned his career and left Baghdad on the pretext of going on pilgrimage to Makkah and finally settled in Tus. He made a decision for him to leave his teaching position and took up the life of a wandering Sufi for the next 10 years. He went to Syria and Palestine and also visited the holy cities of Makkah and Madina. He led the life of an ascetic, wearing coarse garments and staying in *Masjids*. Through his abstinence, self-discipline, prayer and meditation, he found the peace of mind that his material success had not given him.

In 1106 C.E. however, he was again persuaded by new Seljuq vizier to return to teaching at the *Nizamiyyah* Academy where he continued lecturing for over two years. He returned to his hometown Tus, in early 1109 C.E. where he died two years later in 1111 C.E.

Works

Al-Ghazali was a prolific writer, with over four hundred titles to his name covering virtually every discipline of learning known at the time, including poetry and music. His best known works include:

- *'Ihya al-Ulum al-Din'* [The Revival of the Religious Sciences].
- *'Kimyae saadat'* [The Alchemy of Happiness]
- *'Tahafut al-Falasifah'* [Incoherence of Philosophers]
- *'Al-Arbain fil Tasawwuf'*

Contributions of Al-Ghazali to Islamic thought:

'Ihya al-Ulum al-Din' [The Revival of the Religious Sciences]: It is the largest and the best known works of Al-Ghazali. Written

during his second tenure with *Nizamiyya* Academy, this work presents the relationship between the inner and outer life and a balance of *Tasawwuf and Shariah*. He was the first to consolidate the ideas of Sufism into Shariah laws and the first to give a formal interpretation of Sufism in his works. This book soon became a great classic of Muslim literature comparable to Thomas Aquinas's *Summa Theologiae* in respect of popular response and love for it.

Al-Ghazali believed that the Islamic spiritual tradition had become stagnant and that the spiritual sciences taught by the first generation of Muslims had been forgotten. He argued this in his magnum opus entitled '*Ihya al-Ulum al-Din*' [Revival of the Religious Sciences], which covers all fields of Islamic science and incorporates Islamic statute, philosophy, and Sufism. According to al-Ghazali, the purpose of the society is to apply *Shari'ah*, and the goal of man is to achieve happiness close to his creator. Therefore, the aim of education is to develop man so that he abides by the teachings of religion.

'*Tahafut al-Falasifah* [Incoherence of Philosophers]: It was written just before he left his teaching job to go into retreat and contained critique of Philosophy. His observations were however refuted by Ibn Rushd (d.1198) in his famous work: '*Tahafat al-Tahafah*' [incoherence of Incoherence]

Al-Ghazali's period has tentatively been called the Golden Age of Arabic philosophy. While resident as a professor at the *Nizamiyyah* Academy, al-Ghazali made a thorough study of philosophy particularly Greek philosophy as well as Islamic philosophy, in order better to refute it. The main theme of his philosophy was based on the concept of creator and His

relationship with His creation. As a preface to his attacks on philosophy, he wrote a book in which he summarized the fundamentals of philosophical thought as known in his time, *Maqasid al-Falasifah*, that was later followed by his famous work, *Tahafut al-Falasifah* [Incoherence of Philosophers], which contributed to the weakening of Greek philosophical thought in the Islamic world. He summed up his disagreement to the philosophers in twenty major points, dealing with God, the universe and man. He acknowledged the importance of philosophy and logic for the study of nature and mathematics, but he argued that revelation was the most important source in religion. Likewise he acknowledged that kalam was useful tool to defend religious truth but it had its own limitations and was not able to confirm God's existence. For that; Ghazali praised religious experience gained through spirituality.

Assessment

Al-Ghazali was trained in both theology and law and criticised both for being too stagnant and lacking spiritual values. He followed the theological school of Al-Ash'ari while in law he followed Al-Shafi. His criticism however helped both to revive. Al-Ghazali's influence was not limited to Islam; his works were widely circulated among Christian and Hebrew scholars and philosophers. One of the more notable achievements of al-Ghazali was his writing and *reform of education* that laid the path of Islamic Education from the 12th to the 19th centuries C.E.

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IBN TAYMIYYAH
(1263-1328 C.E.)

Introduction

Taqiuddin ibn Taymiyyah (1263-1328) was a prominent Muslim scholar, theologian, jurist, logician, and reformer of his time and among the most prominent and influential Hanbali scholar of the middle ages, whose influence extended through the centuries. He was a strict traditionalist who railed against innovations and emphasised the need to return to pristine ideals and practices of Islam of the times of Prophet Muhammad ﷺ. He was entitled as *Sheikh ul-Islam*, an honorific title with which he is still remembered today.

Biography

Taqiuddin Abu al-Abbas Ahmad ibn Abd al-Salam ibn Abdullah ibn Muhammad ibn Taymiyyah was born in 1263 in Harran, Mesopotamia and died at the age of 65, in 1328, whilst in prison at the Citadel in Damascus, Syria. He received his early education from his father and uncle who were renowned scholars, writers and teachers of Hadith of their times. Besides being well versed in religious sciences, Ibn Taymiyyah also mastered in mathematics, history and literature.

He learnt the religious science of *Fiqh* and *Usul al-Fiqh* from his father and after his father death he took up the responsibility of the head of the *Sukkariyyah Madrasah* and began giving lessons on Hadith. He received his education in Damascus where from he acquired an extensive knowledge of contemporary Islamic sources and disciplines. Ibn Taymiyyah emerged into the public and political sphere began in 1293 at

the age of 30, when he was asked by the authorities to give an Islamic legal verdict (*Fatwa*) on Assaf al-Nasrani, a Christian cleric accused of insulting Muhammad ﷺ. Ibn Taymiyyah spent his last 15 years in Damascus as a tutor and preacher. He gathered around him a circle of disciples among them the most prominent was Ibn Qayyim al-Jawziyah (d.1350). He spent his life as a religious scholar and a political activist. In his efforts he was persecuted and imprisoned a number of times (which he referred as a divine blessing), because of his open rejection of innovative practices including saint worship and the visitation to their tomb-shrines and his views on some jurisprudential issues. He was imprisoned a number of times on accusation of anthropomorphism and finally died in Prison at the age of 65, in 1328, in Damascus, Syria.

Ideology

The knowledge he gained from history and philosophy, he used to refute the prevalent philosophical discourses of his time, one of which was Aristotelian philosophy. He denounced *Sufis*, philosophers and theologians and pointed out the fallacies in the philosophical and mystical views of al-Ghazali and Ibn al-Arabi. In politics he accepted the authority of the first four caliphs, but he rejected the necessity of having a single caliphate and endorsed for the existence of many emirates.

Ibn Taymiyyah advocated that the Qur'an must be interpreted in its actual form not in the light of reason, though he was not a strict literalist. As an aid to understanding the sources he endorsed the use of *Ijtihad* (independent reasoning) and in fact advocated a balance (*wasat*) between reason and tradition.

He was a prolific writer and authored a number of books on varied subjects like, Qur'anic exegesis, jurisprudence, theology, logic, ethics, politics, and Hadith studies. Among these, the two notable works were *al-Kitab al-Siyasat al-Shar'iyah (Treatise on the Government of the Religious Law)* and *Minhaj al-Sunnah (The path of Prophetic tradition)*, which is the richest work of comparative theology surviving from medieval Islam.

Legacy

Ibn Taymiyyah had considerable influence on Ibn Qayyim al-Jawziyah (d.1350), Ibn Kathir (1300-1373) the celebrated exegete of Qur'an, Muhammad bin Abdul Wahhab the famous 18th century scholar, and Muhammad Abduh(1849-1905) the great 19th century Muslim modernist. Muhammad Abduh advocated educational reforms, criticised old Islamic pedagogical methods and traditional manuals and defended the legacy of ibn Taymiyya. It was of course the principle of *Ijtihad* and the assertion of the role of the Qur'an and the Sunnah in the reconstruction of religious thought that Muhammad Abduh was trying to highlight in ibn Taymiyya's legacy.

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SECTION FIVE

PRE-MODERN TRENDS IN REVIVAL AND REFORM

'Continuing with the tradition of 'renewal', several reform movements emerged in the Muslim world from the sixteenth to the eighteenth centuries C.E. in places such as Arabia, India and North Africa. They were primarily internally motivated, exerting for revival of the pristine Islam of prophetic period. These reformers argued against blind imitation and argued for the revival of ijtiḥad through a balanced approach. The significant pre-modern reformers include Sheikh Abdul Haqq, Sheikh Ahmad Sirhindi and Shah Wali Allah of India, Muhammad ibn Abdul Wahab of Arabia, and the Sheikh Ali Sanusi of North Africa'.

- Sheikh Abdul Haqq [1551-1645]
- Sheikh Ahmad Sirhindi [1564-1624]
- Shah Waliullah[1703-1763]
- Ibn Abdul Wahhab[1703-1792]

ABDUL HAQ MUHADITH DEHLVI

(1551-1645 C.E.)

Introduction

Shaikh Abdul Haq Muhadith Dehlvi was a 16th century, Islamic scholar, prolific writer, commentator of the Qur'an and a profound analyst of the Hadith narrations. He was well-versed with Islamic sciences and practices of *Tasawwuf*. He made valuable contributions to the revival and renewal of faith as well as the spiritual guidance of the Indian Muslims.

Biography

Shaikh Abdul Haq Muhaddith Dehlvi was born in 1551 C.E. in Delhi. His forefathers were from *Bukhara* who came to India during the 13th century. His father Maulana Saifuddin was not only a good scholar as far as his deep insight in religious knowledge is concerned but an embodiment of, truthfulness, honesty, content, and loving attitude. Shaikh Abdul Haq had a phenomenal memory. His father was eager to make his son an exemplary, well educated and well-versed scholar. So he tried his best making him so, from the early period of his life. He memorized the Qur'an by heart from his father and studied Islamic Creed as well. He also studied inheritance laws, logic, and theology under various teachers. Having a visionary outlook he had Islamic laws in one hand and great love of Allah in the other till the last breath of his life. In 1587 C.E., he made the pilgrimage to Makkah, where he stayed for two years and studied Hadith and *Tasawwuf* under various eminent scholars of the time, particularly Shaikh Abdul Wahhab Muttaqi who embellished Abdul Haq's career and certified him as *Khilafah*.

Abdul Wahhab Muttaqi was among those great scholars of tradition, who had grabbed the global attention through his scholarly achievements while sitting in a corner of Makkah. After returning from *Hijaz*, Sheikh Abdul Haq established a *Darul Ulum* where all the Islamic Sciences were taught and began teaching and spreading the Basic teachings of Islam. It was a period when the whole country was passing through decadence and deterioration. His *Madrasah* became the pioneer in the history of *Madrasah* education, not only in northern India but in the whole country, to propagate Islamic laws and traditions. The syllabus here focussed more on Qur'an and Hadith as the fountainhead of all Islamic knowledge. This *Madrasah* worked as a shield against all the challenges facing Islam. Many religious storms came and passed but they couldn't damage its superiority and Abdul Haq remained firm like a mountain. He died in Delhi, in 1642 after spending 94 years enlightening the Indian people. His mausoleum today exists at the edge of *Hauz-i Shamsi* near Qutub Minar, Mehrauli Delhi.

Contributions to Islamic Thought:

Shaikh Abdul Haq Muhadith Dehlavi's period was a challenging one. On one side the *Mahdavi Movement of Muhammad Jaunpuri* who proclaimed to be Imam Mahdi was at its peak and on the other side, Akbar's distorted innovative concept of *Din-i Ilahi* was undermining the true message of Islam. Such erroneous beliefs were challenged and proved false by Abdul Haq and his towering contemporaries like Shaikh Ahmad Sirhindi, Ibn Hajr Makki and others. Another challenging aspect for Abdul Haq was the propagation of Prophetic Sunnah. It was

a time when Hadith had almost disappeared in Subcontinent. Abdul Haq revived this fundamental Islamic Science and took it as a mission to propagate the Prophetic traditions and spent his life for this purpose.

He wrote extensively on different topics of Islamic sciences and authored more than 100 books on themes like *Hadith*, *Tafsir*, *Tajweed*, *Tasawwuf*, Logic, History, *Khutbat*, *Ikhlāq*, *Makatib*, *Aqaid*, Grammar, Poetry, etc. the most notable of which was '*Madarij an Nubuwwat*' on the *Sirah* of Prophet ﷺ. Through his writings, Abdul Haq clarified the high status and position of the Prophet ﷺ and said that "His ﷺ love is the life of the *Din*". He also gave supreme importance to reconciliation between the Qur'anic injunctions and mystical precepts. His contributions to the renewal and preservation of the essence of Islam are undeniable.

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SHEIKH AHMAD SIRHINDI

(1564-1624)

INTRODUCTION

Sheikh Ahmad Sirhindi was a *Sufi* scholar of high eminence who lived and died in Mughal India during late 16th and early 17th century. He is popularly known as '*Mujaddad Alaf Thani*' for his revivalist and reformist campaign that he launched against innovations and falling religious standards during Mughal rule particularly the '*Din-i Ihahi*' creed of Akbar. The remarkable contribution of Sheikh Ahmad Sirhindi is his stress on conformity to *Shariah* as an essential prerequisite for *Tasawwuf* which he strictly adhered and advocated

throughout his life. Though trained in all the four Sufi orders, he settled with preaching of '*Naqshbandiya*' Sufi order and is regarded as the real founder after Kh. Baqi Billah (d.1603) who established this *Silsila* in Indian Sub-Continent.

Biography

Abul-Barkaat Badruddin Ahmad ibn Al-Farooq Sirhindi remembered as Sheikh Ahmad Sirhindi was born at Sirhind in Punjab Province in 971AH/1564 CE. He got his early education in religious sciences from his father sheikh Ahmad Farooq who was a practicing *Sufi* scholar of his times. He travelled to Sialkot for further studies where he met and benefitted from scholars of the stature of *Sheikh Yaqub Sarfi*. After a brief spell of teaching at his father's domestic seminary in Sirhind, he again travelled to Agra where he learnt in detail about the deteriorating Religeo-Social conditions of Mughal India. He also benefitted from company of Abul Fazl and Faizi who were renowned scholars of Mughal court.

Spiritual Life

After return to Sirhind he started teaching at his ancestral seminary alongwith his father. He continued his studies also and it is here that he drank deeper from Sufi texts like, '*Awarif al Muarif*', of Shahabuddin Sohrawardi and '*Fusus al Hikmah*' and '*Futuh e Makkiyah*' by Ibn al Arbi. His father initiated him into *Chishtiyah*, *Qadriyah* and *Sohrawardiyah Silsilas* and granted him with his *Khilafat* declaring him as spiritual successor. After death of his father, he became head of his seminary and started teaching and preaching. He got acquainted with Kh. Baqi Billah (d.1603) who is believed to be

the founder of *Naqshbandiya Silsila* in India. Sirhindi was so impressed by *Naqshbandi* teachings that he got initiated in *Naqshbandi Silsila* in 1600 C.E. and was conferred *Khilafat* by *Kh. Baqi Billah RA* (1563-1603). He now became the chief patron of this *Silsila*; re-organized it and propagated it throughout the country deputing his *Khulafa* in different regions like Bihar, Allahabad, Agra, Jaunpur etc. He always practiced and preached that *Tasawwuf* or *Tareeqat* is subservient to *Shariah*. Sheikh Ahmad Sirhindi died in 1624 C.E. at Sirhind where his *Mausoleum* attracts thousands of visitors on annual basis.

WORKS

Sheikh Ahmad Sirhindi has many works to his credit like, *Ithbat al-Nabuwwat*, *Risala Radde Rawafiz*, *Mabda wal Maád*, *Maarif e Ludaniyah*, *Makashaf al-Ainiyah* and Most importantly his '*Maktubat-e-Imam Rabbani*'.

Sheikh Ahmad Sirhindi is however better known for his crusade against Akbar's creed of '*Din e Ilahi*' that earned him the title of '*Mujaddad-i-Alaf Thani*'. After a long struggle he overcame the dissence of Jehangir, convincing him to reintroduce traditional Islam throughout his empire. The other remarkable feat to his credit was the refutation of the concept of '*Wahdat al-Wujud*' or 'unity of existance' propounded by Ibn al-Arbi. He instead proposed the concept of '*Wahdat al-Shuhud*' or 'the unity of perception'.

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SHAH WALIULLAH

(1703-1762CE)

Introduction

Shah Waliullah (1703-1762) was an Islamic Scholar, reformer and founder of pre-modern Islamic thought who attempted to reassess Islamic theology in the light of changes of his times. He is the first Indian Muslim Scholar of international repute who felt a need for revivalism and reform in Islam, in view of decay in Islamic Civilization as well as decline of Muslim polity.

Biography

Outubuddin Ahmad ibn Abdul Rahim better known as Shah Waliullah got his early education at *Madarsa e Rahimiya* founded by his father Maulana Abdul Rahim; studying Qur'an, Hadith, Arabic and Persian from his father and started teaching at same *Madrasa* after demise of his father in 1719 CE. He visited Hijaz in 1724 that changed the outlook of his religious thought. It was his exposure to international scenario (1724-32) that he was fully convinced of a burning need of revival and reform in Islam that he ventured after his return from Hijaz.

Islamic Thought

It was in fact Shah Waliullah who defined the contours of Islamic thought in Indian subcontinent giving it a definite direction. He was a scholar of wide caliber, capable of holding different contradictions together and then solving them through his visionary and gradual methodology utilizing the exemplary Qur'anic wisdom or the *Hikmah* as is often referred to in Qur'an. His approach in accommodating modern knowledge into the classical Islamic literature was that of

synthesis. He presented what he considered pure and pristine Islam in a spirit of scientific objectivity. He attempted major works on Qur'an, *Hadith*, *Fiqh*, *Usul-al-Fiqh*, *Aqaid*, *Kalam*, *Philosophy*, *Tasawwuf*, History, Biography, Arabic grammar and Psychology besides Sociopolitical and ethical Philosophy. He translated the holy Qur'an into Persian; the then *lingua franca*, of Indian Muslims for wider access of Muslims to the original source of Islamic teachings. {It may be pertinent to mention that translation of Qur'an then, into any other language was not as easily assimilated by conservative *Ulama* as today.} This tradition was later carried forward by Shah Abdul Qadir and Shah Rafiuddin; by translating Qur'an into Urdu language.

Notable Works: Some of his extant works include:

- *Fatah ul-Rahman Al-Tarjamatul Qur'an*, is the Persian translation of Qur'an.
- *Hujjatul Baligha* or the 'Conclusive Argument" is an exposition of the Islamic world view, wherein he attempts to present teachings of Islam with scientific objectivity.
- *Musaffa Shara al-Muwatta* is an extensive work on Hadith Literature based on commentary of Al-Mawatta of Imam Malik.
- *Ahkam al-Ijtihad wal Taqlid"* An important work on law & Justice; discusses various dimensions of issues involved in *Ijtihad* and *Taqlid* and presents a balanced view of this much debated issue. He adopts a synthetic or reconciliatory approach here.
- *Al-Badar al-Bazigha"* is Shah Waliullah's treatise on Philosophy and Kalam.

MUHAMMAD IBN ABD AL-WAHHAB

(1703-1792CE)

Introduction

Muhammad ibn Abd al-Wahhab al-Tamimi (1703 –1792) was a theologian and a reformist religious leader in central Arabia who founded the puritanical reform movement of Islam presently the dominant one in Arab world. The movement attempted a return to the pristine Islam, calling for observance and strict adherence to the principal Islamic teaching of *Tawhid* or unity of God. Despite opposition from many quarters for his radical reforms; Ibn 'Abd al-Wahhab' charted a synergistic religio-political "mutual support pact" with Muhammad ibn Saud (d.1865) in 1744, which has remained in place for nearly 300 years, providing the ideological impetus to Saudi expansion. In return; 'Al Saud' have maintained the 'Al-Sheikhs' authority in religious matters upholding and propagating *Salafi* doctrines.

Early Education

Ibn 'Abd al-Wahhab was born in 1703; in Arab clan of *Banu Tamim* in Uyayna, a village in the Najd region of central Arabia. His family had scholars like his father, Sulaymān b. Muḥammad, and his grandfather, 'Abd al-Wahhab, having been judges of Hanbali law. Ibn 'Abd al-Wahhab's early education thus, consisted of fairly standard curriculum including learning Quran by heart and study of traditional Islamic jurisprudence according to the Hanbali school of law, which was the school of law most prominently practiced in the area. After leaving 'Uyayna, Ibn 'Abd al-Wahhab performed the Hajj in Makkah and then went to Madina, the stay at which

seems to have been "decisive in shaping the later direction of his thought." He observed that Islam in much of Arabia, under Ottomons, had descended into a superstitious folk religion, compromising the unity of Allah (*Tawhid*) and teachings of the Prophet ﷺ (*Sunnah*).

In Madina, he met 'AbdAllah ibn Ibrahim, who had been a supporter of the works of Ibn Taymiyyah (d.1328), the medieval scholar whose reformist teachings had great influence in centuries to come. He also met and stayed with Muhammad Hayya al-Sindhi a Naqshbandi Sufi, for long time staying and was inspired for a strict implementation of *Shariah*. Following his early education in Madina, Ibn Abdul Wahhab traveled widely in Arabia, Iraq and Iran. He taught for four years in Basra, Iraq, and Baghdad. In 1736, in Iran, he began to teach against what he considered to be the extreme ideas of various exponents of Sufi doctrines. On returning to his native city, he wrote the *Kitab al Tawhid* ("Book of Unity"), which is the main text for *Salafi* doctrines.

Family

While in Baghdad, Ibn 'Abd al-Wahhab married an affluent woman, whose property he inherited when she died. After his return home from Iraq; Ibn 'Abd al-Wahhab started teaching, preaching and began to attract followers. He was acquainted with 'Uthman ibn Ahmad ibn Muhammad, who was then the emir of ' *Uyayna*, and married his daughter Jawharah. Sheikh Muhammad had a number of sons and daughters and is believed to have married one of his daughters to Muhammad ibn Sa'ud, the tribal chief of *Diriyyah*. All his surviving sons established religious schools

close to their homes and taught the young students from *Diriyah* and other places. His sons, Husayn, 'Abd Allah and Ibrahim, became judges after their father. Muhammad ibn Abd al-Wahhab died in 1792 in *Diriyah*. The descendants of Ibn 'Abd al-Wahhab, the Al ash-Sheikh, have historically led the *Ulama* in the Saudi state, dominating the state's religious institutions. Within Saudi Arabia, the family is held in prestige similar to the Saudi royal family, with whom they share power.

Political Alliance

After his return home from Iraq; Ibn 'Abd al-Wahhab began to attract followers, including the ruler of 'Uyayna, Uthman ibn Mu'ammār. With Ibn Mu'ammār, Ibn 'Abd al-Wahhab agreed to support Ibn Mu'ammār's political ambitions to expand his rule, in exchange for the ruler's support for Ibn 'Abd al-Wahhab's religious teachings. He began to implement some of his radical ideas of Islamic reform that annoyed the local scholars and Ibn Mu'ammār, under political pressure from neighbouring tribes, consequently, forced Ibn 'Abd al-Wahhab to leave. Ibn 'Abd al-Wahhab was soon, invited to settle in neighboring *Diriyah* by its ruler Muhammad ibn Saud. After some time in *Diriyah*, Muhammad ibn 'Abd al-Wahhab concluded his second and more successful agreement with Muhammad bin Saud, in 1744, agreeing that, together, they would bring the Arabs of the peninsula back to the original principles of Islam. Al-Sauds spent next hundred years fighting with Ottoman rulers for supremacy and finally Abdul Aziz ibn Saud (d.1953) got control of the Arabia after collapse of Ottomans in 1924. It was officially renamed as Kingdom of Saudi Arabia (KSA) in 1932 that continues to this day.

Reformist Ideology

Muhammad bin Abdul Wahhab was the founder of the first movement of significance in the 18th century. Ibn 'Abd al-Wahhab was by training a jurist and a theologian; greatly influenced by the writings of the 13th century reformer Ibn Taymiyya. Ibn 'Abd al-Wahhab, maintained that the moral decline of the Muslim community; was due to deviation from the original practices of the *Ummah*. For the community to regain its vitality and moral vigor, these practices had to be uprooted and replaced with a society that resembled the early Muslim community set up by Prophet Muhammad ﷺ. Ibn 'Abd al-Wahhab sought a return to the puritanical Islam of prophetic period, a literal interpretation of Quran and Sunnah, rejecting the popular social practices as innovations and polytheism and rejection of *Sufistic* practices and the blind following of earlier scholars and an emphasis on *Ijtihad*. His understanding of *Ijtihad* was not that *Ijtihad* should lead to a reinterpretation of Islam but rather a return to the exact state of affairs during the time of the Prophet ﷺ and his four caliphs. He was able to spread his teachings not only in Arabia but even beyond its borders to other Islamic lands where his reforms continue to wield influence to this day.

The essence of Ibn 'Abd al-Wahhab's teaching is found in '*Kitab al-Tawhid*', which draws from the Quran and Hadith (the recorded doings and sayings of Prophet Muhammad ﷺ). It preaches that worship in Islam includes conventional acts of worship such as the five daily prayers; fasting; supplication; seeking protection or refuge; seeking help of Allah. He was keen on emphasizing that seeking help, protection or intercession from anyone or anything other than Allah, are

acts of *Shirk* and contradict the tenets of *Tawhid* and that those who tried would never be forgiven.

In his treatise, *Al-Hadiyyah al-Suniyyah*, Ibn 'Abd al-Wahhab's son 'Abd Allah speaks positively on the practice of *Tazkia* (purification of the inner self) stressed by *Sufis*. Thus; despite his great aversion to venerating the saints after their earthly passing and seeking their intercession, it should nevertheless be noted that Ibn 'Abd-al-Wahhab did not deny the existence of saints as such; on the contrary, he acknowledged that their right guidance by God is acknowledged" when they acted properly during their life.

His followers call themselves *al-Muwahḥhidin*, or "Unitarians" or *Salafis* (traditionalist); the term '*Wahhabism*' a derogatory term coined by his opponents, is generally used by non-Muslims, orientalist and opponents. Ibn 'Abd al-Wahhab's movement, started as *Salafi* movement, a term applied to several forms of puritanical Islam in various parts of the world. According to Ahmad Moussalli, professor of political science at the American University of Beirut, "As a rule, all *Wahhabis* are *Salafists*, but not all *Salafists* are *Wahhabis*".

The Saudi King, Salman ibn Abdul Aziz, in 2010, at the time serving as the governor of Riyadh said that the teaching of Muhammad Ibn Abdul-Wahab was pure Islam, and said regarding his works, "I dare anyone to bring a single alphabetical letter from the Sheikh's books that goes against the book of Allah ... and the teachings of his Prophet, Mohammed ﷺ."

Works:

The chief works to the credit of Muhammad ibn Abd al-Wahhab, among others, include; *Kitab at-Tawhid* (The Book of the Oneness of God), *Al-Usool-uth-Thalaatha* (The Three Fundamental Principles), *Al Qawaa'id Al 'Arbaa* (The Four Foundations), *Al-Usool us Sittah* (The Six Fundamental Principles) and *Al-Radd 'ala al-Rafida* (The Refutation of the Rejectionists).

Assessment

Ibn 'Abd al-Wahhab sought a return to the puritanical Islam of prophetic period, a literal interpretation of Quran and *Sunnah*. His teachings were criticized by a number of Islamic scholars during his life and after for disregarding Islamic history, monuments, traditions and the sanctity of Muslim life. Most of the scholars, on the other hand, have spoken positively on him, many *Salafi* scholars accepting him as an authority and source of reference. Despite opposition from many quarters for his radical reform movement; Ibn 'Abd al-Wahhab's synergistic alliance with Muhammad ibn Saud (d.1865) in 1744, has remained in place for nearly 300 years. The descendants of Ibn 'Abd al-Wahhab, the Al ash-Sheikhs, have historically led the *Ulama* in the Saudi state, and the family is held in prestige similar to the Saudi royal family, with whom they share power. The arrangement between the two families is based on the 'Al Saud' maintaining the 'Al-Sheikhs' authority in religious matters by upholding and propagating the *Salafi* doctrine. In return, the Al ash-Sheikhs support the Al Saud's political authority, thereby using its religious-moral authority to legitimize the royal family's rule.

SECTION SIX

**PROMONENT MODERN THINKERS AND IDEOLOGUES
IN WEST ASIA**

**PROMONENT MODERN THINKERS AND IDEOLOGUES
IN WEST ASIA**

- Muhammad Ali Pasha (1769-1849)
- Ibrahim al-Qursawi (1776–1812)
- Rifa'ah Rafi al-Tahtawi (1801-1873)
- Khayr al-Din al-Tunisi (1822-1889C.E.)
- Mirza Malkum Khan (1833-1908 C.E.)
- Jamal al-Din al-Afghani (1838–97)
- Namik Kamal (1840 – 1888 C.E.)
- Sheikh Muhammad 'Abduh (1849-1905 C.E.)
- Abdul al-Rahman al-Kawakibi (1854-1902 C.E.)
- Sheikh Muhammad Rashid Rida (1865-1935 C.E.)
- Ahmad Dahlan (1868 – 1923)
- Zia Gokalp (1876-1924 C.E),
- Badiuzzaman Said Nursi (1877- 1960)
- Muhammad al-Tahir ibn 'Ashur (1879 -1973 C.E.)
- Mustafa Kamal Ataturk (1881-1938 C.E.)
- Abdur Rauf Fitrat (1886 – 1938)
- Ali Abdel Raziq (1888–1966)
- Ahmad Kasarvi al-Tabrizi (1890 –1946)
- Amanullah Khan (1892-1960)
- Mahmoud Shaltut (1893 - 1963)
- Sayyid Ruhullah Khumayni (1902-1989 C.E.)
- Hassan al-Bana (1906-1949)
- Sayyid Qutub (1906-1966 C.E.)
- Mahmoud Mohammed Taha, (1909-1985)
- Muhammad al-Ghazali (1917-1996)
- Murtadha Mutahari (1920-1979 C.E.)
- Ismail Raji al-Faruqi (1921-1986)
- Yusuf al-Qardawi (b.1926)
- Ali Sharaiti (1933-1977)
- Fatehullah Gullen (b.1941)
- Abdul Karim Suroush (b.1945)

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MUHAMMAD ALI PASHA

(1769-1849 CE)

Muhammad Ali Pasha (1769-1849), was a man of great initiative, energy and vision; considered “The Father of Modern Egypt” who encouraged the emergence of modern developments in Egyptian society. He was one among the great personalities of 19th century with a formidable face, who restored order and maintained peace in Egypt.

Political Career:

Muhammad Ali Pasha al-Mas'ud ibn Agha an Albanian by origin, was born in 1769, in Kavala, Macedonia, and died on August 02, 1849, in Alexandria, Egypt. Like his father, he was the military commander in an Ottoman force. In 1798, when the French force under Napoleon Bonaparte occupied a province of the Ottoman Empire in Egypt, Muhammad Ali was assigned a job by the Ottoman Sultan to drive the French out of Egypt which he did positively and rose to the rank of Pasha over Egypt. He emerged as a strong man who restored order and maintained peace in Egypt.

Socio-Political Reforms:

Though the French occupation of Egypt was short-lived (1798-1801); it disrupted the whole political and economic structure of Egypt and left its impact on cultural and social life as well. This new change, urged Muhammad Ali to put an end to Egypt's traditional society. He attempted to modernize Egypt by instituting reforms in the military, economic and cultural spheres. He eliminated all the existing rulings, turned the

religious class into pensioners, restricted the activities of the native merchants and artisan groups, neutralized the Bedouins, and trampled all movements of an uprising amongst the peasants.

Reforms in Agriculture and Industry

To strengthen his position within Egypt and to increase his revenues, Muhammad Ali instituted sweeping changes, converted agricultural land into state land, improved irrigation system, introduced new crops and reorganized the administrative structure of the government by centralizing professional bureaucracy. He also made arrangements to construct a modern industrial system to process Egypt's raw materials. He also built railroads and ships for the transportation of goods. He stimulated the development of foreign trade by introducing a new currency, and stabilised the rate of exchange. Muhammad Ali industrialized Egypt for the purpose to compete with European industries and produce greater revenues for Egypt.

Educational Reforms

Muhammad Ali patronised learning and established a Ministry of Education. He modernized the education system, established schools based on Western curriculum, and Institutions to train doctors, engineers, and other specialists. To improve the educational system of Egypt he encouraged youth to go for further studies to Europe for training in modern techniques and European languages so they could, in turn, translate their literature into Arabic. In 1819, he founded the '*Bulaq Press*' which was the first indigenous press in the Arab World. He established a special medical school for

women so that they would treat women and children. Consequently, he made efforts to train a professional military with the help of European officers, equipped with modern arms and focused on weapons production.

Final Years

In May 1838, Muhammad Ali informed Britain and France that he anticipated declaring independence from the Ottoman Empire. This action was contradictory to the desire of the European powers to sustain the status quo within the Ottoman Empire. To gain more advantage and control over Syria, he crushed Ottoman troops at the 'Battle of Nizip' in 1839. By the treaty of London in 1841, Muhammad Ali was forced to withdraw his claim to Syria and was guaranteed to have the hereditary right to rule over Egypt which was later shattered. He was one among the great personalities of 19th century with a formidable face.

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Ibrahim al-Qursawi

(Russia-1776–1812)

Ibrahim al-Qursawi (1776–1812) was a Tatar educator, Islamic theologian, and prominent Jadidist. He studied at village Madrassah and later at the Mir-i-Arab Madrasah in Bukhara. From 1794 to 1808 he was imam of the mosque in Qursa village of Kazan, Russian Empire and the head of his own *Madrassah*. He is credited with the revival of modernism- and reform-oriented Islam (*Jadidism*) among the Tatars, and was the author of numerous articles about religion. He died during *Hajj* and is buried in Istanbul.

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RIFA'AH AL-TAHTAWI

(1801-1873CE)

Rifa'ah Rafi al-Tahtawi (1801-1873) was an Egyptian writer, teacher, translator, Egyptologist and renaissance intellectual and a pioneering figure in the Arab intellectual awakening of the nineteenth century; one among the first Egyptians to write about Western cultures in an attempt to bring about a reconciliation and an understanding between Islamic and Christian civilizations. He was born on October 15, 1801, in Tahta, Sohag, Egypt and died on May 27, 1873, in Egypt. Tahtawi is considered one of the early adapters to Islamic Modernism. He believed that the Principles of Islam are compatible with those of European Modernity.

Tahtawi received his education from the famous academy of learning *al-Azhar* in Cairo, where his mentor nominated him to serve as a religious leader for a student mission to Paris. He stayed in France from 1826 to 1831, where he learned French. After returning back to Egypt in 1831, he first worked as a director in the Medical school and later became head of the new School of Languages in Cairo. In 1841 he was placed in charge of a translation bureau, where he translated or supervised the translation of many books on history, geography, and military science. He also founded the School of Languages in 1835, which in 1973 became a part of 'Ain Shams University'. He then assumed the directorship of the Military School and participated in several educational reform commissions. He also served as editor of the official newspaper and an educational journal.

Tahtawi believed that the way to protect one's country is to accept the changes that come with modern society. He saw the social order as being established by God and the ruler as God's representative. He believed that the only limitations on the ruler's authority were the dictates of his conscience. The ruler should rule with justice and strive to foster their material well-being. The people, in turn, should conscientiously fulfill their duties as citizens.

Ṭaḥṭāwī's modernism lay in his conception of the material progress that could be possible within the framework of a harmoniously functioning government and society, achieved with the aid of Western technology. Three of his published volumes were works of political and moral philosophy. They introduced his Egyptian audience to enlightenment ideas such as secular authority and political rights and liberty; his ideas regarding how a modern civilized society ought to be and what constituted by extension a civilized or "good Egyptian"; and his ideas on public interest and the public good. Tahtawi's work was the first effort in what became an Egyptian renaissance (*Nahda*) that flourished in the years from 1860 to 1940. He died in Cairo in 1873. His works influenced that of many later scholars including Muhammad Abduh.

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KHAYR AL-DIN AL-TUNISI

(1822-1889 C.E.)

Khayr al-Din al-Tunisi (1822-1889C.E.) was a prominent reformer, statesman and Prime Minister (grand vizier) of Tunisia) and the Turkey (1878) under Abd al-Hamid II. Born in 1822 in a Circassian family in *Abkhaziya*; he received education in Arabic and Islamic sciences including modern military sciences from Bardo Military School.

Khayr uddin al-Tunisi was deeply concerned with the backwardness of the Muslim community and the means to revive it. He sophisticated strong arguments for the acquisition of Western institutions, values, and practices that he considered compatible with the Islamic *Shari'ah*. He argued that liberty is crucial for peace and prosperity in both personal and political spheres. Tunisi argued that *Ulama* are the physicians of the *Ummah*, so they should not be ignorant of its ailments, rather they should direct their concern to acquire the essence of knowledge to the exclusion of its contingent circumstances so that they can provide the most suitable and effective remedy for its decadence. Khayr uddin was an activist and practical man. His ideas of the state and of economic activity in face of prevailing conditions in Muslim states were a positive response to European ways.

In 1860s Tunisian Constitutional Movement, he advocated for its promulgation and the establishment of a parliament and modernization of education in his masterpiece "*Aqwam al-Maslaik fi Marifat al-Ahwal al-Mamalik*" (published 1867). This

book was also in response to his European experience, and in hope of reformation of the political system in Tunisia that was the reason after his return to Tunisia, he endeavoured to create similar political institutions in his own country. He also discussed the economic superiority of the West and how they strengthened their worldly power and offered a practical guide for Tunisian society to improve their economic and political systems. He argued that the west attained prosperity and progress in the modern sciences and industries through reformation based on political justice, by extracting treasures of the earth with their knowledge of agriculture and commerce. He persuaded elites and *Ulama* to adopt from west what is conducive to welfare of Islamic community including the expansion of bounds of science and learning as well as financial empowerment. He advised that Muslims should not close their eyes to elements in west which are praiseworthy and in conformity with teachings of Islamic primary texts. Identifying several aspects of modern European systems universal and common with the Islamic golden age, Khayruddin argued that if incorporated by Muslim states and society could equally bring power and vitality to them.

After joining the office of the prime minister of Tunisia (1873-1877), Khayrudin tried to implement the ideas he had advocated in *Aqwam al-Masalik*. He made some immediate reforms in finance, administration, agricultural, and education. He founded the '**Sadiqiyyah College**' in 1875 with the combination of Islamic and modern sciences which educated generations of Tunisian modernist elites. Until the foundation of *Sadiqiyya* College, the traditional Islamic education had

been the only education available to Tunisian populace, making Ulama the most influential group in society. His approach was however inclusive, involving *Ulama* and elites in modernisation of education. He reinvigorated the government gazette, '*al-Raid al-Tunisi*' which became a mouthpiece of reform movement earning support of many eminent *Ulama*. He also established a public library called '*Al-Abdaliyah*' and modernized studies at *Zaytuniah* University.

Despite appreciation for his reformist policies, the opposition to him was no less pronounced. While Khayr uddin's main goal was to forestall foreign incursions, he never succeeded in presenting his reformist programme as indigenous and struggled against a powerful coalition of foreign and local opponents including dominant Maliki *Ulama*. He resigned from the office in 1877 and went into a self-imposed exile in Constantinople. He was later appointed as Grand Vizier (Prime minister) in Ottoman Empire in 1878 that lasted only for eight months, because of some conspiracies with the Ottoman Sultan (Ab.Hamid II). He retired from the office in 1879 and went to Istanbul, where he formulated his political visions and program of reform. He spent his final years in Istanbul, where he died in 1889.

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MIRZA MALKUM KHAN

(1833-1908 C.E.)

Mirza Malkum Khan (1833-1908 C.E.) was a prominent Iranian modernist, socialist, diplomat, and writer; preoccupied with the transformation of Iran into a modern state. He was a forerunner of reform and modernization in Persia and called for a rule of law that was the most remarkable aspect of his work. He believed that Persia should accept the civilization of the West and should revolutionize its institutions on modern basis.

Malkum was born in Armenia, Julfa Iran, in 1833 C.E. Malkum was educated at the Samuel Muradian School in Paris (France) from 1843 to 1851 C.E., on a government scholarship, and returned to Iran to teach at the newly established Polytechnic in Tehran, the '*Dar al-Funun*' (House of Sciences). During the period between 1855 and 1860 Malkum's concern remained on two main things which not only showed his restless character but also created enemies for him. One was the introduction of a Masonic Lodge in Persia and second was the publication of a pamphlet called '*The Notebook of Order*', which enclosed all sorts of reform programs. Both these displeased Nassiruddin Shah and he banished the young Malkum and exiled him from the country in 1862. Malkum was also accused of organizing secret societies devoted to freedom and equality. He was later pardoned and was given a post at the embassy in Constantinople. In 1870, Malkum went to Tehran as counsellor in foreign affairs and received the title of *Nazim ul-Mulk*. He did such an outstanding job of advancing the interests of Persia that he received the title of *Nazim al-Dawlah*.

Mirza Malkum Khan, in 1889, associated himself to a journal called *Qanun (The Law)* that was his main vehicle, campaigning on behalf of constitutionalism. He was a forerunner of reform and modernization in Persia. He called for a rule of law that was the most remarkable aspect of his work; and believed that Persia should accept the civilization of the West and should revolutionize its institutions on modern basis. He wrote extensively on a diversity of subjects such as distribution of land, freedom of women, necessity of parliament and social justice. He is considered one of the fathers of the Iranian Constitutional Revolution. He was a devout humanist and was quite successful in propagating humanism.

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NAMIK KAMAL

(1840–1888 C.E.)

Introduction:

Namik Kamal (1840–1888 C.E.) was a leading advocate of constitutionalism, a famous poet, playwright, an Ottoman democrat, writer, intellectual, reformer, journalist, and political activist. He was a champion of patriotism and liberalism; he invigorated the Turkish Nationalist Movements with a major goal to institute political reform according to the western ideas in the Ottoman Empire.

Biography:

Namik Kamal was born in 1840 in Rhodosto, Turkey. Kamal came from a prominent family, and took his early education in Arabic, Persian and History in his home town. As an adult, he worked as a state official at the Government Translation

Bureau and began writing newspaper articles on literature and social problems, especially women's education. Having political nature of his writings, he was forced to leave his job by Grand Vizier Amin Ali Pasha.

He greatly influenced the Young Turks and Turkish Nationalist Movements whose major goal was to institute political reform according to the western ideas in the Ottoman Empire during the late *Tanzimat* period. It led to the first constitutional era in 1876 C.E. and the westernization of Turkish literature. Kamal moved to Istanbul and met Ibrahim Sinasi, who was one of the illustrious literary and political figures of the time. This meeting was to become a turning point in Kamal's life. He joined the staff of Ibrahim Sinasi's newspaper *Tasvir-i-Afkar* and worked there until his exile to Paris in 1867 when his highly political nature of the publications caused trouble with the Ottoman government.

During his exile, he spent much of his time studying and translation, particularly of French works. In 1870 after returning from Istanbul he published his own newspapers *Ibrat* (Admonition) and *Hurriyat* (Freedom) in which he addressed more intellectual, social and national subjects. He wrote his famous play *Watan* (Fatherland) in which he expounded on the ideas of patriotism and liberalism which led his exile and imprisonment on Cyprus Island. Following the demise of the government during the coup of 1876 C.E., he returned to Istanbul to become the first Turkish literary figure to deal with modern concepts such as individual freedoms and nationhood. Namik Kamal died on December 2nd, 1888 C.E. in Sakiz, Chios.

Ideology:

As a social reformer, he was best known as the propagator of two basic ideas *Watan* (Fatherland) and *Hurriyat* (Freedom). While having a liberalist thought although he never rejected Islam in his plan of reform; Kamal believed that the religion was compatible with a thoroughly modernized Turkey having a constitutional government. Kamal had an enormous influence on the formation of Turkish national identity. His focus was much on national identity rather than on loyalty to a monarch. He drew the portrait of an ideal human being, and concentrated on the issue "what kind of an individual should one be". Namik Kamal maintains that the individual must follow principles and personally struggles to attain freedom, progress, and development. He also proclaimed that "Literature does not have a motherland," and emphasized on its universality. His contribution not only helped to the spread of modern democracy but also to the formation of the modern Republic of Turkey after the dissolution of the Ottoman Empire.

Namik Kamal's concept of the nature and scope of future relationships between Turkey and the modern West was more precise and temperate. He wanted his people to accept from the West only such aspects of its civilization as had taken it forward on the path of progress and political ascendancy. He attempted to show the original or rather idealized forms of the religious, moral and legal institutions which were associated with Islam and the original or idealized forms of the political institutions of the old Ottoman tradition at the time of its prime and at the same time those aspects of the civilization of

the West which had given progress, prosperity, and superiority to the European nations. The popularity Namik Kamal enjoyed among his people was unique. He was the most admired of all men in the history of Turkish thought and politics.

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JAMAL AL-DIN AL-AFGHANI
(1838–1897)

Introduction

Sayyid Jamal al-Din al-Afghani (1838–97) was a modernist, reformer and influential orator, regarded as co-founder of the Islamic modernism with Sheikh Muhammad Abduh. He believed that Islam was compatible with science and reason and that in order to counter European power the Muslim world had to embrace progress. He was in fact, a major catalyst in struggle to bridge the gulf between secular modernism and religious traditionalism. Al-Afghani is best known for his efforts to reform Islam and unite Muslims (Pan-Islamism) to defend Islamic states against British imperialism.

Biography:

Al-Afghani was born in Asadabad near Kabul, in Afghanistan in 1838 who received his early education at home and then studied at Qazwin, Tehran and Baghdad; becoming well versed in Islamic philosophy. At the age of 17 or 18 in 1855–56, Al-Afghani travelled to British India and spent a number of years there studying religions. He was influenced by reformist thought of Sir Sayyid Ahmad Khan, and his pro-west stance. After the Indian stay, he planned a trip to Makkah for Hajj,

stopping at several points along the way, afterwards travelling other places in the Ottoman Empire.

Al-Afghani returned to Iran in 1865 and arrived in Afghanistan in 1866 encouraging Afghan ruler Azam Khan to form alliance with Russia against Britain. He then moved to Istanbul joining Tanzimat reform movement but was expelled for his outrageous speeches in 1871 and forced to move to Cairo. It was during this period that he collaborated with Muhammad Abduh in formulating an organized modernistic movement, the '*Salafiyyah*' seeking to reform Islam by referring to the lives and teachings of Prophet Muhammad ﷺ and his companions. However he was again expelled from Egypt in 1879 for taking part in Egyptian nationalist movements.

From 1879-1882, Al-Afghani re-visited India and advised Indians (Hindus and Muslims) to join hands against British to achieve the goal of Self-Rule. He is also believed to have collaborated with followers of Sir Sayyid Ahmad Khan. Now well versed with Persian Arabic he stayed at Hyderabad and authored his pamphlet '*al-Radd al-Dahriyya*' or refutation of the Godless materialistic ideology of Marxism and Darwinism, for their rejection of religion.

From 1882 to 1885, al-Afghani lived in Paris, France and was joined by Muhammad Abduh in 1884. Together, they published an Arabic periodical, '*al-Urwat al-Wuthqa*' (the strongest bond), that promoted the Islamic reformist thought of compatibility of faith and reason, and criticized British imperialist intentions. Unlike the nationalistic stance of Abduh,

al-Afghani focused more on idea of '**Pan-Islamism**' or unity of all Muslim states to defend Islam against Western political onslaught.

In 1885, he again visited Iran, unsuccessfully convincing Nasser al-Din Shah to forge alliance with Russia against Britain. He then visited St Petersburg, the then capital of Russia and stayed there for a couple of years. He again visited Iran 1891 and Istanbul in 1892 on an invitation by AbdelHamid II. He finally settled in London, campaigning against religious authorities in Iran and demanding deposition of Shah. In 1896 however, one of his disciples, Mirza Reza assassinated the Shah, forcing Afghani to take shelter in Istanbul where he died of cancer the following year in 1897.

Death

Al-Afghani died of throat cancer on March 9, 1897 in Istanbul and was buried there. In late 1944, on the request of the Afghan government, his remains were taken to Afghanistan via British India. His remains were laid in Kabul inside the Kabul University and a mausoleum was also erected there in his memory. In Afghanistan, a university is named after him, (Syed Jamaluddin Afghani University) in Kabul.

Works

Al-Afghani, while in Hyderabad (India) in 1879-1882), authored his pamphlet '**al-Radd al-Dahriyya**' or refutation of the Godless materialistic ideology of Marxism and Darwinism, for their rejection of religion.

In 1884, Al-Afghani began publishing an Arabic newspaper in Paris; entitled '**al-Urwat al-Wuthqa**' **Wuthqa**' (the strongest bond) with Muhammad Abduh, that promoted the Islamic

reformist thought of compatibility of faith and reason, and criticized British imperialist intentions. The title of the newspaper is taken from the Al-Quran (2:256 &31:22) and called for a return to the original principles and ideals of Islam, and for greater unity among Islamic peoples. He argued that this would allow the Islamic community to regain its former strength against European powers.

Religious Ideology

Jamal al-Din al-Afghani (1838–97) is regarded as one of the pioneers of Islamic modernism. He believed that Islam was compatible with science and reason and that in order to counter European power the Muslim world had to embrace progress. He was critical of other Muslim scholars for stifling scientific thought and hoped to encourage scientific inquiry in the Muslim world. Al-Afghani argued that Science was not a European phenomenon but Islamic in its origin, citing Islam's own history when at its zenith Muslims led the world in science. He believed that the Islamic world was suffering from an inner decay and was in need of a revival. Asserting that "Islam could be the moral basis of a modern and progressive society" he was critical of both secularists and the conservative *Ulama*. He called for a legal reform and the reinterpretation (*Ijtihad*) of Islamic law according to modern conditions.

Political Thought

Al-Afghani's ideology has been described as a modern critique of Western Imperialism; and an appeal for the unity of Muslims, urging the adoption of Western sciences and institutions that might strengthen Islam. While critical of the

West, he believed that it was necessary to borrow or assimilate what was good from it. Jamal al-Din al-Afghani was a great champion of '**Pan-Islamism**', a movement to unite the Islamic world politically as well as religiously.

Similarly, while in India in 1880; Al-Afghani had postulated that Hindus and Muslims should join hands to overthrow British rule in India, a view rehashed by Maulana Hussain Ahmad Madni in his book '*Muttahida Qaumiyat aur Islam*' (Composite Nationalism and Islam) later in 1938. The formulae worked miraculously, earning India freedom in 1947.

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SHEIKH MUHAMMAD ABDU'H
(1849-1905 C.E.)

Introduction

Muhammad 'Abduh (1849-1905 C.E.), was an Egyptian Islamic jurist, religious scholar and reformer regarded as one of the key founding figures of Islamic modernism alongwith Jamal al-Din Afghani. He later became the rector of al-Azhar was very influential in Islamic theology and modernist reformist thought. He also wrote a treatise on Oneness of God (*Risalat al-Tawhid*) and a commentary on the Quran (*Al-Manar*).

Biography

Muhammad 'Abduh was born in 1849 in an elite Egyptian family of Turkish origin. He received his early education at a private school in Tanta before studying at Ahmadi Institution. He enrolled at Al-Azhar University at Cairo in 1866, studying

logic, philosophy and *Tasawwuf* obtaining a degree of *Áalim* in 1877 and started teaching logic, theology and ethics at Al-Azhar. In 1878, Abduh was appointed Professor of history at Teachers Training College under Cairo University.

Muhammad Abduh was appointed editor of '*al-Waqai al-Misriyya*', the official state newspaper. He was dedicated to reforming all aspects of Egyptian society and believed that education was the best way to achieve this goal. He favored a combination of good religious education to strengthen morality, and scientific education to develop a child's ability to reason.

Abduh was a student of Jamal al-Din Afghani (d.1897). Al-Afghani taught Abduh about problems of Egypt and the Islamic world and also the scientific and technological advancement of west. Al-Afghani was exiled from Egypt in 1879 for his political activism. In 1882 Abduh was also exiled by British for six years for supporting the nationalist revolt led by Ahmad Orabi. He had stated that, '*Every society should be allowed to choose a suitable form of government based on its history and its present circumstances*'. Abduh spent few years in Lebanon and helped establish Islamic education system there. In 1884 he moved to Paris, France where he joined Al-Afghani in publishing the 'Firmest Bond' (*al-Urwat al-Wuthqa*). He also visited England and Tunisia before returning to Beirut as teacher disseminating rich knowledge to scholars from varied backgrounds.

He returned to Egypt in 1888 and started his legal career as jurist rising to status of Grand Mufti in 1899, where he continued till his death at Alexandria in 1905.

Modernistic Ideology

Abduh's modernistic thought bloomed under influence of Jamal al-Din Afghani (d.1897), a philosopher and Muslim religious reformer, who advocated Pan-Islamism to resist European colonialism.

Muhammad Abduh travelled a great deal in France, Beirut, Vienna and Berlin. In England he visited Oxford and Cambridge also, importing models for educational reforms in Egypt. While in Egypt he helped modernize the Al-Azhar University.

Stressing on compatibility of faith and reason and a need for revival of *Ijtihad*, he argued that Muslims could not simply rely on the interpretations of texts provided by medieval clerics. Criticising the religious scholars' monopoly on exegesis, he advised Muslims to use reason in order to keep pace with modern developments and changing times.

Muhammad Abduh made a very important distinction between two spheres of activity of Islam, one of which was badly in need of reform. The first sphere of activity was worship as embodied in the five pillars; this formed the core of Islam and is unchangeable. What remains is then a vast body of social relations and matters: commercial transactions, legal relations, public and family law that are subject to reform. Abduh argued that the elaborate legal system that had grown up concerning these matters were conditioned by historical

circumstances; as historical circumstances changed, the old legal rulings should be subjected to reinterpretation to reflect the new social realities. Muhammad 'Abduh advocated using *Ijtihad* to arrive at new interpretations of Islam, rather than slavishly following the interpretation of the medieval scholars. Abduh in particular stressed that religion was completely compatible with reason, and that reason, employed through the tool of *Ijtihad*, should lead to sweeping social and legal reforms.

Muhammad Abduh argued that modern science and technology, in so far as they improved the quality of life and led to social advancement, should be embraced just as Muslims had once embraced the learning of the ancient Greeks, Persians, and Indians. He believed in a form of Islam that would liberate men from enslavement provide equal rights for all human beings, and abolish racial discrimination and religious compulsion. He always strived for improving intercommunity relations particularly among fractured family of Abraham.

Muhammad Abduh's thought has been enormously influential among reform-minded Muslims. Abduh, however, was in many ways ahead of his time, and during his lifetime had his share of critics.

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ABDUL RAHMAN AL-KAWAKIBI

(1854-1902 C.E.)

Introduction:

Abdul al-Rahman al-Kawakibi (1854-1902 C.E.), also known as *al-Sayyid al-Furati* was born in Syria in 1854 in a well-established family. He was one of the most influential Islamic reformist thinkers, ideologist, author and supporter of Pan-Arab Nationalism in the eastern Mediterranean at the end of the 19th century.

Biography:

Abdul al-Rahman al-Kawakibi was born in Syria in 1854 in a well-established family. He received his education in the Islamic sciences and in the major Islamic languages of the region like Arabic, Ottoman Turkish, and Persian. He was interested in literature and politics which led him to the editorship of the official paper in Aleppo, *al-Furat* (The Euphrates) in 1875 and *al-Manar* of Rashid Rida. He also established his own independent Short-lived newspaper *al-Shahbaa'*.

Despite holding a number of administrative and public posts in Ottoman and Syria, al-Kawakibi's criticism on the Ottoman Caliphate experienced his chronic persecution by the authorities, leading him ultimately to settle in Egypt in 1898. He was greatly influenced by the teachings of Jamal al-Din al-Afghani and Muhammad Abduh. He died mysteriously in Cairo in 1902, possibly poisoned by agents of the Ottoman sultan.

Ideology:

Al-Kawakibi's ideas were expressed in his two influential books, *Tabai al-Istibdad wa-Masari al-Isti'bad* (The Nature of Despotism) and '*Umm ul-Qura*' (Mother of All Villages), in which he called for an Arab Caliphate and urged intellectuals to take up the cause against the Ottoman Caliphate. He believed that Arabs should be the real representatives of Islam, not the Ottomans and Makkah should be the capital of the Islamic world, not Istanbul.

According to him, Europeans were helped to advance in civilization by embracing modernity, while the Arabs and Muslims languished in the darkness. He believed that the downfall of the Muslims in the Arab world was due to the rule of the Ottoman Empire. While discussing the causes of the backwardness of Muslims, he opined that imitation (*Taqlid*) caused the Muslims to be stagnant when it came to their religion and other forms of knowledge. Instead, of continuously trying to interpret the Qur'an and Hadiths, Muslims relied on centuries old medieval interpretations. Other reasons for the decline of Muslims were, he believed, that Muslims discarded Islamic values and relied selves on superstitions, and also that they ignored the science that distanced them from being able to keep up with modern society.

He advocated a return to the original purity of Islam, claiming that foreign concepts and distortions such as fatalism, sectarian divisions, and imitation had led to ignorance and submission to stagnant theologians and dictatorial rulers who

suppressed freedoms, promoted false religious beliefs and corrupted the moral, social, educational, and financial systems of the Muslim nation.

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TANTAWI JAWHARI

(1862-1940 C.E.)

Introduction

Tantawi Jawhari (1862-1940), was an Egyptian secondary school teacher and an exegete known for having produced a scientific interpretation of the Quran entitled "*al-Jawahir fi Tafsir al-Quran*". He was a pioneering scholar in terms of familiarising the people of his time with many previously neglected matters concerned with Islam and science; his publications surprised the Cairo educational system and other Muslim centres of learning in the early twentieth century.

Modernist Thought

Jawhari's writings and his thought are based on two main themes that are much common to Modernist writing from the turn of the 20th century:

- Islam is in perfect accord with human nature.
- Islam, as found in the Quran, contains within it an explanation of the scientific workings of the world.

According to Tantawi, the Quran anticipates modern sciences. He believes that science is obviously necessary in the modern world; so it should not be surprising to find all of science in the Quran when that scripture is properly understood. He also made references to the classical notion of the miraculous

character or inimitability of the Quran (*Ijaz*), which he took to refer primarily to the content of the text in terms of its understanding regarding matters which are only now becoming clear to humanity. Since the scientific knowledge contained in the text is proof of its miraculous character of the Quran as there are references found in the Quran for numerous modern inventions and scientific discoveries. Jawhari also claimed that his exegesis was no more far-fetched than the traditional legal approach to the text.

Works

Among his other educational, religious and spiritualist works, his most prominent work was twenty-six-volume commentary of the Quran entitled "*al-Jawahir fi Tafsir al-Quran*" ("Jewels in the Interpretation of the Quran") that took him at least twelve years between 1923 and 1935 for its completion. He wrote a series of articles in the National Party organ, *al-Liwa* which he later republished in book form as "*Nahdat ul-Umma wa Hayatuha*" (The Awakening and Life of the Nation).

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MUHAMMAD RASHID RIDA

(1865-1935 C.E.)

Introduction:

Sheikh Muhammad Rashid Rida (1865-1935 C.E.), was a prolific writer and one of the important figures in Islamic modernism. Along with Jamal-al-Din Afghani and Muhammad Abduh, he is considered one of the most influential scholars of his times. Whereas Afghani was more a politician and Abduh more a theorist, Rida was skilled in both. He advocated a return to the

original sources of Islam and the reinterpretation of the Qur'an to meet modern demands; as also the restoration of caliphate.

Biography:

He was born in a small village near Tripoli, in present-day Lebanon, in 1865. His family, who claimed descent from Prophet Muhammad ﷺ, was reputed for its piety and religious learning and his father officiated as Imam. Rida started his education at a *Kuttab* (traditional Qur'anic School) in his village where he was educated according to traditional forms of Muslim learning, in the sciences of the Islamic religion and the Arabic language. He acquired a fair knowledge of modern sciences and European languages; while also studying the works of al-Ghazali and Ibn Taymiyyah, which reinforced his reformist tendencies. In the same way, he was profoundly influenced in his early years by the writings of notable Muslim reformist and nationalist thinkers, Jamaluddin Afghani and Muhammad Abduh. He moved to Egypt in 1897 C.E. to join Abduh, becoming one of Abduh's closest disciples and his biographer. He collaborated with Abduh and launched his weekly and then monthly journal *al-Manar*, comprising Qur'anic commentary.

Ideology:

Rida was well versed in French and Turkish languages. Like Afghani and Abduh, Rida believed in the compatibility of Islam and reason, science, and modernity. While the former emphasized *Ijtihad* (independent judgment) to reinterpret Islamic doctrines and give Islam a new vitality, the latter insisted on certain criteria for effectual reform. But later he

distanced himself from Abduh's extremism since his chief goal was to revive Islam and reveal its compatibility with modernity. He advocated a return to the original sources of Islam and the reinterpretation of the Qur'an to meet modern demands. He discarded the rising attempts to subordinate Islam to modernity and Westernization. He was also one of the earliest critics of Zionism. He was concerned with the conditions which he believed resulted from a neglect of the true principles of Islam; that he considered the reason for the backwardness of the Muslim countries. He believed that these principles could be found in the teachings of the Prophet Muhammad ﷺ and in the practices of the first generation of Muslims before corruptions began to spread among the religious practices of the faith. He was convinced that Islam, as a body of teachings correctly understood, contained all the principles necessary for happiness in this world and the hereafter and that positive endeavour to develop the material basis of the community (*Ummah*) was of the essence of Islam. Rashid Rida realized that there is a need to unify the Muslim *Ummah* for a political and cultural revival. For that, he advocated the establishment of a true caliph, who would be the supreme interpreter of Islam and whose prestige would enable him to guide Muslim *Ummah* in the directions demanded by Islam for the adaptation of a better modern society. It was probably Rida who coined the slogan "*al-Islam Din wa Dawla*" (Islam is religion and state). His ideas were foundational to the establishment in 1928 of the religious and political organization known as the Muslim Brotherhood (*al-Ikhwan al-Muslimin*).

Rashid Rida emphasized the restoration or rejuvenation of the Caliphate for Islamic unity, and democratic consultation on the part of the government (*Shura*). He did not however call for the revolutionary establishment of an Islamic state and rather advocated only for gradual reform of the existing Ottoman government. He urged rulers to respect the authority of the men of religion and to consult them in the formulation of governmental policies. Rida blamed that the reasons behind the weakness of Muslim society are *Sufis*, the blind imitation of the past (*Taqlid*) and the stagnation of the *Ulama*, which resulted in the failures to achieve progress in science and technology.

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Ahmad Dahlan

(Indonesia, 1868 – 1923)

Haji Muhammad Darwis, popularly known as Ahmad Dahlan (1868 – 1923), was an Indonesian Islamic revivalist who established Muhammadiyah Movement in 1912. He was declared a national hero by Indonesian president in 1961.

After his early education in hometown, Yogyakarta, he went on a pilgrimage to Makkah where he studied with Ahmad Khatib, the renowned religious teacher. It was during this visit that Dahlan associated with fellow Indonesian pilgrims from all provinces which helped them both conceive of a common interest against the Dutch colonial masters of Indonesia and the need to purify and renew Islam in Indonesia. As one of those regarded as modernists, he was concerned at the many practices not justified by Islamic scripture and argued for the

creation of a renewed purer Islam more in step with the modern world.

He created Muhammadiyah in 1912 as an educational organisation as a means of realising his reformist ideals; which played a significant role in modernising the life of Indonesian people. Today, with 20 million members, Muhammadiyah is the second largest Muslim organisation in Indonesia after *Nahdlatul Ulama*. Ahmad Dahlan died, aged 54, in Yogyakarta.

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ZIA GOKALP
(1876-1924 C.E)

Introduction:

Zia Gokalp (1876-1924 C.E), the founder of Turkish Nationalism was a prolific writer, poet and sociologist, and the most important spokesman of the Turkish Nationalist Movement. He played a leading role as an intellectual leader in the Committee of Union and Progress (CUP) which later virtually ruled the country. Zia Gokalp has been considered as "The Father of Turkish Nationalism" and "the Grand Master of Turkism" and for popularizing Pan-Turkism and Turanism. His thought has been figured highly in the political scene of the Republic of Turkey, which emerged from the residue of the Ottoman Empire around the time of his death while his influence resonated in diverse ways.

Biography:

Zia was born on March 23, 1876, in *Diyar-i Bakr* and died on October 25, 1924, in Istanbul (Constantinople). In 1912 he

became a professor of sociology at the University of Istanbul and taught sociology at a modern-style religious school, the *Daru'l-Hilafat ul-Aliyyhi*. Before his death, in 1923 he was elected a member of the Parliament of the new Turkish Republic. Zia Gokalp was a primary ideologue of the Committee of Union and Progress (CUP) and his thought of the nation. The way through which he put forward his concept and views for the development of the modern Turkish state have been highly regarded as a controversial legacy by a number of historians and sociologists who have suggested that his brand of nationalism paved a way for the Armenian Genocide. Having his involvement in the Committee of Union and Progress he was arrested and was exiled to Malta where he continued to write and consolidate his ideas.

After returning back to Turkey he began publishing a small weekly newsletter, *Kucuk Mecmua*, which slowly became influential and led to contributions in the major daily newspapers of Istanbul and Ankara. This reasoned him to achieve the position to direct the department of publication and translation at the Ministry of Education and was appointed to serve on the Committee for Education which reformed the school system, curriculum, and textbooks. Later on, he was selected to serve on the second Grand National Assembly until his death. Furthermore, Zia Goklap participated in the drafting of the 1924 C.E. constitution as well.

Ideology:

At first, Zia Gokalp espoused the ideas of Pan-Turkism, an ideology that aspired to unite the Turkish speaking peoples of

the world. But, later he restricted his dream to an ideology that essentially embraced only the Turks of the Ottoman Empire and was concerned with the modernization and Westernization of the Turkish nation. He opined that if the Turkish nation could adopt several traditions of Western civilization without destroying its Turkish heritage; they would probably move towards the development. Even he was concerned about developing awareness of Turkish history, customs, and beliefs among his natives. In order to survive, there must be a shared mindedness among people to become the genuine representatives of their nation and culture.

In shaping the reforms, his work was particularly influenced by the thought of Mustafa Kamal Atatürk which led him towards the development of Kamalism in the modern Republic of Turkey. Gokalp was also much influenced by the sociological views of Emile Durkheim (father of Sociology). Gokalp rejected Ottomanism and Islamism in favor of Turkish nationalism. Rather he advocated for the promotion of Turkish language and culture within Ottoman society.

Through his poetry, he served to complement and popularize his sociological and nationalist views in Turkish society which both in style and content revived a sense of pre-Islamic Turkish identity. The contribution of Gokalp's personality to the Turkish mind was the road he prepared for closer contacts with Western philosophy. His intellectual integrity and personality played a decisive role in his contribution to thought.

Zia Gokalp as a thinker was the real founder of a tradition of philosophical thinking in Turkey. His approach was not based on the nature of physical reality; rather it was an ideological

foundation to exert a moral philosophy upon which Turkish nationalism could be built. His ideology was based on spiritualistic notions as contrasted with the materialistic interpretation of history. It reduced the realities both the physical as well as social and rejected the individualistic philosophies of society and placed society, as a primordial and transcendental whole, above the individual.

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Badiuzzaman Said Nursi

(1877- 1960)

A Turkish Muslim Scholar, Said Nursi is known worldwide for his revivalist modernist thought in Islam. He wrote the *Risala e Nur* (Letters of Divine Light), a body of Qur'anic commentary exceeding six thousand pages. Believing that modern science and logic was the way of the future, he advocated teaching religious sciences in secular schools and modern sciences in religious schools. Nursi inspired a faith movement that has played a vital role in the revival of Islam in Turkey. Stressing need for a synthesis of Classical with modern knowledge he writes:

"The religious sciences are the light of the conscience; the modern sciences are the light of the mind; only on the combining of the two does the truth emerge. The students' aspiration will take flight with those two wings. When they are parted, it gives rise to bigotry in the one, and skepticism and trickery in the other."

Nursi was against the communist ideology and described as a major challenge for Muslim World. Besides these writings

themselves, a major factor in the success of the movement may be attributed to the very method Nursi had chosen, which may be summarized with two phrases *Maánwi Jihad*, that is, '*Jihad* of the word' or 'non-physical jihad', and 'positive action.'

Nursi considered materialism and atheism and their source materialist philosophy to be his true enemies in this age of science, reason, and civilization. He combated them with reasoned proofs in the *Risale-i Nur*. In order to be able to pursue this '*Jihad* of the word,' Nursi insisted that his students avoided any use of force and disruptive activity. Here the idea of 'peaceful *Jihad*' propounded and practiced by Maulana Wahiduddin Khan through his Al-Risala Movement is very comparable with Nursi Movement as both focused on peaceful reform of Community without indulging in confrontation with powers that be.

Another characteristic Nursi displayed from an early age was an instinctive dissatisfaction with the existing education system, which when older he formulated into comprehensive proposals for its reform.

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SHAIKH MUHAMMAD AL-TAHIR IBN 'ASHUR
(1879 -1973 C.E.)

Introduction

Shaikh Muhammad al-Tahir ibn 'Ashur (1879 -1973 C.E.) was one of the great Islamic scholars of the 20th century. Ibn Ashur was an eminent figure in both the Islamic Reform Movement and the institution of the Tunisian *Ulama* for over half a century. He embodied the possibility of achieving Islamic reform from within and producing a version of Islam that corresponds to the demands of modern times, in face of sweeping winds of change. He was a writer and author on the subject of reforming Islamic education and jurisprudence. He was influenced by the Egyptian Islamic Reformist emphasis on education expressed by Abduh and *Al-Manar*. He is best remembered for his Qur'anic exegesis, *al-Tahrir wa'l-Tanwir* (The Verification and Enlightenment) and '*Maqasid al-Shari'ah al-Islamiyyah*' or the Intents, or Higher Goals of Islamic Law, published in 1946. He left behind a wealth of long and detailed experience in public and administrative life as well as a rich legacy of diverse and scholarly publications and articles absolutely unmatched in nineteenth and twentieth century Tunisia.

Biography

Muhammad al-Tahir ibn Ashur was born in Tunis 1879 and died in 1973 at the age of 94. He was of Andalusian origin. Originally Moroccan of *Idrisid* decent, the Ashurs settled in Muslim Spain until religious persecution forced them to immigrate to Morocco towards the end of Islamic rule in

Andalusia. The family had shown dedication to the pursuit of knowledge for generations. He came from a family of scholars, with his grandfather being especially renowned. The young Ibn Ashur thus entered a family milieu that was at once familiar and, to a reasonable extent, aligned with the reformist movement that had been germinating in Tunisia for decades. Muhammad al-Tahir ibn Ashur was a graduate of University of *Ez-Zituna* and a well known Islamic scholar.

Ibn Ashur received his primary education of Arabic, Qur'an and French in a traditional Tunisian *Kuttab (Madrasa)*. He was admitted to *Zeytuna* in 1892, where he studied with some prominent ulama most of them Malikis. It was a formal educational establishment, like al-Azhar in Cairo. As he joined *Zeytuna* ten years after the French occupation of Tunisia; the resistance movement was now dying and the reformists were reorganising; most of Ulama and nascent intelligentsia engaged in soul searching on the lines of Khair a-Din and Mehmud Qadabu, prior to French occupation. In 1896 he completed his basic studies and was soon appointed as Auxiliary professor, helped by power and influence of his family. He became a lecturer at *Sadiqiyya* College in 1900 and three years later he was appointed as Professor at *Zetuna* at a young age of 24. He now got an opportunity to reform the *Zeytuna* education officially. Ibn Ashur quickly rose to various prominent positions and in 1927 was promoted to the office of chief judge and within a few years (1932), named Shaikh al-Islam, an illustrious post which conferred upon him the highest scholarly rank and authority in the country.

By 1950s Ibn Ashur's erudition and contribution to Islamic learning had come to be widely acknowledged and recognised

in Tunisia as well as in Arab Academies of Cairo and Damascus. Besides his formidable grasp of *Fiqh*, Islamic legal theory and Qur'anic exegesis he was a poet and a keen student of Arabic language and literature.

Ibn Ashur worked tirelessly to the end, never laying down his pen nor losing the great pleasure that reading and research afforded him until he breathed his last on 13 *Rajab* 1393 (12 August 1973) at the venerable age of ninety-four. He left behind him a wealth of long and detailed experience in public and administrative life as well as a rich legacy of diverse and scholarly publications and articles absolutely unmatched in nineteenth and twentieth century Tunisia.

Formative Influences

As an *Áalim*, Ibn 'Ashur was the roduct of three circles of influences: his aristocratic family background, the institution of Tunisian Ulama and the terbulant times of imperialism, modernization and national independence.

As a result of his studies with reform minded scholars Ibn 'Ashur combined a thorough knowledge of the classics with a desire to revive Islamic civilisation. Ibn Ashur's allegiance with reformist wing of Tunisian *Ulama* became apparent during Muhammad Abduh's second visit to Tunisia in 1903 and his encounters with Ulama and notables of Tunisia. Abduh had earlier visited Tunisia in 1884 from Paris for raising financial support for the journal '*Urwa al-Wuthqa*' jointly published by Muhammad Abduh and Jamal al-din Afghani.

Muhammad Abduh, advocated educational reforms, criticised old Islamic pedagogical methods and traditional manuals and defended the legacy of great 14th century Islamic scholar, ibn Taymiyya (1263-1328). It was of course the principle of *Ijtihad*

and the assertion of the role of the Qur'an and the Sunnah in the reconstruction of religious thought that Muhammad Abduh was trying to highlight in Ibn Taymiyya's legacy.

Ibn Ashur presented a powerful defence of the great Egyptian reformist Muhammad Abduh in his anonymous articles published in *Al-Manar* founded and edited by Rashid Rida a disciple of Abduh. He chose to remain anonymous possibly because of his non-confrontational nature. He furthered their aim at responding to challenges of modernization brought about by colonialism and rise of European powers as well as maintaining the relevance of *Ulama* to changing Islamic societies.

Reformist Role of Ibn Ashur:

Causes of Muslim decline according to Ibn Ashur:

- Inner conflict leading to disintegration of Abbasids state drastically affecting centres of Islamic learning.
- Loss of direction in Islamic culture and neglect of essential learning while wasting disproportionate effort in expansion of superfluous areas of knowledge, ie [Failure to distinguish between issues and non-issues confronting Islam and Muslims].
- Absence of Specialization.
- Prevalence of *Taqlid* and decline of *Ijtihad*.
- The conflict and disjunction between various schools of Islamic learning.

Reform in Islamic Education:

Responding to modern challenges to Islamic traditions, Ibn Ashur called for substantive reforms in Islamic education. He saw education as a function and responsibility of the state and called for it to be universally available. It was the outcome of

a deep and serious study of the possible ways and means for revitalizing Islamic jurisprudence. In his writings, it is clear that he saw himself as a bridge between the classical Islamic legal heritage and the needs of a modern world. He was a teacher at *Zeytuna* all his life. His references to the great works of law are respectful, but he does not hesitate to point out shortcomings. He was greatly influenced by the Egyptian Islamic Reformist emphasis on education expressed by Abduh and *Al-Manar*.

Reforms in Islamic Law:

Need for *Ijtihad*: Ibn Ashur called for *Ijtihad* in the strongest terms. He said, "*Ijtihad* is a collective duty (*Fard al-Kifayah*) on the community according to the measure of need in the community's countries and situations." He chastised the Muslims for neglecting *Ijtihad* despite the fact that the capacity to do *Ijtihad*, and the means for doing *Ijtihad*, are available. He wanted to see Muslims coming forth to practice *Ijtihad* for the global community. It was clear to him that the lack of *Ijtihad* had grave consequences for the community. He called for a group of *Mujtahids* from countries around the world, from different *Madhahib* (schools), to address the needs of the community. This would be the basis for a renewal of civilisation he argued.

Criticism of Zahirites: Ibn Ashur's strongest argument against the position held by *Zahiris* was that their interpretations are quite limited, while the different situations people around the world encounter are unlimited; therefore, the *Maqasid* of the *Shari'ah* must be engaged.

'Maqasid-i-Shariah' Redefined: Ibn Ashur quite courageously also addressed the sensitive topic of the *Maqasid* of Prophet

Muhammad ﷺ behind his actions and decisions. He introduced criteria to differentiate between the Prophetic traditions that were meant to be part of Islamic law and the Prophetic actions/ sayings that were meant to be for the sake of specific purposes such as political leadership, court judgment, friendly advice, and conflict resolution. Ibn Ashur's most significant contribution has been the development of new *Maqasid* by coining new, contemporary, terminology that were never formulated in traditional *Usul al-Fiqh*. For example, Ibn Ashur developed the theory of the preservation of lineage into the preservation of the family system and the protection of true belief into freedom of beliefs, etc. He also introduced the concepts of orderliness, natural disposition, freedom, rights, civility, and equality as *Maqasid* in their own right, and upon which the whole Islamic law is based. This development opens great opportunities for Islamic law to address current and real challenges for Muslim societies and Muslim minorities.

Critique of Kalam:

Islamic theology or Kalam was one of the principal targets of Ibn 'Ashur; but his treatment of Kalam did not follow the classical approach of comparison but he adopted a holistic approach. For Ibn Ashur, the scholars of Kalam went to extremes, describing God in ways that He did not describe Himself and attaching to the Islamic system of belief some incomprehensible articles of faith.

Views on Philosophy and History:

Like many modernists, Ibn 'Ashur approved of the proper place of philosophy and logic in study of Islamic sciences criticising Ulama of trivialization of their study and inability to

see the relevance of both. He attributed it partially to the bad translations of Greek Philosophy works.

Similarly; defining history as a fully fledged science with general rules and specific methods; Ibn 'Ashur called for re-examination of the Historical legacy of Islam in order to salvage the real from mythological or to sift facts from fiction.

Notable works:

Despite his administrative duties and teaching commitments at the Zaytunia and elsewhere, Ibn Ashur was a prolific writer and author of more than forty books and pamphlets. He was an almost regular contributor to most of the leading journals and magazines published in Tunisia as well as others published in Egypt and Syria. Ibn Ashur's vision of the world can be outlined in four majorworks that deal with his vision of educational reform, contribution to Islamic legal Theory, understanding of modern Islamic society and Exegesis of Qur'an.

'Usul al Nizam al-Ijtima'fil Islam':

Usul al-Nizam first published in 1977 is an illustration of Ibn Áshur's continuous struggle to combine *Fiqhi*, moral and spiritual Islamic traditions with modern ideas and social systems.

'Usul al-Nizam' is divided into three sections: first dealing with Islam as a religious system; the second on Islamic approach towards reforming individual; and the third, presents ibn Ashur's vision of Islamic social reform. The book is written in calm, deliberate language with a clear message that: modern state and society can't be constructed in isolation from Islamic values. For Ibn Ashur the permanent relevance of Islam lies in its congruity with human nature or fitrah and Islam is thus a

religion of moderation and tolerance aimed at achieving what is good for both the individual and society. With references to Prophet's life at Makkah and Madina; he seems to argue that individual and social transformation, are two intertwined and simultaneous processes.

He further divides the socio-political system into two categories: the laws controlling social transactions aimed to establish a moral society, social justice and social cooperation, and secondly the laws that safeguard the nation, defending it against internal decline and deviation, and through international treaties, trade and dissemination of faith. While the first category is linked to inner motivation and values of individual, the second is function of the state and its instruments.

Maqasid al-Shari'ah al-Islamiyyah: 'Maqasid al-Shari'ah al-Islamiyyah', or the Ultimate Goals of Islamic Law, published in 1946 is the masterpiece where Ibn Ashur's intellectual vigour is best illustrated. Ibn Ashur situates his work to be relevant for the modern world.

Ibn Ashur's *Maqasid* theory is more elaborate than *Muafaqat* of *Shatibi* (d.1388) and provides for new route for developing an Islamic legal outlook that is more responsive to modern developments in Islamic societies. The assumption that legal opinions should be linked to general purposes allows for a bigger role for reason in the fiqhi process and gives the modern jurist the freedom to revise and dissent from traditional fiqhi opinions.

He believes that the discipline of *Usul al-Fiqh* has reached its limits and became over-burdened with methodological technicalities. We cannot generate legal responses to

situations in the modern world by delving deeper and deeper into the meaning of a word. Instead, we must take up the perennial challenge to discover and implement the higher goals of the *Shari'ah*.

The *Shari'ah* came down in the Arabic language to the Arabic people, and therefore its coloring and style are Arabic. However, its intent is universal and so must be intelligible everywhere. He said, "*One of the greatest things required by the universality of the Shari'ah is that its rules be equal for all the communities following it to the utmost extent possible, because similarity in the flow of rules and laws is a helpful for achieving group unity in the community.*"

He is famous for rejecting Habib Bourguiba's (President of Tunisia) request for a *Fatwa* to justify abandoning the fast of the month of Ramadan because it harmed productivity. He made his response by reciting "Prescribed for you is fasting," and saying "*Sadaqa-Allah al-'Azim, and Bourghiba lies.*"

Al-Tahrir wa'l-Tanwir: Ibn Ashur is best remembered for his magnum opus, the 30 volume Qur'anic exegesis, *Al-Tahrir wa'l-Tanwir* (The Verification and Enlightenment) published in 1970. It is culmination of his long life of Islamic learning and involvement in Islamic education and public life, and the judiciary. As the name suggests, is an attempt to enlighten the modern Muslim mind with a new approach to the Islamic founding text. In his very introduction of the work, Ibn Ashur clarifies that any attempt at *Tafsir* should be based on careful understanding of Arabic language and *Shari'ah* and not mere human conjecture to justify preconceived ideas. He however believes that only through engagement with Qur'an could he put his reformist vision of Islam in a full and coherent manner.

Al-Tahrir wa'l-Tanwir is considered to be one among the three best *Tafsirs* in Arab world along with *Al-Manar* by Muhammad Abduh & Rashid Rida and '*Fi-Zill al-Qur'an*' by Syed Qutub. Whereas *Al-Manar* was the first significant Tafsir work of 20th century that reflected impact of modernity on Muslim understanding of Qur'an; the *Al-Tahrir wa'l-Tanwir*, represented the persistence of classism and at the same time both an internalisation and response to modernity.

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MUSTAFA KAMAL ATATURK

(1881-1938 C.E.)

Introduction:

Mustafa Kamal Ataturk (1881-1938), popularly known as Mustafa Kamal Pasha was a soldier, statesman, author, and reformer of 20th century; and the founder and first president of the Republic of Turkey. Being ideologically secularist and nationalist, his leadership was responsible for liberal reforms and modernizing the Turkish nation on secular western based culture, ideology and lifestyle. For his reformative activities, he received the title of '*Ataturk*' (Father of the Turks) from the Turkish Parliament in 1934. In 1953, his iconic mausoleum was built in Istanbul which is surrounded by a park called "the Peace Park", in honour of his famous statement and expression, "Peace at Home, Peace in the World".

Biography:

Mustafa Kamal Pasha was born in 1881 in Salonika and died on November 10, 1938, in Istanbul, Turkey. His parents preferred him to educate in a modern secular school rather than in a religious school that was something for which Kamal always

felt indebted to his parents. He received the nickname of Kamal (the Perfect One), from his mathematics teacher; and was thereafter known as Mustafa Kamal. Having completed his education at Monastir, Mustafa Kamal entered the War College in Istanbul in March 1899 wherefrom he graduated in 1905 as a captain. With this ranking he was considered one of the empire's leading young officers. He translated German infantry training manuals into Turkish. In July 1907 after joining the Committee of Union and Progress (CUP), he played a significant role in the Young Turk Revolution which seized power from Sultan Abdul Hamid-II and restored the constitutional monarchy in 1908.

In 1912-1913 during the Balkan Wars, he played a significant role and led Turkish soldiers towards victory. His success at Gallipoli thrust Mustafa Kamal onto the world scene. He was hailed as the "Saviour of Istanbul". He defeated the Greeks at the Battle of the Sakarya in 1921 and in 1922 voted to abolish the Sultanate in GNA that resulted in the signing of the Treaty of Lausanne in 1923. He embarked upon the reform of his country with a goal to bring it into the 20th century. He formed the Republican People's Party, on August 9, 1923. His program was embodied in the republicanism, nationalism, secularism, and revolution aimed at making Turkey self-sufficient as a 20th century industrialized state. The guiding principle was the existence of a permanent state of revolution, meaning continuing change in the state and society.

Mustafa Kamal succeeded in restoring to his peoples' pride their Turkishness with a new sense of success as their nation

was brought into the modern world. Ataturk also sought reconciliation with Greece that was later achieved through a treaty of friendship signed on December 30, 1930.

Educational Reforms:

As president, he initiated a meticulous program of political, economic, and cultural reforms with the ultimate aim of building a modern, progressive, and secular nation-state. While opening thousands of schools, he made primary education free and compulsory all over the country. He also introduced the Latin-based Turkish alphabets by replacing the old Ottoman Turkish alphabets. During his tenure, Turkish women received equal civil and political rights. For his reformative activities, he received the title of '*Ataturk*' (Father of the Turks) from the Turkish Parliament in 1934. In 1981, the UN and UNESCO jointly passed a resolution in which Ataturk was described as 'the leader of the first struggle against colonialism and imperialism' and a 'remarkable peace promoter'.

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Abdur Rauf Fitrat

(Central Asia, 1886–1938)

Abdur Rauf Fitrat (1886–1938) was an author, journalist and politician in Central Asia under Russian and Soviet rule. He was a *Jadid* reformer and made major contributions to modern Uzbek literature with both lyric and prose in Persian and Turkish languages. After the end of the Emirate of Bukhara he accepted several posts in the government of the Bukharan People's Soviet Republic before being executed without a trial during Stalin's Great Purge. After his death, his work was

banned for decades, but is now being claimed by both Tajiks and Uzbeks.

His major contribution lies in Educational reforms under Jadidism [*Jadidi* Movement] along with his mentor Mahmud al-Behbudi.

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ALI ABDUL RAZIQ

(1888–1966)

Introduction

Ali Abdul Raziq (1888–1966) was an Egyptian scholar of Islam, religious judge and government minister. He attended Oxford University and was a scholar and jurist at Al-Azhar Cairo. His writings, particularly his treatise, '*al-Islam wa Usul al-Hukm*' (Islam and the Principles of Government) published in 1925; debated the role of religion and Islamic history in 20th-century politics and asserted separation between religion and political power.

While many Muslim scholars are in agreement of the necessity of the Islamic Caliphate or *Khilafah*, modeled upon the ideal caliphate of the Prophet ﷺ and the four rightly-guided caliphs; he argued that Islamic texts were and should remain neutral in political debate and civil institution building. In essence, he claims that the Muslims may agree on any kind of government, religious or worldly, as long as it serves the interest and common welfare of their society. He was regarded as the intellectual father of Islamic secularism (the separation of state and religion, not the secularization of society).

Biography

Ali Abdul Raziq was born in 1888 in a well-off family. His father, Hassan Abdel Raziq, was a large farm-owner and was, among the founders of the *Ummah* Party. His brother, Mustafa, a well known philosopher, studied at Al-Azhar University under the famous reformer Muhammad Abduh. Ali Raziq later received his 'Alim degree at Al-Azhar in 1911. In 1912, he travelled to Oxford University to study economics and political science, but he returned to Cairo at the outbreak of the First World War. Back at Al-Azhar in 1915, he also became Qadihi (religious judge) at Mansura. Ali became famous for his book '*Islam and the Foundations of Governance*' (*Al-Islam wa Usul Al-Hukm*), published in 1925, and *Consensus and Islamic Law* (*Al-Ijma' Fi Ash-Shari'ah Al-Islamiyyah*), in 1947. Following the popular debate around his 1925 book, Al-Azhar stripped him of his office, but he got it back in the 1940s. He twice served as Minister of Endowments, one of the three highest positions in religious administration, beside the Rector of Al-Azhar and the Grand Mufti. Ali Raziq died in 1966. Muhammad Abduh and Ali Abdel are among the leaders and thinkers of the Islamic awakening in the Muslim world particularly in Egypt.

Works

- '*Al-Islam wa Usul al-Hukm*' (*Islam and the Foundations of Governance*) published in 1925.
- '*Al-Ijma' Fi Ash-Shari'ah Al-Islamiyyah*' (*Consensus and Islamic Law*), published in 1947.

Secularism & Islam

The argument of his 1925 book '*Al-Islam wal Usul al-Hukm*' (*Islam and the Foundations of Governance*) has been summarized as "Islam does not advocate a specific form of government". He focused his criticism both at those who use religious law as contemporary political proscription and at the history of rulers claiming legitimacy by the caliphate. The focus of this debate was Mustafa Kamal's abolition of the caliphate in 1924, and the response of some Arab Muslim scholars that it was incumbent upon Arabs, in particular, to reinstate the caliphate in Arab lands. Raziq wrote that past rulers spread the notion of religious justification for the caliphate "so that they could use religion as a shield protecting their thrones against the attacks of rebels".

Arguments:

- The two main sources of Islamic law (*Shariah*), the Quran and the Sunnah (traditions of Prophet ﷺ), neither demand nor reject the rule of a Caliph or Imam.
- There is no real *Ijma* (consensus) on the necessity of the caliphate.
- Experience shows that the caliphate was a series of disasters for the Muslim community, and there is no single rational argument for the re-establishment of the caliphate.

Note: As Raziq recounts the horrors of the caliphate, among other things, one can conclude that he advocated a humanist kind of governance, probably a democratic state.

Assessment

Ali Raziq remains controversial, and his specific arguments are part of a longer tradition of jurisprudence and scripture. His work has since been both praised and condemned, as a precursor of secularist philosophy in Muslim societies. It has been criticized as having drawn on the works of Orientalist Western writers. He is regarded as the intellectual father of Islamic secularism (the separation of state and religion, not the secularization of society).

Ahmad Kasravi al-Tabrizi

(1890 –1946)

Introduction

Ahmad Kasravi (1890 –1946) was a notable Iranian nationalist and reformer, also remembered as an outstanding linguist and historian. Kasravi was a professor of law at the University of Tehran and founder of a political-social movement formed during Pahlavi Regimen, with a goal to build an Iranian Secular identity. His anti cleric views earned him many powerful enemies and was finally assassinated in 1946 on a religious verdict (*Fatwa*). His best known works include 'The Constitutional History of Iran, 'The 18 years History of Azerbaijan' and 'The Forgotten Kings'; all in Persian language.

Biography

Ahmad Kasravi was born in Hokmabad, in the suburbs of Tabriz in Iran in 1890. His father, Hāji Mir Qasim, was a small caret merchant in a family of religious functionaries. He

entered a traditional school at the age of six in the expectation that he would become a religious leader. He acquired the knowledge of Arabic and Islamic texts in seminaries but he experienced a sort of conversion to Western learning, abandoned his clerical training and enrolled in the American Memorial School of Tabriz. After his father's death and a brief stint in carpet business; he was again attracted to academics. He was attracted to knowledge of Sciences particularly Physics, mathematics and astronomy following appearance of Halley's Comet in 1910. He also learnt French, English and Western social sciences. He was employed by the government of Iran on various cultural posts. He established himself as a linguist and historiographer besides his modernistic views. It was in Tabriz that he first became acquainted with a wide spectrum of political ideas and movements and started writing his articles on social, political and religious issues. He also served as Professor of law and History in Tehran University. Kasravi also practiced as lawyer and served as judge in Tehran.

Kasravi was a staunch supporter of democracy and constitutional reforms in Iran and revival and reform in Islam. He turned to Islamic reform in 1930s and criticism of West in 1940s, writing many books and pamphlets. A prolific writer, Kasravi was very critical of both the Shia clergy and of the policies of the central government. His outspoken ways would lead him to have many supporters and critics starting from the Reza Shah period. Moreover, he had liberal views on religion, was a strong supporter of democracy, and expressed them in satirical pamphlets. Kasravi became a professor of law at the University of Tehran, and also practiced as a lawyer. He also founded a political-social movement formed during Pahlavi

Regimen, whose goal was to build an Iranian Secular identity. Later, he joined the Iranian Constitutional Revolution and also was associated with the Democratic Party in Iran. His detailed account of the Constitutional Revolution still stands out as one of the most important sources on the events.

Death

Kasravi's views earned him many powerful enemies such as Ayatollah Kashani. On 11 March 1946, while being tried on charges of "slander against Islam," Kasravi and one of his assistants named Seyyed Muhammad Taqi, were assassinated in Tehran by followers of an organization called the '*Fidayeen-e Islam*' (literally *Devotees of Islam*) founded by Nawab Safawi, a Shi'a extremist cleric. The fatwas for killing Ahmad Kasravi were issued by Ayatollah Brujerdi and Ayatollah al-Sadr.

Religious Views:

A proponent of reform in Islam, he was respected for his deep knowledge of the religion, as "even his orthodox opponents admit that Kasravi was an able theologian and regard his '*Shari'ate Ahmadi*' as the best book on the fundamentals of Islam and Shi'ism of his time". He considered his contemporary religious practices far from the essential teachings of Islam of Prophetic period and suggested an urgent need for reform. His concept was later echoed in writings of Ali Shariati. Basically, he believed and wrote that "all the present-day representations of Islam [Sunnism, Shi'ism, Sufism, and the like], have been deviated from the essence and the true concept of its foundation". He was particularly critical of Shia, Bahaim and Sufism, to which he ascribed many ills, like

promotion of stagnation, irrationality or even being a tool of the Orientalists. He talks about the root of Sufism and its origin in Greek philosophy and his main target in that field were Browne and Hafiz Shirazi for being not respectful of Islamic law.

Criticism of West:

Kasravi's assessment of the West is in line with the views of Philosopher poet, Sir Muhammad Iqbal. He approved of several aspects of Western civilization, such as constitutional government, patriotism, the rule of law, modern science, and the textile and agricultural industries, and he urged his compatriots to take full advantage of certain scientific and technological innovations. On the other hand, he warned them against certain "negative" aspects of that civilization, such as materialism and unlimited social freedom. On the place of women in society, he remained dependent on Irano-Islamic tradition.

Kasravi's views threatened both modernist (the followers of western culture in materialistic concept) intellectuals (who worked along and gave legitimacy to traditionalists and Shia leaders who oppose progressive needed changes to modernize the country) and the traditionalist cleric class" and his critical stance on secularism. He was "the first Iranian to criticize modernism and Eurocentrism, before Al-e Ahmad coined the term 'Gharbzadgi' or "Weststruckness" and made it a genre."

Selected Works:

- *The 18 Year History of Azarbaijan*
- *History of the Iranian Constitutional Revolution*
- *The Forgotten Kings*
- *Azari or the Ancient Language of Azerbaijan*: Kasravi is known for his solid and controversial research work on the ancient Azari language. He showed that the ancient Azari language was an offshoot of Pahlavi language.
- *"God is with us"* or *"Khoda Ba Mast"* is book by Ahmad Kasravi, talking about Sufism, published in 1944 and it has eight chapters. He talks about the root of Sufism and its origin in Greek philosophy. The book is attacking all the ideologies of Sufism.

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AMANULLAH KHAN

(1892-1960)

Amanullah Khan (1892-1960) was Ameer of Afghanistan from 1919-1924, who successfully liberated Afghanistan from British control and enjoyed popularity for the same. However his attempts at modernization of Afghan society invited rebellion of some tribes finally forcing him to resign and live in exile till his death in 1960.

Amanullah Khan was born on 1st June 1892, in Paghman, Afghanistan. He was crowned as the *Ameer* of Afghanistan after his father *Ameer* Habibullah was assassinated in February 1919. His policies were anti-British and he was in search to demolish the old agreement which had given British control over Afghanistan's foreign policy which resulted in the Third Anglo-Afghan War in 1919. After a brief struggle, a peace treaty was signed according to which Britishers were forced to

negotiate and to surrender their control over Afghanistan's foreign policy and resulted in the total independence of Afghanistan from Great Britain. This move made Amanullah Khan a national hero, and he was given the title of *Ghazi*.

Amanullah established diplomatic and commercial relations with major European and Asian states, founded schools in which French, German, and English were taught, and proclaimed a constitution that guaranteed personal freedom and equal rights for all Afghans. He built a new capital, named *Darul Amaan*, with the new parliament and other government buildings. His social reforms included a new dress code that permitted women in Kabul to remove their veils and encouraged officials to wear European dress.

Amanullah enjoyed early popularity within Afghanistan and he used his influence to modernize the country like his counterparts, Muhammad Riza of Iran and Kamal Ataturk of Turkey. It was however not greeted so warmly by most of the Afghan tribes particularly *Shinwari* tribes and created a hostile response and uprising known as *Khust Rebellion* forcing him to lose his throne in 1924. He left Afghanistan and lived in exile in Italy and Switzerland where he died on 25th April 1960, and was buried in Jalalabad, near his father's tomb.

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MAHMUD SHALTUT

(1893 - 1963)

Introduction:

Sheikh Mahmoud Shaltut (1893 - 1963) was a prominent Egyptian religious scholar and Islamic theologian best known for his work on Islamic reform. A disciple of Muhammad Abduh's school of thought, Shaltut rose to prominence as rector of Al-Azhar during the Nasser years from 1958 until his death in 1963.

Biography:

Born in Beheira in Egypt, Sheikh Shaltut enrolled in Ma'hd dini of Alexandria- a newly established religious institute. Upon completion of his graduation studies in 1918, Shaltut began teaching at the same institute in 1919. In 1929 Sheikh Muhammad Mustafa al-Maraghi was chosen as rector of al-Azhar University. Shaltut was a modernist disciple of Muhammad Abduh and Muhammad Rashid Rida and their influences on him are clearly discernible in his writings, actions, and ideas. He was dismissed from al-Azhar in 1931 along with others for his reform ideas by the then establishment. Shaltut spent his time working as a lawyer in the Shari'a courts. During al-Maraghi's second post at the helm of al-Azhar, lasting ten years until 1945, Shaltut became Wakil (Vice Dean) of the *Kulliyat al Shari'a*. Shaltut's rise to prominence continued and was finally given the highest honor and made Sheikh al-Azhar by President Jamal Abdul Nasir in October 1958.

Reformist Ideology:

Shortly after assuming his position as Sheikh al-Azhar, Shaltut's announced his vision for reform. Shaltut attempted to prove that *Shari'a* law was not an obstacle to modern society, but

rather a guide through the changes modern society brings with it. He aimed at producing modern scholars knowledgeable in matters of the contemporary world and able to serve the Muslim community. Also, he is noted as being a great orator. In essence, Sheikh Shaltut believed that the relevance of shari'a law in the modern day was not to be undermined. Also, he viewed his Quranic commentary (*Tafsir al-Kuran al-Karim*), more as practical advice for any literate Muslim rather than a strict scholarly analysis. Shaltut desperately wanted reconciliation between Sunnis and Shias and strove to portray Islam to the world as a religion of unity, flexibility, and moderation. He furiously condemned sectarianism, saint worship, and miracles while promoting tolerance and reason among the Islamic population. As any prominent figure would, Shaltut had his dissenters. Regardless, he is viewed to this day as a great reformer who attempted to advance Islam during a troublesome time in the Islamic world.

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AYATULLAH RUHULLAH KHUMAYNI

(1902-1989 C.E.)

Sayyid Ruhullah ibn Mustafa Musavi Khumayni prominently known as Ayatullah Khumayni was born in September, 1902 at Khumayan near Isfahan, a small village south of Tehran in Iran. His family came of a strong religious tradition tracing descent from Prophet ﷺ through H. Ali RA and Fatima RA. His father was murdered the same year Khumayni was born and thus he was brought up by her mother. He was sent to *Madrasah-i Faiz* in Qum to study (where he later worked as a teacher) with

Ayatullah Abdul Karim Ha'iri, the leading theologian of the time. Khomeini excelled in studies particularly Islamic philosophy and became a good teacher himself, earning the title of *Mujtahid* (independent legal interpreter) in early 1930s. Khomeini had a dynamic personality and led a life of a mystic, and as devoid of material affluence as that of the common masses.

In 1943 Khomeini published his first major work, titled *Kashf-i Asrar*, (Discovery of Secrets) in which he argued for establishing an Islamic system of government. Ayatullah Khomeini was able to transform the Iranian society's dissatisfaction into a revolutionary setup. For this, he united the three main groups of the society: the religious leaders, the political opposition, and the mass of social classes. This led to the integration of old and new political organizations to join the struggle against the Shah and marked the start of a new stage in the revolutionary process. In 1962-1963 Khomeini revolted against Riza Shah's monarchical rule and his oppressive policies about Iranian society which in 1963 resulted in his exile to Bursa (Turkey). Finally, Khomeini took up residence in Paris, where he remained until the Revolution began in 1979. Khomeini was in favor of a government that would respect religious authorities. He promised to liberate Iran from foreign domination, extend freedom to all political parties, assurance of rights and social justice for everyone.

A central theme of his writings was the concept of '*Insan-i-Kamil*' (perfect man) that owes much to Ibn Arabi's concept of perfect man. Khomeini published his most important book, titled *Wilayat-i-Faqih* (Guardianship by the clergy or the government of the Islamic Jurist), which was consistent with

his political ideas. In this book, Khomeini considered Islam as the system embracing all dimensions of the society, based on the divine command, and explained that the Islamic government should be based on the Qur'an and Prophetic traditions and ideas of the twelve Imams and the real governors of Iran are the Islamic jurists themselves. He furthermore declared that "If you want to be a true Muslim you have to believe in the authority of the *Ulama*." Khomeini publicly asked Iranians "Why were we once a happy generation when we were young? What happened to us as a people?" The economic and social instability led Iranian society to crises and opposition. Khomeini accused the Shah's collaboration with America to demoralize Islam, diverging Iranian society towards western culture and ideology, and turning the country into a dumping ground for foreign goods. Finally, in 1978, after a joint protest made up of middle and working classes held in Tehran which made possible the eventual triumph of the Islamic Revolution, the US Congress declared that the Shah's regime could no longer be considered stable until it permitted "popular input" from the Iranian people by creating proper parliamentary procedures, allowing freedom of press, speech, and assembly. But Shah failed to fill the promises. So on 16 January 1979, Mohammed Riza Shah was forced to flee for his life to Cairo, Egypt. Shortly after his exit, Ayatollah Khomeini returned to Iran from exile in February, 1979, to take personal command of his revolution and established himself as the undisputed *Rahbar* (leader) of the revolutionary movement.

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HASSAN AL-BANNA

(1906-1949 C.E.)

Introduction

Hassan al-Banna was an Egyptian Islamic scholar committed to the cause of Islamic revival and reform of Muslim societies. His plan was to develop a community by returning to traditional Islamic principles. He is best remembered as founder of the Muslim Brotherhood (*Ikhwan al-Muslimin*) a religio-political organisation in March 1928. His vision included the complete practice of Shariah laws and restoration of Caliphate system of governance.

Biography

Hassan al-Banna was born in 1906 in a village *Mahmudiyyah*, north of Cairo (Egypt). His father Ahmad ibn Abdul Rahman al-Banna was a watch maker by profession and a graduate from al-Azhar. Al-Banna grew up in an intellectual environment that supported a strict Islamic lifestyle. He was greatly influenced by his father's devotion to learning and teaching. After receiving primary education at home he was sent to *Madrasah al-Irshad al-Diniya* for further studies.

At the age of thirteen Banna joined active resistance movement of strikes and demonstrations against British authority in Egypt. He supported religious student associations (*Hasafiyya* Brothers) dedicated to upholding the Islamic standards of moral behaviour. He was also against Christian missionary activities as well as everything that seemed un-Islamic. Banna decided to enroll at a well-established teacher's college at *Dar al-Ulum* in Cairo where he graduated in 1927

and began his teaching career as an Arabic instructor in *Isma'iliyyah* in Suez Canal Zone.

Banna developed most of his ideas in the early years of his life. He was greatly influenced by Rashid Rida's ideology through his magazine, *Al-Manar*. Banna was constantly concerned by the plight of the *Ummah* and sought solutions that would end the suffrage. He was greatly disturbed by the declining Islamic morals in Egyptian society and the disunity of the Muslims. Banna was greatly disappointed by the end of the Caliphate in Turkey and blamed western influence. Thus like Rashid Rida, most of his ideas focussed on the unity of the Ummah under one state. He was most disappointed with the rise of secularism, westernization of Egyptian society and the breakdown of traditional Islamic morals in British controlled Egypt. He blamed European civilization for spread of atheism, immorality, individual and class selfishness, and usury.

Ideology

Hassan al-Banna's plan was to develop a community by returning to traditional Islamic principles. According to Banna only Islam offers the path to contentment and fulfilment. Because it is Allah's way for all people, so Muslims must not only endeavour to adhere to its teachings but to spread its blessings to all humanity. His vision included the complete practice of *Shariah* law, the imposition of Islamic dress codes, the prohibition of alcohol and prostitution as well as the reorganization of the alms. His biggest concern was the banking system and the issue of interest, and felt that reorganization of the banks according to the Islamic code was needed. Banna throughout his life; fought for two things; the

unity of the Ummah and the independence of Muslim lands from foreign authority.

Hassan al-Banna founded the Muslim *Brotherhood* (*Ikhwan al-Muslimun*) a religio-political organisation in March 1928, with the purpose of promoting true Islam and launching a struggle against foreign domination. Banna was a great leader and an organizer. He once was asked, "Why don't you write books?" for that he replied, "I'm writing man" [*Ana Usannif ur-Rijal*]. Banna's message appealed to the rich and the poor, old and the young, intellectual and illiterate. He spent his entire life dedicated to *Ummah*. On December 1948, Muslim Brotherhood was declared illegal and all its centres were closed. Hassan al-Banna was assassinated on February 12, 1949, in Cario at the age of 43 and was buried by a few women since men were not allowed to join the funeral.

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SAYYID QUTUB

(1906-1966 C.E.)

Introduction

Sayyid Qutub (1906-1966 C.E.) was an Egyptian author, educator, Islamic theorist, poet, and a leading member of the Muslim Brotherhood. He was one of the foremost figures in modern Islamic revivalism. Qutub has been described by his followers as a great thinker and martyr for Islam, while many Western observers (and some Muslims) see him as a key originator of Islamist ideology.

Biography

Ibrahim Husayn Shadhili Sayyid Qutub was born on October 09, 1906, near Asyut, Egypt in a middle-class family and died on August 29, 1966, in Cairo. Following a brief period of studying in the United States (1948–50), he became convinced of the corruption of Western materialism and secularism. This short reignited stay in the U.S. changed the mindset and views of Qutub about West and he rejected Western values and life style and reasoned his move back towards Islam and the Islamic system. On his return to Egypt, Qutub published "*The America that I Have Seen*", wherein he became explicitly critical of things he had observed in the United States, which led him to join the Muslim Brotherhood. He became editor-in-chief of the Brothers' weekly '*Al-Ikhwān al-Muslimīn*', and later head, as well as an appointed member of the working committee and of its guidance council, the highest branch in the organization.

Sayyid Qutub lived in Egypt during a period in which the multiplicity of thought and debate under the monarchy was to give way to the oration of Jamal Abdul Nassir. His formative years witnessed the change of the movement for liberty from British control, as well as the vigorous debates and conflicts among the Egyptians themselves about the future of their country. He was at first on good terms with the revolutionary regime of Jamal Abdul Nassir but was imprisoned (1954–64) along with other Brotherhood leaders on charges of sedition. Nassir then tried to persuade Qutub by offering him any position he wanted in Egypt except its Kingship, which Qutub refused, after having understood the reality of Nassir's plans.

Qutub was let out of prison at the end of 1964, at the behest of the Prime Minister of Iraq, Abdul Salam Arif, for only 8 months before being rearrested in August 1965. He was accused of plotting to bring down the state and subjected to what some consider a show trial. He was sentenced to death for his part in the conspiracy to assassinate the President and other Egyptian officials and personalities, though he was not the instigator or leader of the actual plot. He was executed on 29 August 1966 by hanging. Qutub never married, in part because of his steadfast dutiful convictions.

Ideology:

Qutub asserted that the Islamic world had immersed in a state of *Jahiliyyah* (ignorance). His political views always centered on Islam. According to him, the Islamic system and order in complete that consist of morality, justice, and governance. The Shariah laws and principles of Islam should be the sole basis of governance and everything else in life. True Muslims could look forward to the lives of "poverty, difficulty, frustration, torment, and sacrifice".

On the issue of Islamic governance, Qutub differed with many modernist and reformist Muslims who claimed that democracy was Islamic because the Qur'anic institution of *Shura* supported elections and democracy. He also opposed the then-popular ideology notions of 'Arab Nationalism'. He felt strongly that the world was meant to serve man if understood properly.

During most of his life, Qutub's inner circle mostly comprised of influential politicians, intellectuals, poets and literary figures, both of his age and of the past generation. Qutub has been described by his followers as a great thinker and martyr

for Islam, while many Western observers (and some Muslims) see him as a key originator of Islamist ideology.

Works

Sayyid Qutub's prison years (1954–64) were his most productive. During this period he composed his two most important works, a 30 volume commentary of the Qur'an "*Fi Zilal al-Qur'an*" (In the Shade of the Qur'an), and a manifesto of political Islam called "*Ma'alim fi-l-Tariq*" (Milestones). These works represent the final form of Qutub's thought, encompassing his radically anti-secular and anti-Western claims, based on his interpretations of the Qur'an, Islamic history, and the social and political problems of Egypt. In 1949 during his time in the West Qutub published his first major theoretical work of religious social criticism, "*al-Adala al-Ijtima'iyya fil-Islam*" (Social Justice in Islam).

Assessment

Besides some prominent Islamic thinkers and ideologues like Maulana Mawdudi, Hasan al-Banna, and Imam Khomeyni, Qutub is considered as one of the most influential Muslim thinkers of the modern era. The influence of his work extends to issues such as Westernization, modernization, and political reform and the theory of inevitable ideological conflict between "Islam and the West", and the notion of a transnational *Ummah*. Qutub's theoretical work on Islamic advocacy, social justice, and education, has left a significant mark, not only on the Muslim Brotherhood, but also Muslim scholars from all backgrounds.

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MAHMOUD MUHAMMAD TAHA
(1909-1985)

Mahmoud Muhammad Taha, (1909-1985); was a Sudanese religious thinker, leader, and trained engineer. He developed what he called the "Second Message of Islam", which postulated that the verses of the Qur'an revealed in Madina were appropriate in their time as the basis of Islamic law, (*Shariah*), but that the verses revealed in Makkah represented the ideal religion, would be revived when humanity had reached a stage of development capable of accepting them, ushering in a renewed Islam based on freedom and equality. He was executed for apostasy for his religious preaching at the age of 76 by the regime of Ghafar Nimeiry on recommendation of the then Muslim clergy in Sudan.

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MUHAMMAD AL-GHAZALI
(Egypt: 1917-1996)

Introduction

Sheik Muhammad al-Ghazali (1917-1996), was an Islamic cleric and a prominent spokesman for moderate Islamic revivalism whose writings have influenced generations of Egyptians. He attracted a broad following with works that sought to interpret Islam and the Qur'an, in a modern light. He is widely credited with contributing to a revival of Islamic faith in Egypt in 20th century. He was also a zealous defender of Islam and a powerful opponent of extremism within the Islamic world.

Biography

Muhammad Al-Ghazali Al-Saqqa was born in al-Baroud, southeast of Alexandria (Egypt) in 1917. He grew up in a religious home and memorized the Quran as a child. He studied in Al-Azhar, specializing in religious *Dawa* and Guidance, and obtained a Master's degree in Arabic Language. Within a few years, he became widely recognized as one of the most influential contemporary Islamic thinkers.

Al-Ghazali served for a short period as a preacher and *Imam*, then became Inspector of Mosques, rising quickly to the positions of Director of the Departments of Mosques, *Dawa* and Guidance and Deputy Minister of Religious Affairs and Endowments in Egypt. He also taught at the University of 'Umm al-Qura' in Makkah, the University of Qatar, and at al-Amir 'Abd al-Qadir University for Islamic Sciences in Algeria. Sheikh al-Ghazali held the post of chairman of the Academic Council of the International Institute of Islamic Thought in Cairo. He traveled extensively in the Islamic World and was fully aware of Muslim conditions in Islamic countries and throughout the world. He died in 1996, aged 78, delivering a lecture in Riyadh, the Saudi Arabian capital and was buried in Madina.

Islamic Thought

Shaikh Al-Ghazali was an intellectual of great caliber, and his thought derived from numerous sources was reflected in the depth and breadth of his knowledge. He authored dozens of books and numerous articles on Islam, and contributed enormously to the interpretation of the Qur'an. His ardent support of Muslim rights, as well as his wisdom and moderation, earned him the respect of millions of Muslims

and non-Muslims around the world. Author of more than forty books on Islam's public role in politics and economics; his books also included Tafsir on the Qur'an, '*Laisa Minal Islam*' (Not from Islam), '*Fiqh-al-Sirah*', '*The Prophetic Sunnah: Between the Jurists and the Hadith Scholars*', promoting less reliance on Hadith in contemporary jurisprudence.

Works

The author of more than 60 books, Sheikh Al-Ghazali attracted a broad following with works that sought to interpret Islam and its book, the Quran, in a modern light. His books included "Islam and the Modern Economy," "Islam and Political Despotism," *Our Intellectual Heritage, Renew Your Life, Islam and Women's Issues*, 'and an encyclopedic work called "Fanaticism and Tolerance between Christianity and Islam." He died in the middle of delivering a lecture on "Islam and the West." His books also included, Tafsir on the Qur'an, '*Laisa Minal Islam*' (Not From Islam), '*Fiqh-al-Sirah*', *The Prophetic Sunnah: Between the Jurists and the Hadith Scholars* '*al-Sunna al-Nabawiyya Bayna Ahl al-Fiqh wa Ahl al-Hadith*' (Cairo, 1989). Many of his books have been translated into various languages, and he was also the recipient of many awards, including the First Order of the Republic (Egypt) (1988), the King Faisal Award (1989) and the Excellence Award from Pakistan.

Criticism

Al-Ghazali's views on Hadith contained in his books '*Fiqh-al-Sirah*' and *The Prophetic Sunnah: Between the Jurists and the Hadith Scholars* '*al-Sunna al-Nabawiyya Bayna ahl al-Fiqh wa ahl al-Hadith*' (Cairo, 1989); promoted the reduction of reliance on Hadith in contemporary jurisprudence in favor of

looking to both the Islamic past and contemporary societies, whether Muslim or non-Muslim, as a source of inspiration. Rather than depending on the science of Hadith criticism, he sought to redress imbalances in scholars' understanding of it. The book however received severe criticism from the *Ahl al-Hadith* (partisans of Hadith) and Islamists.

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MURTAZA MUTAHHARI

(1920-1979 C.E.)

Introduction

Ayatullah Murtaza Mutahhari, one of the principal architects of the new Islamic consciousness in Iran, He was an Iranian cleric, philosopher, lecturer and disciple of Ruhullah Khumeyni. Along with Shariati, Mutahhari is counted as one of the prominent figures of the Islamic revolution of Iran. Mutahhari believed that reform should begin from within religion and not through the instrumentalization of religion. He also maintained that there was no conflict between science and religion.

Biography

Mutahhari was born on 02 February 1920, in Fariman in eastern Iran. His father Muhammad Hussain Mutahhari was a renowned scholar of his time and was much influenced by the works of Mullah Muhammad Baqir. Ayatullah Mutahhari always retained great respect and affection for his father, who was also his first teacher, and he dedicated to him one of his most popular books, *Dastan-e Rastan* ("the epic of the righteous"), first published in 1960, and which was later

awarded as book of the year by the Iranian national commission for UNESCO in 1965.

Murtaza Mutahhari began his formal religious education in Mashhad where he discovered his great love for philosophy, theology and mysticism. He got influenced by the writings of Mulla Sadra. But his studies remained incomplete in Mashhad institute because of problems faced by his family which obliged him to return to *Fariman* to help them. He studied the two popular books on *Shia* jurisprudence *Kifayah* and *Maqasid* under Ayatullah Sayyid Muhaqiq Yazdi and participated in the lectures of *Hujjat Kuh Kamarishi* and took part in his courses on principles of jurisprudence.

He joined the University of Tehran, where he taught philosophy for 22 years and gave regular lectures at the *Hussaini-e Irshad* in northern Tehran from 1965-1973. Through his lectures, he aimed to show the youth the attractiveness of Islam.

Murtaza Mutahhari was assassinated in Tehran by gunshot on May 1, 1979. A major street in Tehran formerly known as *Takht-e Tavoos* (Peacock Throne) was renamed after him.

Ideology

Mutahhari wrote a number of books on Islam, Iran and historical topics but emphasized more on teaching rather than writing. His works had a significant impact on expanding the movement of religious reform in the early days of the revolution. His works primarily consisted of traditional Islamic and *Shia* thoughts.

Along with Shariati, Mutahhari was also counted as one of the prominent figures during the Islamic revolution of Iran. He had expressed his views and opinions on different subjects like

religion, economics, politics and etc. but Mutahhari believed that reform should begin from within religion and not through the instrumentalization of religion. He criticized both, those who were against any form of new thinking and reform in religion and those who wanted to confine Islam to the archives of history. Instead, he preferred an internally generated reform in Islam, which, by making it more responsive to contemporary needs, would counteract the influence of government-imposed secular reforms and the appeals of materialistic ideologies such as socialism.

Murtaza Mutahhari believed that the eternity of Islam is provided by *Fiqh*. He contemplated that *Fiqh* along with the character of *Ijtihad* could be an important thing for confronting the problem of different times and places. He maintained that there was no conflict between science and religion rather a conflict between science and religion was in terms of their language, not themselves. Murtaza Mutahhari believed that Islam as a religion is reliable with the life of human and there is no room for denying it. He opposed Marxism and considered it a great threat for youths and the revolution of Iran. Besides this, he also emphasized the social, cultural and historical contingencies of religious knowledge.

He also believed that the modern interpretations of the Qur'an were substantial than the ancient version of Islam because the future generation has a better understanding of the Qur'an and a deeper admiration of it. But at the same time, he doesn't believe in epistemological pluralism. During the struggle with Shah's regime, Murtaza Mutahhari contributed to creating new Islamic discourses. He emphasized on Islamic democracy for a suitable political structure. He

recognized *Fitra* as the truth of humanity. According to him, *Fitra* is a permanent and unchangeable quality in human nature. He believed that *Imam* was a perfect man who shows the high rank of human spirituality and that the *Wali-e Faqih* only had the right of supervisory not governing. He was in support of the development of human resources and thought that the economy was a prerequisite for development, while freedom, knowledge, transcendence and Cultural Revolution are principles of development.

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ISMAIL RAJI AL-FARUQI

(1921-1986)

Introduction

Ismail Raji al-Faruqi (1921-1986), was a Palestinian-American writer, philosopher, a distinguished scholar of Islam and comparative religions, and founder of the International Institute of Islamic Thought (IIIT) established in the United States in 1981 and Association of Muslim Social Scientists (AMSS). He is however best known for his concept of the "Islamization of Knowledge". The project sought to awaken Muslims to become active participants in intellectual life and contribute to it from an Islamic point of view.

Biography

Al-Faruqi was born on 1st January 1921 in Jaffa, Palestine. He received his early education at home from his father Abdul Huda al-Faruqi who was an Islamic Judge and a well-versed religious man. After receiving primary education from parallel institutions, he joined French Dominican College in 1936 for further studies. He joined the College of Arts and Sciences at

the American University in Beirut where he studied English and went on to secure a BA with Philosophy as his major subject. After completing his degree in 1941, he was appointed, in 1942, as the Registrar of Cooperative Societies by the British Mandate Government in Jerusalem.

After the Israel-Palestine conflict, he along with his family migrated to Lebanon. He then joined Indiana University's Graduate School of Arts and Sciences, wherefrom he obtained a master's degree in philosophy and in 1951 he was awarded the second master's degree in philosophy from Harvard University.

In 1954 al-Faruqi received and accepted Rockefeller Fellowship to al-Azhar University in Cairo, Egypt, where he sharpened his understanding of Islamic history, culture, and civilization. In 1958 after spending at least four years at al-Azhar al-Faruqi received a personal invitation from Wilfred Cantwell Smith. So he left for Canada, as a Visiting Fellow at the Faculty of Divinity in McGill University's Institute of Islamic Studies. It was at this Institute where al-Faruqi made a deeper study of Christianity and Judaism. He came into close contact with the well-known Pakistani scholar and philosopher, Fazlur Rahman Malik at McGill University, which provided al-Faruqi with the perfect foil for his deeply ingrained and personalized vision of *Arabah*. Al-Faruqi began his professional career as a professor of Islamic Studies at the Central Institute of Islamic Research in Karachi from 1961 to 1963. After resigning from CIIR in 1963 he returned to America as a visiting professor of the History of Religion which attaches to the Faculty of Divinity at the University of Chicago. In 1964, he obtained full-time permanent position as Associate Professor of Religion at the

Department of Religion, Syracuse University. Finally, in 1968 he joined as a professor of Islamic Studies and History in the Department of Religion at Temple University where he retained the post until his death.

Another important aspect of his transforming and transformative personality of al-Faruqi at Temple University was his involvement with the Muslim Students Association (MSA). He took up the need to mentor and guide these students not only as part and parcel of his professional but also his personality, commitment to the cause of Islamic education.

Al-Faruqi got married to Dr. Lois Lamy who was also a distinguished scholar of Islamic art. She always supported al-Faruqi in his reformative activities. They authored with their joint efforts *"The Cultural Atlas of Islam"*. Both Ismail and Lamy were towering intellectuals, acclaimed as the pioneers of Islamic Studies in the American continent. Through their scholarship, they laid the foundation of an Islamic methodology of learning not only for the study of religion but also in other disciplines, and by doing so, fulfilled one of the most urgent intellectual need of the Muslim world seeking to form an Islamic world view in the modern age.

Death

Ismail Raji al-Faruqi and his wife Lois Lamy along with their daughter were murdered in their home in Philadelphia on May 26, 1986, in such circumstance that the secret has never been solved. They left behind a tremendous legacy of knowledge to be applied as the world of Islam continues to encounter different intellectual and practical challenges that demand responses.

Ideology:

Al-Faruqi was a pioneer in the development of Islamic studies in America and in inter-religious dialogue internationally and an activist who sought to transform the Islamic community at home and abroad. He is probably best known for his concept of the "*Islamization of Knowledge*" that was first put forward by Abdul Hamid Abu Sulayman who suggested this concept in his writings on Muslim thought. It was this idea that was later in 1981 shaped by establishing the "International Institute of Islamic Thought" (IIIT) together with his close associates like Dr. Abdul Hamid Abu Sulayman, Dr. Taha Jabir al-Alwani, and Dr. Anwar Ibrahim. The project sought to awaken Muslims to become active participants in intellectual life and contribute to it from an Islamic point of view.

Al-Faruqi attempted to articulate an Islamic worldview by revitalizing it with rational and scientific notions. In 1977, Ismail al-Faruqi attended the First Conference on Muslim Education at Makkah. In this conference, many Islamic scholars argued that the conflict between Islam and West are not only because of having separate notions of historical and political dimensions, but also on metaphysical and spiritual notions as well. While al-Faruqi opined differently, he argued that the Muslim conflict was not with the civilization of the West but with the kind of personality and mind it represents, which has resulted in a loss of identity and world vision and the only possible cure to come out of this malaise is the compulsory study of Islamic civilization and the Islamization of modern knowledge to reform our educational system.

Al-Faruqi placed a great emphasis on the concept of *Tawhid* with a view to regenerate Islamic Civilisation. He travelled

extensively abroad and met educators from across the Muslim world, emphasizing them to reform the Islamic categories of knowledge. He was much influenced by Muhammad bin Abdul Wahhab's thought whose famous book *Kitab al-Tawhid* he translated. *He focused on returning to the original ideals of Islam and presented Islam as a religion of reason, science, and progress.* He combined the classical affirmation of God's oneness (*Tawhid*) with a modernist interpretation and application of Islam to modern life through the exercise of *Ijtihad*.

Assessment

Twentieth century Islamic intellectual history cannot be complete without reference to Al-Faruqi, an enthusiastic intellectual activist with substantial contributions, the major one being the Islamization of Knowledge. He was among the few Muslim scholars, who while being in the West studied it without giving up his identity. Al-Faruqi's murder with his wife, Lois Lamya in 1986, cut short the life of a creative mind and a productive Muslim scholar of great caliber.

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YUSUF AL-QARDAWI

(b.1926)

Yusuf al-Qardawi (b.1926), is an Egyptian Islamic scholar; best known for his encyclopedic knowledge of Islam and his sincere attempts at seeking application of the same to modern conditions through exercise of *Ijtihad* while still remaining firmly grounded in the Islamic primary texts. Al-Qaradawi has published more than 120 books including the world famous, 'The *Fiqh* of *Zakah*' and the 'Lawful and the Prohibited in

Islam'. He is one of the most influential living scholars of Islam. Qaradawi is a revivalist, reformist and modernist but with a difference. His approach is inclusive. He remains firmly grounded in traditional Islamic sources and at the same time not averse to assimilate what is compatible and useful in the modern knowledge. He is a versatile genius of modern times, combining skills of a writer an eloquent speaker, a devout Muslim, a legal expert, a *Dai* of Islam and a poet; all in one, who knows how to put thought into action.

Born in Turab, Egypt, he was orphaned at 2 years of age, and brought up by his uncle. He studied and memorized Qur'an at age 9 and went on to graduate from Institute of Religious Studies at Tanta. It is here that he had an intellectual encounter with Hassan al Banna the founder of '*Muslim Brotherhood*' movement; that had a lasting effect on Qaradawi's future moldings. He then moved to Al-Azhar, Cairo, to Study Islamic theology graduating in 1953 and getting his Masters in Qur'anic Studies in 1960. He shifted to Qatar in 1962 for teaching Islamic Sciences but continued his studies getting his Ph. D. from Al-Azhar in 1973 on the topic: '*Zakah* and its effect on solving social problems'. In 1977 he laid foundation of '*Faculty of Shariah and Islamic studies*' in '*University of Qatar*' and also founded the '*Centre of Seerah and Sunnah Research*'. In 1997 he helped found the '*European Council of Fatawah and Research*'. Qaradawi also served as trustee of the '*Oxford Centre of Islamic Studies*'.

Al Qardawi is one of the most influential Muslim Scholars in the world and has been felicitated with prestigious '*King Faisal International Award for Islamic Studies*' in 1994 and '*Islamic Development Bank Prize for Islamic Jurisprudence*' besides

many other honors and awards. His prominent works on Contemporary Islam include:

'Islamic Awakening between Rejection and Extremism', 'Lawful and the Prohibited in Islam', '*Fiqh al-Zakat*', '*Fiqh al-Jihad*', 'Islam an Introduction', 'Economic study in Islam', 'Applying the *Sunnah*' and 'Non-Muslims in Islamic Societies'.

Ideology of Yusuf al-Qaradawi is explicit in his works as well as views and statements issued over his long career with Islam in modern times. He is an advocate of non-sectarian approach and tolerance among different groups. He has often called for dialogue with Non-Muslims and better relations with the West. He writes that this effort should differentiate itself from a debate, for the latter does not often result in mutual cooperation. Al-Qaradawi speaks for democracy in the Muslim world.

Al-Qaradawi is critical of the ever-increasing human bloodshed in the contemporary world on one pretext or the other. Describing Islam as a religion of peace and tolerance that holds human soul in high esteem; Qardawi quotes from the the Holy Qur'an disprove bracketing of Islam with terrorism:

"Who so ever kills a human being for other than manslaughter or corruption in the earth, it shall be as if he has killed all mankind, and who so ever saves the life of one, it shall be as if he had saved the life of all mankind"

Similarly, the Prophet of Islam ﷺ is reported to have said, 'A believer remains within the scope of his religion as long as he doesn't kill another person illegally.' Islam never allows a Muslim to kill the innocent and the helpless.

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ALI SHARI'ATI
(1933-1977 C.E.)

Introduction

Ali Shari'ati was a prominent and influential Iranian intellectual, scholar, Philosopher, ideologist of the 20th century; and a prolific writer who authored more than a hundred books on different themes. His writings combined Islamic concepts with Western political philosophy. A critic of the regime of the shah, he is considered as the ideologue of the Iranian Revolution of 1979.

Biography

Ali Shari'ati was born in 1933 in Mazinan, Iran. His first teacher in Mashhad was his father from whom he received basic religious education before attending a teacher's college. His father, Muhammad Taqi Shari'ati was an intellectual who believed that Islam and modernity were compatible. Ali earned a degree in Arabic and French from the University of Mashhad and a Ph.D. in sociology from the Sorbonne in Paris. Shari'ati founded the Islamic Students Association (ISA) in 1952 which led to his arrest following a demonstration. In 1953 he became a member of the National Front. In 1957, he was arrested by the Iranian police, along with sixteen other members of the National Resistance Movement. During his stay in Paris in 1959, he started collaborating with the Algerian National Liberation Front (FLN). In 1962 he founded the Freedom Movement of Iran, abroad. He returned to Iran in 1964 and began teaching at the University of Mashhad. He then went to Tehran, where he helped to establish the *Hussaini-e Irshad* (a centre for religious education) in 1969.

There, he delivered lectures which brought him great popularity with the youth and society of Iran but also troubled him from the clerics and government. He was imprisoned a number of times before his death of an apparent heart attack. He died on June 19, 1977, in England and was buried next to Sayyidah Zaynab (RA), the granddaughter of the Islamic Prophet Muhammad ﷺ, and the daughter of Ali, in Damascus, Syria, where Iranian pilgrims often visit.

Ideology

Ali Shari'ati developed a new perspective on the history and sociology of Islam and gave highly charged lectures in Tehran that laid the foundation for the Iranian revolution of 1979, because of his great influence on the Iranian youth. His policies of revolutionizing Iranian society through traditional Islamic principles interwoven with, and understood from, the point of view of modern sociology and philosophy were against the Shah regimen and his policies of Westernization and modernization that, Shari'ati believed, damaged Iranian religion and culture; and left the people without their traditional social and religious moorings. He called for a return to true, revolutionary Shi'ism, believing that Shi'ite Islam is a way to implement social justice and progress in Iran but it has been corrupted by its institutionalization by political leaders. Shari'ati argued that the role of government was to guide society in the best possible manner rather than manage it in the best possible way. So he suggested that the most learned members of the *Ulama* (clergy) should play a leadership role in guiding society because they best understand how to administer an Islamic value system based on the teachings of the Prophet of God and the 12 *Shia Imams*. He argued that the

role of the clergy was to guide society in accordance with Islamic values to advance human beings towards reaching their highest potential, not to serve the self-indulgent desires of individuals as in the West.

Ali Shari'ati also made a clear criticism of modernists. He opined that they made confusion while discussing the Western ideological theories with a valid scientific epistemology. According to Shari'ati, democracy is inconsistent with revolutionary evolution and progress. In this vein, he firmly criticized capitalism, and at the same time, he admired socialism because it would lead humanity to evolution and free it from utilitarianism. However, he firmly criticized Karl Marx. According to Shari'ati, human history is composed of two stages, the stage of collection and the stage of private ownership, whereas former deals with social equality and spiritual oneness, and the later deals with the current era, the emergence of private ownership that includes slavery, serfdom, feudalism, and capitalism which is the main cause of all modern problems.

Some scholars classify Shari'ati among the current of religious neo-thinkers. He developed the idea of the social, cultural and historical contingencies of religious knowledge in sociology. According to him, a religious government is the democratic right of Muslim society (*Ummah*). Shari'ati also dismissed consensus (*Ijma'*) as a source for understanding religion. While criticizing traditionalism for its disregard of scientific methodology, he highly acknowledged the importance of empirical science and knowledge.

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FATEHULLAH GULLEN

(b.1941)

Fatehullah Gullen (b.1941), is an authoritative mainstream Turkish Muslim scholar, opinion leader and educational activist and a modernist who supports interfaith and intercultural dialogue, democracy, spirituality and opposes violence and turning religion into a political ideology. He supports cooperation of civilizations towards a peaceful world.

Born in a religious family in northeastern part of Turkey Gullen acquired his religious education from his parents and then went on to learn all modern subject of his own. He was greatly influenced by the ideology of Said Nursi (d.1961) and put his ideas to practice when he grew up. He was also influenced by mystic dimensions of Islam but not subscribing to the excesses of *Sufism* and its institutionalizing.

He studied French philosophers and sociologists like Kant and Muslim scholars like Al-Ghazali, Abu Hanifah, Rumi, Shah Waliullah and Said Nursi in particular. He had a lengthy teaching and preaching career from which he retired in 1986; devoting his life to writing and social service through his *Hizmet Movement*. Never married Gullen is living a simple life in USA since 1999; facing ire of Turkish Government for his alleged involvement in unsuccessful Military Coup of Turkey in 1916; which he has repeatedly denied.

Gullen does not advocate a new theology. His understanding of Islam tends to be moderate and mainstream. Gullen sees science and faith as not only compatible but complementary. He therefore encourages scientific research and technological advancement for the good of all humanity. In his sermons,

Gülen has reportedly stated: "Studying physics, mathematics, and chemistry is worshipping God."

He recognizes democracy as the only viable political system of governance and stresses the flexibilities in the Islamic principles and their compatibility with a true democracy. The most striking feature of Gülen's life is that his vision and ideas have not remained rhetorical but instead have been realized globally as civic projects. Best known for his Hizmet Movement also known as Gülen Movement he has been successful in establishing a worldwide network of Educational institutes globally particularly in South Turkey, Africa, Central Asia and Afghanistan. Gülen's followers have built over 1,000 schools around the world. In Turkey, Gülen's schools are considered among the best: expensive modern facilities and English language is taught from the first grade.

He has also addressed the social religious and economic issues of Muslims with successful strategies; that are viable, practicable and replicable in Muslim world. He has been described in the English-language media as an *Imam* "who promotes a tolerant Islam which emphasizes altruism, hard work and education" and as "one of the world's most important Muslim figures."

Publications: Out of his over 40 publications following have earned him worldwide acclaim:

- *The Messenger of God: Muhammad*, Tughra Books, 2nd edition, 2008. ISBN 1597841374
- *Reflections on the Qur'an: Commentaries on Selected Verses*, Tughra Books, 2012. ISBN 1597842648.
- *Toward Global Civilization Love and Tolerance*, Tughra Books, 2010.

ABDUL KARIM SUROUSH

[b. 1945]

Introduction

Abdul Karim Suroush [b.1945] is regarded by many contemporaries as the principal Iranian and Islamic philosopher and theologian of 21st century; in view of his revolutionary credentials and his efforts to synthesize religious authority with political liberty. Suroush is regarded as a great intellectual force in Islamic Revivalism because of his familiarity with western political philosophy coupled with his knowledge of Islamic sciences and modern trends in Islamic intellectual thought. He believes that Islam is neither irrational nor non-scientific and that the Islamic Society can be modernized without sacrificing its Islamic culture or core Islamic values.

Biography

Suroush is the pen-name of Hosayn Dabbagh who was born in Tehran in 1945. He acquired early religious and scientific knowledge at Alvi High School that paved the way for his life-long interest in the relation between two fields. He went on to graduate in pharmacy from Tehran University. He left Iran in 70s to continue his studies in England. Suroush obtained M. Sc in Analytical Chemistry from University of London and then studied history and philosophy of science at Chelsea College. He was impressed by Ali Shariati and actively participated in Muslim groups in London through his lectures and writings.

By his return in 1979, Iran had undergone religious revolution replacing the West oriented Shah Regimen. He served at Teachers Training College in Tehran, rising to the Advisory Council for Cultural Relations constituted by Ayatullah

Khumayni himself. He resigned from the council after four years due to differences with some policies of the new regimen. In 1983, Suroush joined Institute for Cultural Research and Studies, lecturing on Philosophy of Science and Philosophy of religion till 1997 when his activities were restricted in religious places.

Ideology

Suroush is regarded as a great intellectual force in Islamic Revivalism because of his familiarity with western political philosophy coupled with his knowledge of Islamic sciences and modern trends in Islamic intellectual thought. The major themes in his intellectual discourse can be summarized as; Ethics and Social criticism, Philosophical anthropology and political theory, and the epistemology and sociology of knowledge.

His best known work 'The Hermeneutical Expansions and Contractions of *Shariah*', he deals with his favorite subject of relation between religion and science. Raising the issue of role of religion in modern world he argues that, Islamic Society can be secularized as it undergoes modernization without sacrificing its Islamic culture or core Islamic values. He believes that Islam is neither irrational nor non-scientific and the two work together in helping us understand religion and its proper place in society. Suroush argues that while the Qur'an being world of God is pure, absolute and unchanging, it addresses human society that is subject to change and evolution. Thus while the word of God does not change, its interpretation does or at least should change. Therefore no interpretation is fixed and unchanging and none has the monopoly on what is right or wrong interpretation of the sacred texts. As such all the

scholars have the right to attempt interpretation. For Suroush, religious knowledge is no different from knowledge in general. According to him, 'it does not make sense to speak of religious knowledge as something different from, say, scientific knowledge'. Progress in one form of knowledge inevitably affects another as they do not exist in separate bubbles.

Suroush even questions the concept of '*Vilayat-i Faqih*' on the premises that the knowledge of a jurist is human rather than sacred and there is no reason for them to possess a claim to infallible authority. He believes that instead of obeying dictates of any human authority, the students of religious knowledge should struggle to their own understanding of the body of religious knowledge through dialogue and questioning. *Shariah*, for Suroush is not merely the rules dictated by clergy for others to obey, but it is part of greater framework of Islamic knowledge that includes science, mathematics, medicine, philosophy and so on.

In his work, 'Let Us Learn from History' he opines that it is only fantasy to believe that mankind is innately good, and to have faith in man to do good only opens the gates to those who wish to do evil. He argues for the liberal values of reason, liberty freedom and democracy. In particular he has championed the cause of democracy in Islamic states. He criticizes the clergy accusing them of sacrificing the basic values of Islam and assigning privileges to themselves. He stresses that clerics have no right to rule and rather the rulers should be elected on merit. Suroush remains today a vocal proponent of democracy in Iran and has braved many death threats to travel across Iran to give speeches.

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SECTION SIX

PROMINENT INSTITUTIONS AND MOVEMENTS IN WEST ASIA

- Sokoto Caliphate (1804)
- *Mahdawiyyah* (1818)
- *Sanusiyyah* Movement (1837)
- *Jadidism* in central Asia (1900-1920)
- Muslim Brotherhood (1928)

Sokoto Movement of Nigeria (Fulano War-1804)

The Sokoto *Jihad* Movement (Fulano War-1804) was a major Islamic movement in the 19th century West Africa, initiated by Sheikh Usman that brought profound transformations in the social, political and economic spheres. Some of such changes include the establishment of the Sokoto Caliphate (1804-1903), the revival of Islam, and the development of learning and scholarship that continued after the collapse of the Caliphate and the legacy of scholarship continues till the present time.

It needs to be noted that the society where this movement started was a mixed society with mixed belief, Islamic and non Islamic, overwhelming ignorance, corruption, injustices and almost a complete departure from the Islamic teachings in all aspects of life.

Sheikh realized all these and prepared to combat the situation through teaching, preaching and writing; because transformation of that complex society required firm intellectual background. The struggle thus was mainly against superstitions, political tyranny and innovation. *Tawhid*, eradication of injustice and establishment of pristine *Sunnah* served as their main focus.

This clearly shows his commitment to mass education as a key to reforming the society. It could be observed that Sheikh Usman distinguished himself from other scholars not so much by superior learning and exceptional ability, but by his deep sense of mission and commitment to reform. Sheikh Usman "was a great teacher, and his students became *Amirs*,

Governors of provinces, directing the lives of millions of peoples in the effort to build a reformed society." The movement was therefore intellectually based, as the Mujahidun in Sokoto, were primarily students and teachers, not politicians or warriors. They drew their ideas from scholarly literatures, from a tradition of learning.

Knowledge served as stimulus to action rather than arbitrary command. Further, the intellectual contributions, besides matters of faith and state; extended to field of sciences *like medicine, the applied sciences, and the crafts*. Women education was given prominence because of their role in society. The Sokoto Caliphate, from its foundation until the British conquest in 1903, maintained a high legacy of Islamic scholarship. Thus the most important legacy of 1804 Jihad was development of education and the scholarship continued beyond 1903 when the Caliphate collapse because of Colonial incursion.

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THE SOKOTO CALIPHATE OF NIGERIA

[1804-1903]

Introduction

The Sokoto Caliphate [1804-1903] was an independent Islamic Caliphate in West Africa, founded by the charismatic Fulani Islamic scholar and political leader Usman dan Fulano, during the *Jihad* (Fulani War) of 1804. At its height the caliphate linked over 30 different emirates and over 10 million people in the most powerful state in the region and one of the most significant empires in Africa in the nineteenth century.

Further it provided the inspiration for a series of related movements in other parts, far beyond Nigeria's borders that led to the foundation of Islamic states in Senegal, Mali, Ivory Coast, Chad, Central African Republic, and Sudan. The Caliphate was finally conquered by British colonial forces in 1903. The territory was divided between British, French, and German powers and later became a part of Northern Nigeria. Although the British abolished the political authority of the caliphate, the title of Sultan was retained and remains an important religious position for Sunni Muslims in the region to the current day.

Geo-Political Background

The major power in the region in the 17th and 18th centuries had been the Bornu Empire. However, revolutions and the rise of new powers led to a political array of independent states in the region (present-day Nigeria) by 1780. These kingdoms engaged in regular warfare against each other, especially in conducting slave raids. In order to pay for the constant warfare, the rulers imposed high taxation on their citizens.

The region was largely populated with the Hausa, the Fulani, and other ethnic groups that had immigrated to the area. Much of the Hausa population had settled in the cities throughout the region and became urbanized. The Fulani, in contrast, had largely remained a pastoral community, herding cattle, goat and sheep, and populating grasslands between the towns throughout the region. With increasing trade, a good number of Fulani settled in towns, forming a distinct minority. Further, much of the population had converted to Islam in the

centuries before; however, local pagan beliefs persisted in many areas.

In the end of the 1700s, an increase in Islamic preaching occurred throughout the Hausa kingdoms. These scholars preached a return to adherence to Islamic tradition. The most important of these scholars is Muhammad al-Maghili, who brought the Maliki jurisprudence to Nigeria.

Establishment

Jihad Movement [Fulani war 1804]

Usman dan Fodio, an Islamic scholar and an urbanized Fulani, had been actively educating and preaching in the city of Gobir with the approval and support of the Hausa leadership of the city. However, when Yunfa, a former student of dan Fodio, became the sultan of Gobir, he restricted dan Fodio's activities, eventually forcing him into exile in Gudu. A large number of people left Gobir to join dan Fodio, who also began to gather new supporters from other regions. Feeling threatened by his former teacher, Yunfa declared war on dan Fodio. The war lasted from 1804 until 1808, and the forces of dan Fodio finally conquered Gobir in 1809. In the same year, Muhammad Bello, the son of dan Fodio, founded the city of Sokoto, which became the capital of the Sokoto state.

Usman dan Fodio was elected '*Amir al-Mu'minin*' (Commander of the Faithful) by his followers, marking the beginning of the Sokoto state. Usman dan Fodio then created a number of flag bearers amongst those following him, creating an early political structure of the empire. The Fulani used guerrilla warfare to turn the conflict in their favor, and gathered support from the civilian population, which had come to

resent the despotic rule and high taxes of the Hausa kings. Even some non-Muslim Fulani started to support dan Fodio. The state had, a large number of slaves second only to United States, However, there was far less of a distinction between slaves and their masters in the Sokoto state.

Expansion

From 1808 until the mid-1830s, the Sokoto state expanded, gradually annexing the plains to the west and it became one of the largest states in Africa, stretching from modern-day Burkina Faso to Cameroon and including most of northern Nigeria and southern Niger. At its height, the Sokoto state included over 30 different emirates under its political structure. The political structure of the state was organized with the Sultan ruling from the city of Sokoto. The leader of each emirate was appointed by the sultan as the flag bearer for that city but was given wide independence and autonomy. As part of the consolidation policy of Muhammad Bello, the second Sultan Much of the growth of the state occurred through the establishment of an extensive system of ribats, schools and markets. These proved crucial in expansion through developing new cities, settling the pastoral Fulani people, and supporting the growth of plantations which were vital to the economy. By 1837, the Sokoto state had a population of around 10 million people.

Administrative Setup

The Sokoto state was organized around a number of largely independent emirates pledging allegiance to the sultan of Sokoto. The administration was initially built to follow the principles of Madina State of Prophet's era(ﷺ); also

incorporating the theories of Al-Mawardi contained in '*Ahkm al-Sultaniyyah*' or "The Ordinances of Government". In contrast the Hausa kingdoms prior to Usman dan Fodio had been run largely through hereditary succession. The early rulers of Sokoto, Usman dan Fodio and Bello, abolished systems of hereditary succession, preferring leaders to be appointed by virtue of their Islamic scholarship and moral standing. Emirs or governors of constituent emirates were appointed by the sultan; they traveled yearly to pledge allegiance and deliver taxes to the Sultan. When a sultan died or retired from the office, an appointment council (*Shura*) made up of the emirs would select a replacement. In 1815, Usman dan Fodio retired and his son Muhammad Bello took over administration of the Sokoto Sultanate.

The *Sufi* community throughout the region proved crucial in the administration of the state. The *Tariqa* brotherhoods, most notably the *Qadiriyyah*, to which every successive sultan of Sokoto was an adherent, provided a group linking the distinct emirates to the authority of the sultan.

Economic Reforms

After the establishment of the Caliphate, there were decades of economic growth throughout the region. They had significant trade over the trans-Saharan routes. After the Fulani war, all land in the empire was declared *Waqf* or owned by the entire community. However, the Sultan allocated land to individuals or families, as could an *Amir*. Such land could be inherited by family members but could not be sold. Exchange was based largely on slaves, cowries or gold. Major crops produced included cotton, indigo, kola and nuts, grain, rice, tobacco, and onion. Slavery remained a large part of the

economy, although its operation had changed as, there was far less of a distinction between slaves and their masters in the Sokoto state. The slavery was in fact viewed as a process to bring such peoples into the Muslim community, by varying set of relations between owners and slaves, which included the right to accumulate property by working on their own plots. There are historical records of slaves reaching high levels of government and administration in the Sokoto Caliphate. Its commercial prosperity was also based on Islamist traditions, market integration, internal peace and an extensive export-trade network.

Contributions to Islamic Revival

Islamic Scholarship was a crucial aspect of the Caliphate from its founding. Sultan Usman dan Fodio, Sultan Muhammad Bello, Emir Abdullahi dan Fodio, Sultan Abu Bakr Atiku, and Nana Asmu's devoted significant time to Islamic studies. A number of manuscripts are available and they provide crucial historical information and important spiritual texts. Their intellectual contributions, extended to field of sciences like *medicine, the applied sciences, and the crafts*. Women education was given prominence because of their role in society. The Sokoto Caliphate, from its foundation until the British conquest in 1903, maintained a high legacy of Islamic scholarship. Thus the most important legacy of 1804 Jihad Movement and the Sokoto caliphate was development of education and the scholarship that continued beyond Caliphate collapse in 1903 and the legacy of scholarship is alive till the present time.

Decline

The European attention had been focusing on the region for colonial expansion for much of the last part of the 19th century. The French in particular had sent multiple exploratory missions to the area to assess colonial opportunities after 1870. However, following the Berlin Conference, the British had expanded into Southern Nigeria, and by 1902 had begun plans to move into the Sokoto Caliphate. British General Fredrek Lugard used rivalries between many of the emirs in the south and the central Sokoto administration to conquer the capital city of Sokoto. The new Sultan fought the advancing British-led forces but the British quickly won. On March 13, 1903 at the grand market square of Sokoto, the last Vizier of the Caliphate officially conceded to British Rule. The British abolished the Caliphate, but retained the title *Sultan* as a symbolic position in the newly organized Northern Nigeria Protectorate. This remnant became known as "Sokoto Sultanate Council".

Legacy of Sokoto Caliphate:

Although the Sokoto Caliphate was abolished in 1903 and the Sultans have lost their former political power, the Sokoto Sultanate Council continues to exist and the Sokoto Sultans are still "leading figures in Nigerian society". Even the Presidents of Nigeria have sought their support. The Sokoto Caliphate is also revered by Islamists in modern Nigeria due to its impact. Further the revival of Islam and the development of learning and scholarship initiated by Sheikh Usman 200 years ago, continued after the collapse of the Caliphate, and the legacy of scholarship still continues in the present African world.

AL-MAHDIYYAH MOVEMENT OF SUDAN (Estbl. 1818)

Al-Mahdiyyah religious and political movement was founded by Muhammad Ahmad ibn Abdullah al-Mahdi in Sudan in 1881 with an aim to reform Islam and proclaimed as “al-Mahdi” which marked the beginning of the Mahdiyyah movement. Muhammad Ahmad’s ancestors claimed descent from Prophet Muhammad ﷺ. He received his education at Kordofan wherefrom after returning back to the native place he proclaimed himself to be a Mujadid with a mission to reform Islam and return it to the pristine form practiced by the Prophet ﷺ. He was regarded by his followers as an eschatological figure that foreshadowed the end of an age of darkness and heralded the beginning of a new era of light and righteousness.

Abdullah al-Mahdi argued that Qur’an and Hadith are the foundational sources of Islam and for creating a Justice based society it is necessary for Muslims to go back to the primary sources of Law. According to al-Mahdi poverty in Sudan was a virtue and denounced worldly wealth and luxury.

Al-Mahdiyyah movement was also a resistance movement against the Ottoman governor Tawfiq Khedavi of Egypt, who ruled Sudan since 1821. After four years of struggle, the *Mahdiyyah* rebellions’ overthrew Khedavi’s rule and established their own government with its capital in Omdurman. Thus, from 1885 the new government based on the *Al-Mahdiyyah* ideology maintained sovereignty and control all over Sudan until its existence was terminated by the Anglo-Egyptian forces in 1898.

Al-Mahdiyyah obliged *Shari'ah* laws and became known as the first genuine national government of Sudan. Al-Mahdi proclaimed that his movement was not a religious order that could be accepted or rejected at will, but a universal regimen, which challenged the man to join or to be destroyed. He argued that loyalty to him was essential to true belief. Abdullah al-Mahdi did not live long after the victory over Ottoman rule and fall of Khartoum and died suddenly on 22nd of June, 1885. After him, his successor Abdullah ibn Muhammad consolidated the new state, with administrative and judiciary systems based on Islamic law.

The British intended to occupy Sudan because of international developments. In 1895, the British government ordered General Kitchener to launch an operation to invade Sudan. Britain provided men and materiel while Egypt financed the expedition. Thus, the Anglo-Egyptian forces defeated a large Mahdist army at the *Atbara* River on April 8, 1898, which finally brought *Al-Mahdiyyah* state to an end.

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SANU'SIYAH MOVEMENT

[Estd.1837]

Sanusiyah was a Sufi Brotherhood Movement, established in 1837 by Muhammad bin Ali *Al-Sanusi* known popularly as '*Al-Sanusi al-Akbar*' or the Grand Sanusi. It was a reformist movement aimed at a return to the simple faith and life of early Islam. As a missionary order, it sought to reform the life of Bedouins and Africans. Al-Sanusi was concerned with what it saw as both the decline of Islam in thought and spirituality and the weakening of Muslim political integrity.

Muhammad bin Ali al-Sanusi (1787-1859), the founder of the *Sanusiya* order and a proponent of Sufism, traced his descent from Fatimah (RA) the daughter of Prophet Muhammad ﷺ. He was born in Algeria; studied in a *Madrassa* in Fez and then travelled in Sahara preaching and purifying reform of faith in Tunisia and Tripoli, gaining many adherents; and then moved to Cairo to study at Al-Azhar University. The pious scholar was critical of Egyptian *Ulama* for their compliance with Ottoman authorities and their spiritual conservatism. He was against blind following of four schools of law and strongly advocated *Ijtihad*. Sanusi through his thought and action sought a synthesis of Sufism and rationality, devising a middle path. He was, as expected, opposed by *Ulama* as unorthodox and expelled from Egypt through a *Fatwa*. Sanusi then moved to Makkah and joined Ahmad bin Idris al-Fasi, the head of *Khadirites* a religious fraternity of Moroccan Origin.

After the death of Ahmad bin Idris, Sanusi found his first *Al-Zawiya* (monastery) at Abu Qubays near Makkah in 1837. He was not assimilated by supporters of Wahabi Islamic thought in Makkah and was forced to migrate and settle in Libya in 1843; where he built his *Zawiya al-Baidha* or the 'white monastery'. He was supported by local tribes and his influence extended to Maghrib. In 1855 Sanusi moved to Jaghbug to avoid Ottoman surveillance. He died in 1859 leaving two sons, Muhammad Sharief (1844-1895) and Muhammad al-Mahdi (1845-1902) who succeeded him.

Under al-Mahdi, the *Zawiya* extended to Fez, Damascus and India. In eastern Sahara and Sudan, Mahdi had the authority of a sovereign. In 1881 Mahdi proclaimed himself to be the actual promised Mahdi; that drew unwelcome attention of

Ottomon authorities. He died in 1902 and was succeeded by his nephew, Ahmad Sharief.

In early 20th century *Sanusiya* movement fought French colonial expansion in Sahara. In 1911 when Italy took Libya from Ottomon, *Sanusiyah* fought against Italy till 1943. While Sanusiya fought British in Egypt and Sudan in World War I; they provided vital support to British in World War II, against Nazi German and Fascist Italian forces in North Africa. In 1951, Idris the grandson of Sanusi became king of Libya but he was overthrown in 1969 by the military coup led by Muammar al-Qaddafi.

Characteristics of *Sanusiya* Movement:

- Revivalist movement; a strict puritanical movement calling for return to basics of Islam.
- Different from other Sufi orders in rational approach with no spiritual acrobatics.
- Disciplined and centrally controlled Zawiya system with accountable officials
- Strong work ethics- a desert order focusing on Beduins of Sahara and Libya
- Tolerant attitude towards other reformist movements.

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JADIDISM IN CENTRAL ASIA

Jadidism has been defined in 'The Oxford History of Islam' as: Nineteenth-and early-twentieth-century Russian Muslim intellectual movement, inspired by Ismail Bey Gasprinski; that developed in response to colonial hegemony and the modern age. Sought to reform education, raise the quality of life for Muslims, improve their economic and technical competitiveness, and restore something of the power, wealth, and dignity gradually lost over the previous decades and centuries. It sought to empower women and grant them a more central status and a greater role in society.

The *Jadids* were Muslim modernist reformers within the Russian Empire in the late 19th and early 20th century. *Jadids* maintained that Muslims in the Russian Empire had entered a period of decay that could only be rectified by the acquisition of a new kind of knowledge and modernist, cultural reform. *Jadids* were marked by their widespread use of print media in promoting their messages and advocacy of the *Usul ul-Jadid* or "new method" of teaching in the *Maktabs* of the empire, from which the term *Jadidism* is derived. *Jadid* members were recognized and honored in Uzbekistan after the fall of the Soviet Union.

From the very beginning the *Jadids* were aimed to the reform of the traditional system of education of Muslim religious school; establishing new-method schools, publishing, theatre, social, and political and cultural institutions, which, under their influence, were turning into a powerful ideological weapon in the struggle against economical, moral, and political backwardness of the peoples of Turkestan; more and more. They were eager to study the experience and progress of the

other people of the world, especially the best practices of the Muslim reformers of the Crimea, the Volga Region, the Transcaucasia, Turkey, and Iran, who had already, become aware of the progressive social and political, spiritual and cultural life of Europe. They were also influenced by the reformist and revolutionary movements among the Muslims of Russia and the neighboring Islamic countries in the late 19th and early 20th century. The Jadids were also inspired by political movements in the Islamic world: the anti-colonial struggles in India, the constitutional movement in Persia (1905-1911), and, above all, the Young Turk movement in the Ottoman Empire. They could not but feel a strong sense of solidarity with their fellow Muslims. 'Jadidism' a Muslim modernistic movement in Central Asia at the turn of the twentieth century however remains virtually unknown to scholars of Muslim cultural history.

Jadidism was in fact a movement of reform among Muslim intellectuals in Central Asia, mainly among the Uzbeks and the Tajiks, from the first years of the 20th century to the 1920s. It took its name from *Usul-e Jadid* (new method), which was applied to the modern schools that the reformers advocated in place of the "old" (*Qadim*) schools: the traditional *Maktabas* and *Madrasas*. "*Jadid*" or "*Jadidi*" became a synonym for reformer, while "*Qadim*" or "*Qadimi*" meant a conservative opposed to change. These terms also suggested a generational divide: the *Jadids* were, on the whole, younger men and looked to the future, whereas leading *Qadims* were older and embraced tradition. Maḥmud Behbudi (1874-1919) was by all accounts the most prominent figure among the *Jadids*. He was an enthusiastic founder of new-method schools and an ardent

promoter of the indigenous press. Other ideologues included Hamza Niazi (1889-1929) and Abd-al-Ra'uf Feṭrat (1886-1937). The *Jadids* were determined, first and foremost, to bring Central Asia into the modern age. They were, in essence, Muslim modernists as their perception of the contemporary world and their attention to its problems originated in the culture and society of Muslim Central Asia. Thus, they belonged to a common Muslim modernist community that extended from the Ottoman Empire and Egypt to Persia and India; but, unlike the Young Turks, they did not reject Islam. Rather, they sought to bring Islamic teachings into harmony with the norms of modern society. Jadid newspapers and periodicals made their appearance after the Russian Revolution of 1905, when restrictions on the press were loosened. In their zeal to enlighten and to reform, the Jadids turned to literature also.

The *Jadids* by no means eliminated religion from their schools. Indeed, they devoted much attention to instruction in the tenets of Islam and the recitation of the Qur'an, but the approach had changed. New textbooks written in the vernacular (Uzbek Turkish or Tajik) were used, and, instead of having pupils memorize sacred texts, teachers strove to instill in them a genuine understanding of the doctrines and practices of their faith. In the *Madradas* the Jadids emphasized the need to focus on the sources of Islam as the proper subject of study rather than on commentaries and interpretations, as was the prevailing practice.

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Ikhwan al-Muslimun (Muslim Brotherhood)

(Estbl. 1928)

Muslim Brotherhood (*Ikhwan al-Muslimun*), a religio-political organisation was founded by Hassan al-Banna, in March 1928 in the city of *Ismailiyyah*, with the purpose of promoting true Islam and launching a struggle against foreign domination. He argued that the decline of Islam was due to the ineffective teachings of the scholars and their failure to preserve Islam in its purest state. He established branches of his organisation all over Egypt and formed the headquarters in Cairo. Muslim Brotherhood opened branches in Palestine and Jordan as well. The organization established mosques, schools, clubs, factories, and welfare centres and within a short span of time, it became a huge socio-political entity. The size and influence of the brotherhood, as well as Banna's determined public mission, led to his participation in national politics. Banna attempted to run for parliament twice however he was pressured to withdraw in both attempts.

In 1938, *Ikhwan al-Muslimun* became a universal revolutionary movement. Banna with the growth of the organization opened an armed branch within the Muslim Brotherhood, '*al-Nizam al-Hass*'. This new branch was found in 1940 to defend the Muslims against the *Zionist* movement in Palestine as well as the British occupation of the Suez Canal. They also fought against Zionists during the Arab Revolt in Palestine.

Muslim Brotherhood was banned for more than sixty years. During this period, the Muslim Brotherhood developed both politically and socially. The Muslim Brotherhood considered all

Muslims as one *Ummah* and believed in their union, striving for the joint action of all Muslims and the strengthening of the brotherhood of Islam, he declared that every inch of land inhabited by Muslims is their fatherland. They believe that the caliphate is a symbol of Islamic Union and an indication of the bonds between the nations of Islam.”

Muslim Brotherhood was legalized in 2011 and won several elections, including the 2012 presidential election, when its candidate Muhammad Mursi became Egypt's first president to gain power through an election. One year later, however; following massive demonstrations and unrest, he was overthrown by the military and placed under house arrest. Later he was imprisoned and died on 17 June 2019 in Cairo.

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SECTION EIGHT

ISLAMIC THOUGHT IN INDIA IN EARLY 20TH CENTURY

ISLAMIC THOUGHT IN INDIA IN EARLY 20TH CENTURY

Introduction

India since time immemorial has been a land of culture, civilization, religion & spirituality and it has maintained that identity over the centuries despite many ups and downs in political history. The twentieth century has been a period of vigorous intellectual history in fields of politics, science and technology and so in socio religious fields.

Thought, generally is the action or process of thinking, reflection, or of conceiving ideas, and arrangement of ideas in mind; in a collective sense it is the intellectual activity or characteristics of the particular thinkers of a class or times.

As for Islamic thought; it is a general term with variable interpretations. However, in simple terms it is the combination of revelation and reason, or the role of the mind in appreciating, comprehending and interpreting revelation and guiding mankind about means and objective of Divine revelations. Al-Qur'an the word of God and *Sunnah* or the practice of Prophet of Islam ﷺ, form the firm foundation on which the whole edifice of Islamic thought has been developed.

The contours of Islamic thought in India in early 20th century were in fact shaped by certain political events in latter half of 19th century. It may be remarked right in the beginning that while talking about India of early 20th century; we mean the Indian subcontinent, as it then included the territories now standing distinctly separate as Pakistan and Bangladesh.

The new developments and realignment of political forces had thus a lasting effect on the future molding of Islamic thought in the sub-continent. e.g:

- 1857 event, leading to a chain of reactions.
- Intellectual moves of Sir Sayyid Ahmad Khan, Maulana Shibli Nomani, Sir Muhammad Iqbal & Maulana Azad.
- Religious educational movements of Deoband and Nadwatul Ulama Lucknow.
- Division of Bengal and creation of Hindu- Muslim gulf.
- Indian freedom movement
- Religious Challenges like Christian Missionaries and *Shudhi* Movement.
- Ahmadiya (Qadiyani) Movement.
- First World War.
- Fall of Ottoman Empire and *Khilafat* Movement.

With the turn of 20th century, in Indian sub-continent and the fall of Muslim empire, as a part of world scenario, posed new challenges and the worthy Muslim scholars like Sir Sayyid Ahmad Khan, Sir Muhammad Iqbal and Maulana Abul Kalam Azad responded to the need of the hour with their respective visions and capabilities.

Though the divide and rule policy of the British couldn't be fully overcome especially with Indian Muslims but the non-sectarian approach of these scholars had lasting effect on Muslim scholars who always carried the gem on their back of mind in their deliberations and write-ups.

Similarly, the need for *Ijtihad* in modern times advocated by Sir Sayyid Ahmad Khan and Allama Iqbal's 'The Reconstruction of Religious Thought in Islam' is more relevant today than yester years. The call for return to Qur'an and "*let the Qur'an speak for itself*" by Maulana Azad, made the Muslims more comfortable in a pluralistic society though the political deprivation still haunts the Muslim leaders. There was fall of Ottoman Empire and Khilafat Movement of Indian Muslims had miserably failed.

Fall of Muslim Rule (1857):

The year 1857, marked a significant development in the history of India in the form of fall of Mughal Empire and the British control of Indian subcontinent. It disturbed the social harmony of Indian society and elicited varied response from Indian intelligentsia. It changed not only the political scenario but equally affected the social, cultural, educational and religious aspects of Indian culture particularly the Muslim life.

The Muslims though in minority had been ruling India for a long time and the weakness and decay in their collective life had begin much earlier; the 1857 incident was in fact a ceremonial end of Muslim power in India.

As the British had taken over the political control from Muslims who; though in minority were the rulers of the land, it is not surprising that their reaction to British take-over and their policies was sharper and more determined than that of Hindus. Muslims participated in the revolt with spirit of *Jihad* which was not only legalized by Indian *Ulama* but they actually

participated in it in sizeable numbers. Indeed, they were the main organizers of this revolution. After the collapse of this movement therefore they had to pay a heavy price and that is why the British policy in post-1857 was decidedly anti-Muslim.

Muslims losing ground in polity, services and education stood powerless defeated and demoralized, falling farther behind their Hindu compatriots in the matter of education. There was a realization that idea of *Jihad* for their revival was impracticable at this stage and rather counterproductive. At this juncture of History in Indian subcontinent two types of Muslim responses were offered, one by the traditional or orthodox *Ulama* and another by Muslim modernists.

Majority of Indian *Ulama* advocated a policy of isolation and noncooperation with a particular reference to western educational institutions, their language, ideas and values in an attempt to preserve the Islamic culture and heritage under non-Muslim rule.

However, some of the *Ulama* particularly Maulana Qasim Nanotwi and his colleagues turned to a more peaceful method, establishing a *Madarsa* drawing guidance from Shah Waliullah's legacy that later developed into the world famous, Religious Institution of Islam, *Darul 'Ulum Deoband*; the main centre of traditional Muslim thought in subcontinent.

Another Muslim school of modernists sought to respond to the situation, rather than reaction against the western challenges. They pressed for internal reform through a process

of reinterpretation of Islam (*Jtihad*) and selective adaptation of Western education, ideas and technology. Though sporadic efforts in this direction had begin already but the main focus of modernist thought in Indian subcontinent was that of Sir Sayyid Ahmad Khan, rightly called the '*first Muslim modernist*'. He was convinced that the survival of Muslim community necessitated a bold reinterpretation of Islam and the acceptance not rejection of the best in western thought.

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SECTION NINE

PROMINENT THINKERS AND IDEOLOGUES IN SOUTH ASIA

PROMINENT THINKERS IN INDIAN SUBCONTINENT

- Sir Sayyid Ahmad Khan (1817-1897 CE)
- Shibli Noamani (1857-1914)
- Allama Sir Sheikh Muhammad Iqbal (1877-1938)
- Maulana Abul Kalam Azad (1888-1958),
- Maulana Abdul Majid Daryabadi (1892-1977),
- Maulana Abul A'ala Mawdudi (1903-1979),
- Maulana Abul Hassan Ali Nadwi (1913-1999),
- Fazlur Rahman Malik (1919-1988),
- Maulana Wahiduddin Khan (b.1925)
- Asghar Ali Engineer(1939-2013),
- Javed Ahmad Ghamidi (b.1951)

SIR SAYYID AHMAD KHAN

(1817-1897 CE)

Introduction

Sir Sayyid Ahmad Khan was a multi-dimensional personality; a creative thinker, a philosophical theologian an educationist and liberal modernist. He was one of those dynamic and revolutionary figures of history who moulded, patterned and shaped the destinies of nations and changed the course of time. Captivated by the amazing progress registered in multiple fields by European people, Sir Sayyid wanted similar scientific and technological sophistication and superiority, material progress and advancement of Muslims as well. His vision of combining traditional Islamic education and Western scientific knowledge resulted in establishment of Muhammadan Anglo Oriental College, modelled on Cambridge and Oxford Universities that stands now as Aligarh Muslim University (since 1920); realising the dream of Sir Sayyid.

Biography

Sir Sayyid Ahmad Khan was born and brought up in a noble Muslim Family of Delhi having good relations with Mughals as well as British. He received his early traditional education from Maulana Mamluk Ali, an accomplished teacher of Shah Waliullah School. He was thus in early phase of life, a traditional Muslim who under the influence of Shah Waliullah's revivalist thought, wrote his first theological work, "*Rah-i-Sunnat wa Radd-i-biddat*". (It was much later that he turned to rationalistic interpretation of Islam).

He joined the British Judicial Services at clerical level and through his hard work rose up the ladder of judicial hierarchy,

serving at different places in British India. It was during this period that he minutely observed and compared the Indian Muslim life and progress of British. He analysed that the key to success in modern world is advancement in education, science and technology. So during his judicial services he prepared a road map for progress of Indian Muslims through educational revolution. Sir Sayyid also refined his writing skills in judicial service under British government, and wrote his literary works like "*Athar-i-Sanadid*" on the monuments and leading personalities of Delhi, published in 1847. In 1856; Sir Sayyid established National Muhammadan Association for educational reform in Indian Muslims.

It was in fact the upheaval of 1857 that, like Indian scenario, brought a similar revolution in the personal life of Sir Sayyid Ahmad Khan and he undertook the responsibility of reform and modernization of Indian Muslims. Through his treatise "*Asbab-e Baghawat-e-Hind*" or the 'Causes of Indian Mutiny' he analyzed the situation and sought reconciliation between British rulers and Indian Muslims. He tried to convince British that Muslims were not their enemies and on the other hand persuaded Muslims not to reject the useful aspect of western ideas particularly education, science and technology. He was in fact first to realise a need for reform and modernisation of Indian Muslims; the educational reform being his top priority. The Hindu revivalist movements also increased the intercommunity gap as Muslims were not ready to adapt to changing circumstances. It threatened Muslim identity. Sir Sayyid had thus first to convince Muslims that faith and reason were compatible and that Islam was capable of relating to modern scientific developments. Sir Sayyid also realised that

Muslims identity was better protected under British. He had a pragmatic approach and advocated cooperation not conflict with authorities.

Sir Sayyid aimed at promoting education and understanding of western thought by Indian Muslims. To achieve this goal Sir Sayyid established school at Muradabad (1859), and Ghazipur (1863), trying to bring English works within reach of his fellow countrymen through translation into Urdu. He established Scientific Society in 1864 to create a scientific temperament among the Muslims and to make the Western knowledge available to Indians in their own language. He also published a biweekly 'Aligarh Institute Gazette' to give a particular shape to his ideas. His aim and objective was to build a college that would act as a bridge between the old and the new, the East and the West without compromising its Islamic values. Keeping in view this; he instituted All India Muslim Educational Conference in that revived the spirit of Muslims at national level.

Sir Sayyid launched his attempts to revive the spirit of progress within the Muslim community of India. He was convinced that the Muslims in their attempt to regenerate themselves, had failed to realize the fact that mankind had entered a very important phase of its existence, i.e., an era of science and technology. He knew that the recognition of the very fact was the source of progress and prosperity for the British. Therefore, modern education became the pivot of his movement for regeneration of the Indian Muslims. He tried to transform the Muslim outlook from a medieval one to a modern one.

He visited England in 1869-70 and studied Western educational system in more depth. He visited British universities like Cambridge and Oxford. He is also believed to have met Charles Dickens and Thomas Carlyle during this visit. It was here that he compiled his "*Khutbaat-i Ahmadiya*" a refutation of Sir William Muir's book "Life of Mahomet". On his return, he started the Urdu journal "*Tehzibul Ikhlāq*" (Reform of Morals) to convey ideas on political social and religious problems. He now started his '*Madrasatul Ulum*' at Aligarh in 1875 which was renamed as 'Muhammadan Anglo Oriental College' in 1877 on the lines of Oxford and Cambridge that forms a landmark in the history of Indian Muslim education. MAO Aligarh was initially affiliated with University of Calcutta and University of Allahabad before attaining the status of independent university (AMU Aligarh) in 1920. Here he tried to integrate traditional Islamic education with modern scientific knowledge realising the need of the hour. Sir Sayyid was knighted in 1888 for his distinguished services in British India. The Aligarh Movement so called after the Aligarh College (Aligarh Muslim University since 1920) is taken as an educational movement but in fact it was a comprehensive reform movement.

Modernist Thought

Sir Sayyid was a pioneer modernist who is known to re-open the closed doors of *Ijtihad*. He was against blind following and viewed *Ijtihad* as a right of every Muslim. Like Iqbal he blamed Muslims for clinging to past and stagnation of Islamic thought in medieval periods. Both of them decried *Taqlid* and prescribed *Ijtihad* as a remedy for modern malady of Muslim *Ummah*. Again, on issue of *Ijma'* Sir Sayyid objected to its

limitation to *Ulama* only while Iqbal suggested a new institution of *Ijma* based on representation from different specialized fields of knowledge along with religious scholars. He further developed an exegetical rationalism in his writings and insisted that *Ijtihad* should be exercised freely and without limitation as a fundamental right for all Muslims. He was for scrutinizing of classical Hadith literature with unlimited stress on *Ijtihad* and rejected the principle of *Ijma* in classical sense which limited it to the *Ulama*. (Similar were the views of Sir Muhammad Iqbal; on issues of *Ijtihad* and *Ijma* as contained in his "Reconstruction of 'Religious Thought in Islam".) Like Jamaluddin Afghani and Muhammad Abduh he was convinced of compatibility of faith and reason. He called for a bold new theology or reinterpretation of Islam and acceptance not rejection of best in the West.

He also attempted a rational interpretation of the *Quran*. He described *Quran* as the 'Word of God' and nature as the 'Work of God'; with no possibility of discord between the two. He tried to explain that laws of nature operate under divine guidance and that Divine laws are reflected in nature. His exegesis of the *Quran*, '*Tafsirul Quran*' was however not taken well by Indian *Ulama* because of some nonconformist explanations and his over stress on nature that earned him severe criticism and even ridicule from contemporaries like Akbar Allahabadi.

Inter-Community Relations

Sir Sayyid may also be considered as pioneer in what is now called inter-faith dialogue and he worked for greater understanding and good will and harmony among Muslim sects, and between Muslims and non-Muslims. He was the

only Muslim who ventured to write a commentary on the old and the New Testament (The Mahomden Commentary on the Bible, 1862) which was strategically designed to bridge the gulf between two communities. In London he also wrote a response to William Muir's 'Life of Mahomet' 'a series of essays on the life of Muhammad ﷺ' later published in Urdu as '*Khutbaat e Ahmadiya*.' Similarly, through his treatise "*Asbab-e Baghawat-e-Hind*" or the 'Causes of Indian Mutiny' (written after the 1857 event), he analyzed the situation and sought reconciliation between British rulers and Indian Muslims. He tried to convince British that Muslims were not their enemies and on the other hand persuaded Muslims not to reject the useful aspect of Western ideas particularly education, science and technology. Thus, Sir Sayyid may also be considered as pioneer in what is now called inter-faith dialogue and as he worked for greater understanding and good will and harmony among Muslim sects, and between Muslims and non-Muslims.

Literary Life

Sir Sayyid was a prominent figure in literary circles and often regarded as the founder of romantic prose in Urdu. In this respect 'The Aligarh Movement' is also taken as a literary movement in Urdu literature; also sometimes referred as Sir Sayyid Movement for his pioneering and outstanding contributions. He was however always open to acknowledge the contributions of other contemporary scholars at different levels. The prominent scholars who supported the cause of Sir Sayyid Ahmad Khan to varied degrees include Maulana Hali (b.1837), Deputy Nazir Ahmad (1833-1912), Maulana Shibli (d.1914), Maulana Zakaullah (1832-1910) and Muhsin al-Mulk Sayyid Mehdi Ali (1817-1907). Most of them served in British

establishment in different capacities and had good resonance with Sir Sayyid. These scholars contributed their reformative articles in Sir Sayyid's '*Tehzibul Ikhlāq*' in addition to their legendary works in respective genres of Urdu literature.

The books authored by Sir Sayyid Ahmad Khan include:

- "*Rah-i-Sunnat wa Radd-i-Biddat*"
- "*Athar-i-Sanadid*"
- "*Khutbaat-i Ahmadiya*"
- "*Tehzibul Ikhlāq*"
- "History of Bijnaur Rebellion"
- "*Asbab-e Baghawat-e-Hind*" 1857
- 'Loyal Muhammadans of India'
- 'Commentary on old and new testament'

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MAULANA SHIBLI NOMANI

(1857-1914)

Shibli Nomani (1857-1914) was an Islamic scholar from Indian subcontinent during British rule. He was born at Azamgarh district of present day Uttar Pradesh. He is known for founding the Shibli National College in 1883 and the *Darul Musannifin* at Azamgarh in 1914.

Though his brother was sent to Aligarh; Shibli got a classical Islamic education. One of his teachers, Muhammad Farooq Chiryakoti had rationalist leanings but in opposition to Sir Sayyid. That connection is often quoted as a reason for Shibli's ambivalent relationship with Aligarh and Sir Sayyid.

He went to Makkah for Hajj and there he devoted his time to furthering his studies in Islamic theology, history, philosophy and Sufism from different scholars in Arabia.

In 1882, Shibli joined a teaching position at Sir Sayyid's Aligarh Institute (Now A.M.U.); where he taught Arabic and Persian for sixteen years. Shibli's genius in fact had its flowering in Aligarh when he came into contact with Sir Sayyid and British scholars like Sir Thomas Arnold from whom he learnt western thought. In 1892 Shibli accompanied Thomas Arnold and travelled extensively in west Asia visiting educational institutions and libraries in Turkey, Egypt, and Syria for his own research and meetings with Islamic scholars there. After leaving Aligarh in 1898, Shibli had a brief stint with Nizam's government in Hyderabad, before shifting to Nadwatul Ulama in 1908.

Shibli was concerned with the reform of the *Ulama* so that they could be effective guides to the Muslim community. He was a scholar who wrote and published prolifically and who nurtured younger authors. Shibli was a versatile founding member of *Nadwah*. It was Shibli who formulated the initial guidelines for *Darul Uloom Nadwatul Ulama*. He intended to incorporate the best of Islamic and western learning in its curriculum, in order to produce a new breed of modernized *Ulama*. Ultimately, *Nadwah* gave up the notion of uniting Occidental and Oriental knowledge and concentrated on Islamic scholarship and on dissemination of biographical and historical writings in Urdu. Shibli's own writings set the pattern for the latter.

His works included biographies of caliphs, 'Umar (RA), and Al-Mamun the jurists Imam Abu Hanifa and Imam al-Ghazali, the poet Rumi and above all the *Sirah* of Prophet Muhammad ﷺ. He had two works *Al-Kalam* and *Ilm-al-Kalam* on scholastic theology as well.

Though he introduced methods of western historiography and biography, there was a tendency to romanticize the Islamic past in the interest of promoting Muslim pride and solidarity. His works, thus, in essence were defensive in nature as regards the response to west. In last year of his life (1913-14) he left *Nadwah* and retired to his home in Azamgarh, where he started Shibli Academy (*Darul Musannifin*); again, to promote historical scholarship and publications in Urdu; before his death in 1914.

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SIR MUHAMMAD IQBAL

(1877-1938CE)

Introduction:

Sir Muhammad Iqbal was a renowned reformist poet, modernist, philosopher and political thinker in early 20th century; admired for his passionate poetry and political vision. His importance lies in his deeper understanding of the West and his efforts in formulating an optimal Muslim response to modern challenges. Iqbal's writings remain to this day an important influence in Muslim world particularly in South Asia and Middle East.

Biography

Iqbal was born on November 9, 1877, in Sialkote, Punjab, in a middle class family of Kashmiri descent. His education consisted of a mix of both Islamic and western. He got his early education in Scott Mission School and Murray College and then moved to Oriental College Lahore for study of Arabic, English and Philosophy. He had a brief stint of teaching Arabic

at Oriental College, soon shifting to Government College Lahore to teach philosophy.

During his teaching career at Lahore, he established friendship with renowned orientalist, T.W. Arnold who encouraged Iqbal for further studies in Europe. Thus, he studied Philosophy in Britain and Germany during 1905-1908. In London, he studied at Cambridge University with Sufi specialist, R.A. Nicholson. He then went to Munich (Germany) where he completed his Ph.D. on '*The Development of metaphysics in Persia*'. Iqbal returned to Lahore in 1908 to pursue a profession in law; having already established his reputation as a poet.

Poetry

Iqbal had started writing poetry on nature and nationalism in his school and college days; but his exposure to West had refined his skills and made it more philosophical and reformist. His poetry reflects a synthesis of Eastern and western Influences, combining the thoughts of Muslim reformers and mystics like *Rumi* with that of western philosophers like *Nietzsche*. His concept of self (*Khudi*) as a dynamic force is in line with *Nietzsche* wherein he tries to revive in his co-religionists the dynamic spirit of early Islam, reminding them of their God-given purpose to be His vicegerents on earth. In his later life, Iqbal's poetry reflects transformation from territorial nationalism to Pan-Islamism based on concept of *Umma* or Community of Muslims transcending national borders. It was based on his strong belief in *Tawhid* as a central concept in Islam and Prophet of Islam as the ideal character and model for mankind.

Reformist Ideology

Iqbal admitted the importance of *Shariah* laws for a Muslim state to grow but with certain caveats. He called for re-opening the gates of *Ijtihad* and criticized *Taqlid* or blind following of the medieval legal interpretations. He was for assigning greater role to reason in responding to modern challenges. Iqbal described *Ijtihad* as the only dynamic principle in Islamic law and suggested some amendments in formulation of *Ijma*. He expressed this in his series of lectures later compiled as, '*Reconstruction of Religious thought in Islam*', which was, however, not taken well by conservative *Ulama*. He was in favor of reviving the Muslim society and polity of Prophetic period, and envisioned an ideal Muslim state, incorporating the concept of Superman in Nietzsche's philosophy and '*Insan-e-Kamil*' of Sufi tradition. He also exhibits revivalist influences of Al-Shafii and Al-Ghazali.

Assessment of West

Iqbal had better exposure to West and had deeper understanding of their life, society and advancement in education, science and technology. Appreciative of the modern values like democracy, liberty equality and justice; he is critical of the godless materialistic western society and warns Muslims against blind following of the west.

Political thought

Views on Democracy: Iqbal also believed in democratic spirit of Islam but while referring to democracy he never meant the way it was practiced in West, criticizing Western concept of assigning equal weight-age to all, irrespective of their level of understanding. In this respect, he comes closer to theories of

Nietzsche and Maulana Mawdudi that education is an essential component before democracy can be entertained.

Vision of a Muslim State: Iqbal was well aware of the plight of Indian Muslims and had been expressing his observations in his poetry. He rejected the quietism of colonized Muslims and tried to awaken them to realities of modern world. In 1924 he joined the National Liberal League of Lahore and was elected to Punjab Legislative council in 1926. As an active member, he advocated the Compulsory education for all and raised his voice for issues of common man. He also promoted provincial autonomy for Indian Muslims in his early political years. In 1930, Iqbal was elected as President of Muslim League where, in his first presidential address at Lahore, he laid down his vision of Pakistan. He also attended the second and third round table conferences held in London in 1931 and 1932, and was knighted in 1932 for his services.

In 1937, Iqbal sent a letter to Muhammad Ali Jinnah, the leader of Muslim League and future founder of Pakistan, with a blue print of Pakistan, a Muslim state comprising north-west provinces of India and based on Islamic Law and Prophetic model. *[It however became a reality only after his death]*. He was an idealist in thought, with a vision of Pan-Islamic Muslim caliphate but pragmatic in action settling with creation of Pakistan as a Muslim state. It however needs to be understood that Iqbal had planned immediate and long-term goals. He once clarified that all Muslim societies must first of all become independent before they can merge into one 'Pan-Islamic Muslim caliphate'.

Assessment:

Allama Iqbal had a deep, all consuming love for his community, an intense faith in Islam and profound reverence for Islamic traditions. Muslim religious and political revival and reform was his lifelong concern. He made significant contributions in this direction both as a poet philosopher with considerable influence on contemporary Muslims, and with some reluctance, utilizing his political thought.

He even had to come forward for reform in religious thought through his suggestion for a 'Reconstruction of Religious thought in Islam' that was though frowned upon by conventional *Ulama*. He was fully convinced that Islamic tradition was intrinsically dynamic and creative and thus well in a position to accommodate modern developments in science and education. He was convinced that blind imitation of the past was at the root of Muslim decline, world over. Like Sir Sayyid Ahmad Khan, he also suggested a reassertion of *Ijtihad*.

Through his study of western philosophy and Islamic traditions; he presented Islamic thought in a modern and scientific perspective. While admiring west for its dynamic spirit, intellectual tradition and technology, Iqbal is equally critical of western imperialism and cultural invasion.

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MAULANA ABUL KALAM AZAD
(1888-1958)

Muhayyudin Abul Kalam, better known as Maulana Abul Kalam Azad (born in Makkah 1888) was one of the most influential personalities of Indian Sub-continent in the early 20th century. Born and brought up in a religious atmosphere, Azad molded himself into an *aalim* of encyclopedic knowledge rightly called *Imamul Hind* and *Abul-Kalam*. Gifted with a revolutionary mind, Azad started his journey as a revivalist, then transforming into a journalist and finally a towering political figure, never divorcing his earlier interests.

When his father Maulana Khairuddin came to Calcutta from Makkah, Azad was 10 years old. It was here that Azad received his early education from his father who was an orthodox Muslim and a practicing *Sufi*, averse to modern education and thoughts.

Still, Azad defying all obstacles went on to make extensive study of both traditional Islamic and modern knowledge, establishing himself as a scholar of international stature. With Arabic as his mother-tongue, Maulana Azad, learnt Persian, Urdu, English and French and acquired in depth knowledge of Islamic Sciences like Qur'an, Hadith, *Sirah*, *Tasawwuf*, Islamic History, culture and civilization; at the same time being well versed with modern socio-political and scientific developments.

Maulana Azad started his literary career quite early in life with poetry and then permanently shifting to prose writing which he not only excelled but developed a unique and inimitable style of his own that could accommodate creative, scientific and critical subjects alike at the same time, addressing the needs of his times. His literary acumen was appreciated by legends like Abul Hassan Ali Nadwi.

'Tarjumanul Qur'an', 'India Wins Freedom', Tazkira, Ghubar e Khatir, and *'Qur'an ka Qanoon e Urooj o Zawal'* are some of the internationally acclaimed contributions of Maulana Azad.

Though Azad had interactions with religious and sociopolitical thoughts of Sir Sayyid Ahmad Khan, Maulana Shibli *Nomani* Hamiduddin Farahi and Allama Iqbal; his thought and expression was never eclipsed by any of them.

Azad, while still young, envisaged a revolutionary model for Muslims and tried to establish a revivalist religio-political organization, *Hizbullah*, and he preached his *Ijtihadi* Islamic thought through his periodicals, *Al-Hilal* and *Al-Balagh*; but majority of Indian *Ulama* were little moved as they preferred to stick to their fixed ideas and loyalties. Soon he abandoned the project which was later adopted by Maulana Mawdudi in a modified form of *Jama'at-i-Islami*. Maulana Azad now concentrated on his exegesis of Qur'an *'Tarjuman ul Qur'an*, which though he could not complete, is a precious addition to modern Exegetic literature; wherein, he has adopted the principle, *"Let the Qur'an speak for itself"*, a return to the *Tafsir bil Mathur* methodology of scholarship.

Similarly, Maulana Azad has deliberated in detail on the causes of decline of Muslims as dereliction of their role as '*Khair e Ummat*' and working for their worldly interests rather than 'Cause of Islam'. He advises them to be realistic, just, and useful to society and to focus on spreading the 'word of God' to whole mankind. He frequently reiterates his principle of '*Baqa-i-Anfa*' or 'survival of the useful' in society that Muslims should adopt.

Maulana Azad believed that nationalism and pluralism are the realities of modern world and Muslims need to realize this fact as early as possible. But only *Ulama* of Deoband were convinced and were the only ally with Azad in opposing Two-nation Theory. He proposed a united nationalistic idea that was best in the interest of Muslims. He also exhorted Muslims to join Indian National Congress to win Freedom for India. His image of congress was however distorted in later years when congress stalwarts like Jawahar Lal Nehru and Sardar Patel agreed to division of India on communal lines as demanded by Muslim League.

After the Indo-Pak partition in 1947, Maulana Azad served as the first Union Minister for Education, shaping the contours of Education System in India; and making many more valuable contributions, before his death in 1958. It may be of interest to note that the Two-nation Theory finally proved to be a mirage, and there is now a revised interest in study of Maulana Azad's Islamic thought even in Pakistan.

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MAULANA ABDUL MAJID DARYABADI

(1892-1977)

Maulana Abdul Maajid Daryabadi was an Indian Muslim scholar and exegete of the Qur'an. He was associated with the *Khilafat Movement*, Royal Asiatic Society, Aligarh Muslim University, *Nadwatul Ulama* Lucknow, Shibli Academy and some more organization. He contributed an extensive four volume commentary on the Qur'an in English (*Tarjuman ul Qur'an*) and an independent *Tafsir* in Urdu named '*Tafsir-i-Majidi*'; besides many more publications. As mentioned earlier, the turn of twentieth century posed many challenges for Indian Muslims including, British colonialism, western Science and technology, Christian missionary activities coupled with decline of Muslim polity and civilizational decay.

While many Muslim individuals and organizations responded to these challenges in their own capacity, Daryabadi a Muslim intellectual of high caliber chose to cooperate with other contemporary movements along with his own efforts to register an individual intellectual response.

His main contribution of high merit is his Commentary on the Qur'an in four volumes wherein he has tried to seek a compatibility of Islam and the modern sciences, explaining many Qur'anic verses in light of science and tracing the roots of modern sciences in Qur'anic *Ayah* revealed centuries ago. He thus proves Islam as a religion that stands the test of time and scientific inquiry alike. Another important aspect of his exegesis is refutation of the Christian allegations against Islam,

through scientific and logical arguments in light of modern available knowledge. This two pronged strategy of Maulana Daryabadi was a befitting response to the western challenges to Islam in the early part of the twentieth century.

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Maulana Abul A'ala Mawdudi
(1903-1979)

Maulana Mawdudi (1903-1979) was a celebrated Muslim scholar and *Jama'at e Islami* ideologue; who played a significant role in saving Muslim lands from onslaught of communism and socialism in 20th century. Another of his special contributions was re-establishment of the shaken belief of beleaguered Muslims *Ummah* in Islamic values in modern world particularly those Islamic scholars who had earlier adopted an apologetic stance to west.

Maulana Sayyid Abul Aala Mawdudi was born on September 25, 1903 in the famous city of Aurangabad; the then princely state of Hyderabad Daccan. His father Sayyid Ahmad Hassan was among the first students of '*Madrasatul Ulum*' Aligarh established by Sir Sayyid Ahmad Khan. He later studied law at Ahmad abad and started his practice as lawyer at Meerut, Ghaziabad and Aurangabad. Maulana Mawdudi was thus born and brought up in complete Islamic environment; his early education being taken care of by his father himself. Later he was admitted to *Madrassa Furqania*, Aurangabad which attempted to combine the modern Western education with the traditional Islamic education. After death of his father

Mawdudi took to journalism for his living but continued his self study of English, History, philosophy, politics and sociology. Thus, most of what Mawdudi learnt was self acquired. While young he was influenced by Altaf Hussain Hali's *Mussaddis* and Maulana Abul Kalam Azad's *Al-Hilal* that inspired him to become what he is known today. After brief stints with journals like, *Madina* (Bijnour), *Taj* (Jabalpur) *Muslim* and *Al-Jamiyat*; Mawdudi finally undertook editorship of *Tarjuman-ul-Qur'an* in 1932, that became mouth-piece of his ideology in later life. Therefore, Maulana Mawdudi's twelve years in Journalism proved to be the formative years of his life and played vital role in shaping his world view in later years. His faith in Islam was temporarily shaken until restored by self study of the Qur'an and Hadith.

Maulana Mawdudi was a prolific writer and has authored dozens of books on various aspects of Islam, including his magnum opus, *Tafhim ul Qur'an, Khilafat o Maukiat, Al-Jihad fil Islam, A Short History of Revivalist Movements in Islam, towards understanding Islam, Tanqihat, Talimat, Musalman aur Maujuda Siyasi kashmakash, Qur'an ki Char Bunyadi Istalahaen, and Masala-i-Qaumiyat etc.*

In 1941 Maulana Mawdudi, to give full expression to his political thought, launched his political party, *Jama'at e Islami*. Maulana Mawdudi presented Islam in the modern world as a complete system encompassing all aspects of sociopolitical life and considered establishment of Islamic political system as essential for Muslims. Though Maulana's refutation of western ideologies, defense of Islamic faith and non-sectarian approach were universally appreciated, it was the political interpretation of Islam that estranged many of his friends like

Ali Miyan Nadwi, Maulana Manzur Noamani and Wahiduddin Khan. After Indo-Pak Partition Maulana Mawdudi migrated to Pakistan and died in 1979, after a turbulent political life.

Maulana Mawdudi was a senior contemporary of Maulana Wahiduddin Khan and founder-patron of *Jamaat e Islami* a Religeo-political organization (estd.1941); which Maulana Wahiduddin Khan joined in November 1947, though, after migration of Maulana Mawdudi to Pakistan. Maulana Mawdudi's books had a lasting impression on the mind of young Wahiduddin Khan, as regards his future molding into a prominent Islamic scholar. It was in fact with *Jamaat e Islami* that Maulana Wahiduddin Khan's abilities as a scholar came to full bloom. He made a detailed study of *Jamaat* Literature for a decade (1947-1957) before he turned to studies of *Qur'anic Tafseer* literature and Western philosophy and science.

Though Maulana Wahiduddin Khan developed ideological differences with *Jamaat e Islami* for latter's overemphasis on political aspect of Islam which he calls political interpretation of Islam; he nevertheless always acknowledged Maulana Mawdudi's capabilities and contributions to Islam. Though Maulana Wahiduddin Khan personally met Maulana Mawdudi a couple of times in Pakistan but had a long association with him in form of epistles that the duo exchanged on various issues facing Islam particularly the political differences. Maulana Wahiduddin Khan has even acknowledged his influence and guidance in preface of his celebrated book, '*Ilm e Jadid ka Challenge*' first published from Lucknow in 1964, which was later revised, and renamed as *Mazhab aur Jadid Challenge* (1966).

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SAYYID ABUL HASSAN ALI NADWI

(1913-1999)

Sayyid Abul Hassan Ali Nadwi, popularly known as 'Ali Miyan' was one of the leading Indian Muslim of modern times, recognized worldwide for his scholarship and his dedication; to the cause of Islamic Revival. He is credited with having written almost 180 books mostly in Arabic and some in Urdu on different aspects of Muslim life and culture. Besides his voluminous scholarly output Nadwi was occupied with several Indian and international Islamic organizations including 'All India Muslim Personal Law Board', *Muslim Majlis e Mashawrat*, *Payam e Insaniyat*, *Rabita al-Alami al Islami Makkah*, and Chairman of Oxford Centre of Islamic Studies. In recognition of his outstanding contribution to Islamic Studies and to the Cause of Islam, he was awarded the 'Shah Faisal Award' in 1980.

His father Sayyid Abul Hai Hasani was an accomplished Islamic scholar in his own right and the rector of *Nadwatul Ulama* Lucknow for many years. It was here that Ali Miyan was born and brought up in a highly religious environment receiving his early education and commitment to cause of Islam. A major turning point came in the life of Ali Miyan Nadwi in 1934 when he was appointed to teach Arabic and Qur'anic Commentary at the *Nadwat ul-Ulama*. He continued to teaching there even after he was appointed its rector in 1961 after the death of his brother, a post that he occupied till his own death in 1999.

Maulana Nadwi's interest particularly lay in Islamic Movements and his five-volume '*Tarikh-e Dawat-o-Azimat*' a history of revivalist movements forms his magnum opus. His other notable works include, *Asr-e Hazir Main Din ki Tafhim o Tashrih*', *Muslims in India*, *Karwan-e Zindgi* and *Maza Khasiral Alam be Inhitat al-Muslimeen* (What did the World Lose with the Decline of Muslims).

Ideology of Maulana Abul Hassan Ali Nadwi: Maulana though firmly grounded in Islamic tradition was not averse to modern developments and strived to convince Muslim world to avail of the fruits of modern values and science and technology that is helpful in propagating the Islamic teachings to the world. He is critical of the Marxism, materialism, Socialism and Communism and appreciates efforts of his contemporaries Maulana Mawdudi and Maulana Wahiduddin Khan in refuting these western ideologies. He was also critical of such ideologies as nationalism and pan-Arabism, which he saw as having taken the place of Islam as the guiding light of the Arabs and as having caused their downfall. He suggested modernization of Arabs as essential for Revival of Islam as they are destined to lead the Muslim world.

In Indian context Nadwi is critical of two-Nation theory like Ulama of Deoband and felt that only in a united India would Muslims be able to carry on with their duty of missionary work. He is equally critical of Maulana Mawdudi for equating the Islamic duty of '*Iqamat e Din*' with the setting up an Islamic State. Instead; Nadwi stressed the importance of reforming individuals to establish Islamic Societies as did all the prophets. He equates post-partition India to Makkan period of early

Islam and exhorts Indian Muslims to adopt a pragmatic approach that would enable them to reconcile their commitment to their faith on the one hand and their responsibilities to their country on the other.

In cases of difference of opinion Nadwi advised dialogue and restraint rather than retaliation and conflict. He called for inter-religious dialogue between Muslims and others particularly Hindus, envisaging this as going beyond mere theological exchange to take the form of joint efforts for building a more harmonious and just society. The '*Payam-i-Insaniyat*' was Nadwi's principal vehicle for the promotion of better relations between Muslims and others.

A comparative study of Maulana Mawdudi, Maulana Abul Hassan Ali Nadwi and Maulana Wahiduddin Khan has been made by C.W. Troll a German orientalist while discussing 'The Meaning of Din: Recent Views of Three Eminent Indian Ulama'.

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Prof. Fazlur Rahman (1919-1988)

Prof. Fazlur Rahman (1919-1988) is, arguably one of the most important thinkers of 20th century Islam. He was 'Professor of Islamic Thought' at the University of Chicago at the time of his death in July 1988. Born in Punjab, Pakistan in 1919 he received his early education in traditional Islamic sciences. He obtained an M.A. in Arabic from the University of Punjab, and his D. Phil. in Islamic Philosophy from Oxford in 1951. He began his teaching career in Durham, England and later joined

the Institute of Islamic Studies at McGill University in Montreal, Canada. From 1961 to 1968, he served as the Director of the Islamic Research Institute in Islamabad, Pakistan; a position from which he had to resign as a result of a politically-motivated campaign by some influential *Ulama* against his modernist interpretations of some traditional Islamic beliefs and practices.

A prolific writer and an outstanding scholar of Islam in the tradition of classical Muslim Reformers, Dr. Fazlur Rahman influenced generations of young Muslim intellectuals and students and, more importantly, his Western colleagues and students in the fields of Islamic studies and Islamic philosophy. His influence spread far and wide; several of his former students, both Muslims and non-Muslims, are outstanding scholars in their own right, and are advancing the intellectual tradition of their illustrious teacher.

Although it is considered controversial by traditional Islamic scholars on certain issues- like the, the distinction between Hadith and *Sunnah*, the methodology of Qur'anic interpretation, and the distinction between *riba* and bank interest, for example, Prof. Fazlur Rahman's critique of the historical formulations of Islamic theology and jurisprudence remained firmly rooted in his deep respect and discerning appreciation of Islamic tradition. It was this quality that distinguished Fazlur Rahman from many other Islamic modernists.

Fazlur Rahman was a scholar of encyclopedic breadth in the true tradition of classical Islamic scholarship. His interests ranged from the classical period to modern times; from the Qur'an and Hadith to *Fiqh* and ethics; from philosophy and science to theology and medicine; and from education and history to the contemporary socio-political and intellectual developments in the Muslim world. His scholarship of classical Arabic, Persian, and Ottoman Turkish was equally matched by his easy access to the Greek, Latin, German, and French languages.

Throughout his scholarly career, however, his first and foremost loyalty and devotion was to the Qur'an and to the understanding of its worldview, its metaphysics, and its socio-economic teachings. He was a brilliant student of, and an extraordinarily perceptive commentator on, the Qur'an. He lived, wrote and thought for most of his life within a framework that was defined by his love and study of the Qur'an. *Major Themes of The Qur'an* (Bibliotheca Islamica, 1980) is a living testimony to his Qur'anic scholarship and his interpretive methodology that seeks to elucidate the theological, moral, and social teachings and principles of Islam on the basis of a systematic study of the overall thrust of the sacred text, rather than looking haphazardly at individual verses.

His was a mind of a logician and philosopher, and a heart of a devout Muslim. His writings on Islam are not only the product of a meticulous scholar with great intellectual rigor and analytical skills, but also that of a passionate Muslim who was

deeply concerned about the spiritual, moral and socio-economic and political well-being of the *Ummah*. He believed in the fundamental importance of intellectual renaissance as the most important prerequisite for Islamic revival. Revival and reform was therefore a central theme in Fazlur Rahman's scheme of thought.

Fazlur Rahman was sharply critical of both the Atatürk model of reform, which sought to build a future for Muslims without historic Islam, as well as that of Islamic modernists, due to their haphazard and atomistic methodology. At the same time, he was equally critical of the 'neo-revivalist' who, in his view, is 'shallow and superficial', really rooted neither in the Qur'an nor in traditional intellectual culture, of which he knows practically nothing.

A careful examination of his writings reveals a vigorous mind working in the highest traditions of the humanities of East and West and providing the intellectual and moral underpinnings for the revitalization of the Islamic Ummah.

Notable works:

- Islamic Methodology in History, Islamic Research Institute, 1965.
- Islam, 2nd edition, University of Chicago Press, 1979.
- Major Themes of the Qur'an, Bibliotheca Islamica, 1980.
- Islam and Modernity, University of Chicago Press, 1982.
- Revival and Reform in Islam, Oneworld Publications, 1999.

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MAULANA WAHIDUDDIN KHAN
(b.1925)

Introduction

Maulana Wahiduddin Khan (b.1925) is one of the leading Indian Islamic scholars of modern times, with deep knowledge of science and western philosophy in addition to Islamic sciences. He is recognized worldwide for his scholarship and his commitment to the cause of Islamic revival and reform. Although the Muslims of India are his primary focus, Maulana seeks to address the Muslim *Ummah*. His strong conviction; exemplary perseverance and clarity of vision are unparalleled in contemporary Islamic thought.

Biography

Maulana Wahiduddin Khan's ancestors migrated from Chitral-Swat area of Afghanistan (now Pakistan) during 15th century and settled at Jonepur India

Early life and Education

Maulana belonged to a family of Pathan landlords who had migrated from Chitral-Swat area of Afghanistan (now Pakistan) during 15th century and settled in India. He was born in 1925 at village Bhadarya in Azamgarh (UP). His father Fariduddin Khan a well-known figure of his locality died in 1929, when young Wahiduddin was just 5 years old and was thus brought up by his mother. After primary education in native village he joined '*Madrasiatul Islah*' Sarai Mir in 1938, graduating in 1944. Maulana is a product of formal *Madrasa* Education and has often expressed his satisfaction for being so. Maulana Amin Ahsan Islahi (d.1997) was the most prominent teachers of

Maulana at this *Madrasatul Islah*. But the knowledge of Science, Philosophy and Modern World that transformed young Wahiduddin into Maulana Wahiduddin Khan as a noted Indian Islamic scholar, was in fact self-acquired. He admits:

"My formal education was confined to studies in an Arabic school, after which I learnt English on my own. In 1948, I decided to go directly to the sources of modern thought in order to study the Qur'an and the Hadith and related subjects, in order to have a fresh understanding of Islam."

Maulana Wahiduddin Khan formally joined Maulana Mawdudi's *Jama'at-i-Islami* movement (Estd. 1941) in November 1947, just after Indo-Pak partition. During his stay with *Jama'at* (1956-1962) he started writing articles that were published in Jamaat's monthly organ, "*Zindgi*" regularly, besides, "*Daawat*" and "*Al-Furqan*". But he decided to part ways with the organization after serving it for fifteen years, in 1962. It was however with *Jama'at e Islami* that Maulana's great skills as writer were able to develop and flourish. He was now transitorily attracted to '*Tablighi Jama'at*' founded by Maulana Muhammad Ilyas Kandhelvi in 1926, engaged in reform of Indian Muslim Community. But finding the *milieu-interio* more dogmatic and not congenial for intellectual growth, Maulana decided to leave that too and moved to *Darul Ulum Nadwatul Ulama* (Estd. 1897) on a formal invitation by Maulana Abul Hassan Ali Nadwi the patron and director of *Nadwah*, working in its research and analysis wing (*Majlis-i- Tehqiqat-o-Nashriyat*) for five years before moving to Delhi in 1967 on the invitation of Maulana Asad Madni as editor of '*Al-Jamiyat*' weekly under the aegis of *Jamiyat Ulama-i-Hind*; where he continued till 1974. It was his favorite

paper wherein he expressed his views boldly on different topics concerning Islam and Indian Muslims as also utilizing the opportunity for learning and intellectual growth. By now Maulana's pen had grown strong and smooth enough to establish his reputation as a voice to be reckoned with in the religious and journalistic circles.

Despite working with three different religious organizations, his journey as a Muslim scholar and author continued unhindered making little compromise with his own vision of Islam in contemporary world. His critical inquiry, objective analysis and free thinking were not in line with dogmatic set up of organizational hierarchy that made him uncomfortable in any formal organization. It may be pertinent to mention here that his associations with all these bodies was at organizational level only but not ideological. He finally established '*Islami Markaz*' at Nizamuddin west and started his own *Al-Risala* in 1976 that continues till now (2020).

Al-Risala forms the back bone of Maulana's thought and mission. Small one-page articles of Maulana in simple lucid persuasive and epiphany style fortified with scientific references and vivid presentation are sufficient to tie down readers. An uninterrupted stream of such lessons over last forty years from Maulana's pen have definitely impressed and guided young Indian minds and have spilled over beyond borders. Maulana Wahiduddin Khan appears on the horizons of Indian Islamic thought strictly speaking in post-independence era, as a socio-religious reformer writing over 200 books on varied subjects.

Major Themes in Maulana's Thought are: Scientific Theology, Peace and *Dawa*, Islam in the Contemporary world, Revival and Reform in Islam (*Need for Ijtihad*) Woman in Islam, Spirituality and the Islamicised Philosophy of Life.

Maulana Wahiduddin Khan's interest particularly lay in Science and Islam, and his first detailed book on a particular subject was "*Mazhab aur Jadid Challenge*" published in 1966, translated into English as *God Arises* and into Arabic as *Al-Islam Yatahada* that is included in syllabi of many gulf universities. Acclaimed as Maulana's one of the best books it not only explained the compatibility of science and religion but it also dispels and clarifies the doubts in western educated minds particularly on the question of God as Creator of Universe; who manages the delicate and calculated balance between heavenly bodies and finally will bring an end to the cosmos as predicted in all divine revelations.

Maulana is particularly critical of such ideologies as Marxism, socialism, communism, and materialism, and have written several books on these subjects. He is equally critical of Muslims for not taking to modern education, science, and technology that has left them far behind the world nations while they were supposed to be the world leaders in this world and the hereafter. Whereas he is critical of the Godless materialistic, philosophy of the West; he is equally appreciative of their advancement in fields of research, science and technology. He impresses upon Muslims not only to benefit from scientific achievements but to be a part of research teams.

He places Islamic *Dawah* as the supreme responsibility of every Muslim which of course, needs a peaceful environ.

According to Maulana the responsibility of creation of a peaceful environment lies on Muslims as 'Dais' of Islam and they should go extra mile in establishing peace and making bridges with other communities and nations. He is a strong advocate of world peace and interfaith dialogue.

Whereas Maulana's works on scientific theology, need for revival of *Ijtihad*, Muslim reform and contributions towards making man spiritual in the age of modern materialistic life; his views on matters relating to end times, political thought and some debatable issues have been criticized even by his associates. However, it should not minimize his importance as a revivalist, reformist and modernist of great eminence, who has made significant contributions to modern Islamic thought.

Notable Works

Maulana Wahiduddin Khan has authored over 200 books on Islam, including *Mazhab aur jaded Challenge*, *Prophet of Revolution*, *Tazkeerul Qur'an*, *Islam the Creator of Modern age*, *Islam Rediscovered*, *Peace and Inter-Community Relations in Islam*, *Khatoon e Islam* (The woman in Islam), *Tajdid e Din* (revival of the Faith), *Fikre Islami* (The Islamic Thought), *The Indian Muslims*, *The prophet of Peace* and *Izhar e Din*.

Honors and Awards

Maulana Wahiduddin Khan (b.1925) is a noted Indian Islamic scholar, scholastic theologian, philosopher and peace activist. He was honored by Government of Pakistan for writing "*Paighambar e Inquilab*" the best book in *Seerah* literature in 1984. He has received many awards in recognition of his contribution to world peace including the 'National Amity Award', 'Padma Bhushan' and 'Sayyidina Imam al-Hassan ibn Ali Memorial Peace Award' (2015).

Asghar Ali Engineer
(1939-2013)

Asghar Ali Engineer (1939-2013), was an Indian reformist-writer and social activist; known for leading a reform movement critical of authoritarianism priesthood in Bohra Muslim Community. As a child he was trained in Qur'anic *Tafsir* (commentary), *Tawil* (hidden meaning of Qur'an), *Fiqh* (jurisprudence) and *Hadith* (Prophet's sayings), and also learnt the Arabic language. He graduated with a degree in civil engineering and served for 20 years as an engineer before taking voluntary retirement in 1972, to devote himself to the Bohra Reform Movement. An advocate of peace, non-violence and communal harmony he always expressed grave concern in his writings and speeches for ethnic and communal violence in India. He served as head of the Institute of Islamic Studies and the Centre for Study of Society and Secularism, both of which he founded in 1980 and 1993 respectively.

He became a scholar and, eventually, a reformer; an advocate for gender equality and secular democracy. The two causes close to his heart were communal harmony and rights of Muslim women. Engineer meticulously visited every place where riot took place for fact finding and wrote about it. He used to try to bring calm and dialogue between the conflicting communities. He came to conclude that it was a clash of interests, not of religions, that led to violence.

Engineer is convinced of compatibility of reason and faith and rather complementary nature of both to each other. He states, "While reason helps us understand the physical aspects of this universe, revelation helps us find the ultimate answers to our

origin and destination. He stresses the need to maintain a balance between reason and faith." On modern values like Democracy and Secularism, Engineer holds views in line with contemporary Muslim Modernists. Engineer believes in the democratic spirit of Islam as exemplified by the Qur'anic emphasis on the principle of *Shura*. Similarly he believes that Secularism is a system that creates a social and political space for all religious communities.

Again, Engineer was an advocate of Women's rights and Women's inequality topped his priority list of injustices. He argues that, from a Qur'anic perspective, women and men are equal and women should not be regarded either as inferior or subordinate to men. Similarly, like other modernists, stressing a need for change Engineer states, "I have been an advocate for the modernization of madrasa education, but for *Mullahs*, modernization means what? Computers? But computers are a tool. The computer is not a sign of modernity if you are not modernizing knowledge."

Asghar Ali Engineer authored more than fifty books and numerous articles and reviews in leading academic journals at national and international level. Some of his notable works include:

- Islam and Its Relevance to Our Age, 1984
- Indian Muslims: A Study of Minority problem in India, 1985.
- Rights of Women in Islam, 1992
- Islam in Contemporary World, 2007.

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JAVED AHMAD GHAMIDI

(b.1951)

Javed Ahmad Ghamidi (b.1951) is a well known Pakistani Muslim theologian, Qur'an scholar and educationist. A former member of the *Jamaat e Islami*, who had a long association with his tutor, Amin Ahsan Islahi, finally parted his ways with *Jamaat* and founded his own, *Al-Mawrid* Institute of Islamic Sciences, its sister organization *Danish Sara* and the *Mus'ab* School System.

Javed Ahmad Ghamidi born in *Kakazai* tribe at Daud near Sahiwal, had his early traditional education blended with modern, passing his matriculation from Pakpattan and then graduating from Government College Lahore in 1972. From 1973 to 1995 he was a pupil of Amin Ahsan Islahi, author of the famous tafsir, '*Tadabbur-i-Qur'an*' who himself had been a student of Hamiduddin Farahi (1863-1930). Though initially inclined to literature and philosophy he turned to Islamic Scholarship, particularly Exegesis and Islamic Law, under influence of Maulana Mawdudi (1903-1979) and Maulana Amin Ahsan Islahi (1904-1997).

Ghamidi worked closely with Maulana Mawdudi for nine years before airing his differences and finally leaving *Jamaat e Islami* in 1977. Ghamidi's critique of Mawdudi's thought is seen as an extension of Maulana Wahiduddin Khan's criticism of Mawdudi for his political interpretation of Islam. Ghamidi for his part agrees with Maulana Wahiduddin Khan that the basic obligation in Islam is not the establishment of an Islamic world order but servitude to God. In fact, according to Ghamidi, even

the formation of an Islamic state is not a basic religious obligation for Muslims.

Having served as a member of 'Council of Islamic Ideology', the advisory committee on Islamic Issues to the Government of Pakistan and a tutor at Civil Services Academy (1980-1991), Ghamidi is presently running an intellectual movement similar to *Wastiya* of Egypt on the popular electronic media of Pakistan. Prominent among his writings include, *Al-Bayan*, *Mizan*, *Maqamat* and *Burhan*, besides Monthly journals, *Ishraq* and *Renaissance*. Ghamidi's discourse is primarily with the traditionalists on the one end and *Jamaat e Islami* on the other. In Ghamidi's arguments, there is no reference to the Western sources. He comes to conclusions which are similar to those of Islamic modernists on the subject, but he never goes out of the traditional framework.

Over the years, Ghamidi has developed his own view of religion based on hermeneutics and *Ijtihad*. Ghamidi distinguishes between the content of the Qur'an and its interpretation. While the former is immutable, the latter is always subject to critique and analysis. Ghamidi's understanding of Islamic law has been presented concisely in his book, *Mizan*, and he holds views on various contemporary issues that don't conform to traditional ones.

According to him Jihad can only be waged by an organized Islamic State; and no person, party or group can take arms into their hands under any circumstances. The only valid basis for Jihad through arms is to end oppression when all other measures have failed. Similarly the formation of an Islamic state according to Ghamidi is not a religious obligation, *per se* upon Muslims. However, he believes that if and when Muslims

form a state of their own, Islam does impose certain obligations on its rulers like *Salat*, *Zakat* and '*Amr bil Ma'aruf wa Nahi anil Munkar*'.

Ghamidi holds only Qur'an and *Sunnah* as the valid sources of Islamic Law and distinguishes *Shariah* from *Fiqh*. According to him, *Fiqh* is characterized as a human exercise and therefore subject to human weakness and differences of opinion. Thus a Muslim is not obliged to adhere to a school of *Fiqh* according to Ghamidi. Similarly, he holds democracy as a valid and rather preferred mode of governance in Islam.

Ghamidi, thus shares many of the modernist-reformist views with his senior contemporary Maulana Wahiduddin Khan on issues like; *Ijtihad*, *Jihad*, individual reform, democracy, nationalism, *Khilafa*, intercommunity relations, organ donation, *Tasawwuf* and, on struggle for establishment of Muslim state, etc.

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SUMMARY

In Indian sub-continent, particularly after the 1857 event, Sir Sayyid Ahmad Khan (1817-1897) and Sir Muhammad Iqbal were the earliest scholars for modernization of Muslims particularly in the fields of education, science and technology. They were equally concerned with the stagnation of Islamic thought as a result of blind following and lack of exercise of *Ijtihad*, the only dynamic factor allowing eternal principle of movement in Islam. While Sir Sayyid Ahmad Khan is known as the first Muslim scholar to open the closed doors of *Ijtihad*, Allama Iqbal suggested introducing more reforms in Islamic

legal system that even earned him the displeasure of many conservative Muslim scholars and institutions. Still; both of them along with Maulana Abul Kalam Azad wielded great influence on the Islamic thought in India in the latter half of 19th and early 20th century.

Among institutions, Sir Sayyid Ahmad Khan's Aligarh Movement, Maulana Qasim Nanotwi's *Darul Uloom Deoband*, Maulana Ahmad Raza Khan's Institute at Bareilly, *Nadwatul Ulama*, Shibli's *Darul Musannifin* Azamgarh, *Ahl al-Hadith* Movement and *Tablighi Jama'at* formulated the wide-ranging responses that shaped the contours of Islamic Thought. It may be pertinent that political developments in subcontinent in form of British colonization and its attendant problems (like division of Bengal, Hindu-Muslim discordance, and reorganization of united Provinces), the first world war, collapse of Ottoman empire and *Khilafat* Movement; and the growing demand for freedom of India all had social and political aspects that greatly influenced the Islamic thought and civilization as well.

Maulana Mawdudi's suggestion for re-establishment of Muslim rule in India strictly according to letter and spirit of Islam was appealing to the Muslim youth but it was a long-term policy having no immediate solutions for the beleaguered Muslims. More over the Indo-Pak partition in 1947 further reduced its application, as the same was not suited for a pluralistic society like India.

The latter half of twentieth century belonged to Maulana Sayyid Abul Ala Mawdudi (1903-1979) and Maulana Sayyid Abul Hassan Ali Nadwi (1913-1999) popularly known as Ali Miyan Nadwi. Both of them were personally pious and prolific

writers who, through their writings provided ideological foundations to the contemporary Islamic revivalist thought. They formulated specific responses to the challenges facing Muslim *Ummah* in general and Indian Muslims in particular. Their contributions in defending Islam against onslaught of western materialistic civilization and the ideologies like Marxism and Communism; are laudable. Though revival and reform were the common goals for both of them; they differed in their approaches. Another significant revivalist, reformist and modernist voice of the post-independence India, often overlooked is that of Maulana Wahiduddin Khan (b.1925), who has developed an independent understanding of Islam, capable of solving a host of contemporary problems facing Muslim *Ummah*. (To be discussed in coming chapters in detail).

Maulana Sayyid Abul Ala Mawdudi considering it essential for development in society with unity and transcendental sovereignty of Allah that is not merely a belief but determines the political, economic and moral aspects of societies. Thus by revival he means to reinstate Islam as a political system. He believes that 'the *Shariah* does not make any distinction between religion and other aspects of life particularly between religion and the state.'

Maulana Mawdudi's major contribution and legacy was his systemic presentation of Islam, calling for restoration of Islam's primacy in personal and political lives. He attempted to provide a theoretical blueprint for the revival of Islam through a process he called Islamic revolution. He never ignores the importance of securing power which he believes is sine-qua non for the establishment of '*Din e Haqq*' that translates to

mean “accepting Allah as the real ruler and to spend one’s individual and collective life in His servitude.”

He argues that power and leadership in society are crucial and decisive factors in human affairs as the course of human civilizations is often determined by people who control the centers of power. He further asserts that, it needs organized efforts to bring God’s land under God’s rule and the presence of good individuals in large numbers is not enough.

It is here that Maulana Ali Miyan Nadwi and Maulana Wahiduddin Khan parted ways with Maulana Mawdudi. Both of them stress on individual reform to bring about durable and sustainable social changes. They lay more stress on worship (*Ibadah*) and spirituality (*Ma’arifah*) in Islam as an attempt to attain pleasure of Allah and his nearness. Here they come closer to Maulana Ilyas’s ‘*Tablighi Jamaat*’ showing little concern for political awareness and social issues. Maulana Nadwi stressed the importance of reforming individuals instead of establishing Islamic government.

According to Nadwi “prophets used to transform men from inside, they emphasized the change in attitudes and perspective of men rather than change of system (*Nizam*). He further argues that the political ideology of social change propounded by Maulana Mawdudi (based on Prophet’s Madinan model) is not suited to needs of Indian Muslims in a pluralistic society comparable to Makkah period of early Islam. In this regard his thought is in line with the stance of Ulama of Deoband, Maulana Azad and Maulana Wahiduddin Khan. Through his ‘*Payam-i-Insaniyat*’ he appealed to all, irrespective of cast creed or religion for moral reformation and humanitarianism. However, with regard to modern western

education, the views of both Sayyids however, converge. They suggest being selective in adopting from the west, only good, useful and compatible with moral and spiritual heritage of Islam are to be taken.

According to Maulana Mawdudi 'the healthy achievements of western civilization, especially its scientific and technological advancements, in so far as they are in conformity with Islamic principles and the spirit and objective of Islam, should be appraised, abstracted and assimilated, into the Islamic scheme of life. All the three Indian Muslim scholars of 20th century, Maulana Mawdudi, Maulana Ali Miyan and Maulana Wahiduddin Khan see modern scientific education as the continuation of the sciences that had flourished in Islamic civilization several centuries ago. However, Maulana Ali Miyan Nadwi stresses on reformation and modernization of Arab world as essential for revival and resurgence of the past glory of Muslims.

The differences of paradigms; among these Muslim scholars are divergence of thought rather than belief, one of methods not meanings, and of means not ends. It is interesting however, to note that all these scholars while making efforts for revival and reform of Islam, turn to primary texts for guidance but come out with different formulations for achieving their common goal; that necessitates a detailed study of each of them in their right perspectives.

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SECTION TEN

**PROMINENT MOVEMENTS AND INSTITUTIONS
IN SOUTH ASIA**

**PROMINENT MOVEMENTS AND INSTITUTIONS
IN SOUTH ASIA**

- *Farazi* Movement [1818]
- *Darul Ulum* Deoband [1866]
- *Ahl-i--Hadith* Movement [1868]
- Aligarh Movement [1875]
- *Nadwatul Ulama* Lucknow [1894]
- The *Barelvi Sunni* Movement [1904]
- *Muhammahiya* Movement [1912]
- Osmania University [1918]
- *Jamiat al-Ulama* Hind [1919]
- The *Khilafat* Movement [1919]
- *Jamia Millia Islamia* Delhi [1920]
- *Tablighi Jama'át* [1926]
- *Nahdhat ul-Ulama* [1926]
- *Jamaát Islami* [1941]

FARAIZI MOVEMENT

(Estbl. 1818)

During the nineteenth century when the affairs of the Muslims fell to low ebb at political level, reform movements sprang up in various parts of the Muslim world. The thesis underlying such movements was that the Muslims had fallen because of their laxity in the observance of the injunctions of Islam. Accordingly, these movements aimed at reinvigoration of Islam so it could serve as an effective instrument for enabling the Muslims regain their lost glory. One of such movements launched in Bengal during the early years of nineteenth century was the Faraizi movement.

The Faraizi Movement was founded in 1818 by Haji Shariatullah, exhorting Muslims to give up un-Islamic practices and act upon their duties as Muslims. He was born in 1781 CE in Faridpur district of Bengal (now in Bangla Desh). He received his religious education in his home district and Calcutta. Thereafter he left for *Hijaz* in 1799 where he came under the influence of the reform movement founded by the Arab reformer, Muhammad ibn Abdul Wahhab. On return to Bengal he led a simple and pious life and enjoined upon his followers to fulfill the obligations laid on them according to Islam. He held that *Shariah* should be enforced strictly. Because of the emphasis he laid on the fulfillment of obligations or *Faraiz* in accordance with Islam, the movement came to be known as *Faraizi* movement.

He denounced the superstitions and corrupt practices that had found currency among the Muslims due to contact with the Hindus. He criticized the excesses of Sufism. He was also critical of the domination of Hindus and their sociopolitical and cultural invasion into Muslim life. He was equally critical of the alien British rule over India and declared Bengal as *Darul-Harb*. Haji Shariatullah commanded his disciples not to pay dishonest cesses to the landlords. All these heated instances added up to tensed and stressed relationships amongst the *Faraizis* and the landlords. Haji Shariatullah was placed under the detention of the police in more than one instance, for purportedly inciting agrarian turbulences in Bengal.

The Faraizi's adhered to the *Hanafi* School with certain differences in practices. The main features of this movement included:

- To observe strictly the obligatory duties or *Faraiz*;
- Strict adherence to *Tawhid*;
- Denouncing all cultural rituals and ceremonies which had no reference to the Qur'an and *Sunnah*; as *bidah* or sinful innovations.

After the death of Haji Shariatullah, his son, Dadu Miyan, led the movement to a more agrarian character, consolidating the movement and facing the ire of oppressive landlords and British masters. Dadu Miyan died in 1862 his son Naya Miyan succeeded him who, with great difficulty, kept the dwindling movement regain some of its lost strength.

On the death of Naya Miyan in 1884, the third and the youngest son of Dadu Miyan, Syeduddin Ahmad alias Khan Bahadur was acclaimed leader by the Faraizis. In 1905, on the question of the partition of Bengal, he lent support in favour of partition, but he died in 1906. Khan Bahadur Syeduddin was succeeded by his eldest son Rashiduddin Ahmad alias Badshah Miyan. He took part in the *Khilafat* and Non-Co-Operation Movements also. Soon after the establishment of Pakistan (East) he summoned a conference of the Faraizis and declared Pakistan as *Dar-ul-Islam* and gave permission to his followers to hold the congregational prayers of *Jum'ah* and *Eid*.

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DARUL 'ULUM DEOBAND

(Estd. 1866)

Introduction:

'*Darul 'Uloom Deoband*' is an Islamic seminary of international repute established in 1866 at Deoband, UP- India; by Maulana Qasim Nanotwi and Maulana Rashid Ahmad Gangohi. *Darul Uloom* Deoband has since then rendered invaluable services to the cause of Islam, the Muslims and the religious sciences. It has, over the years grown into one of the largest and influential institution of Islamic learning; second only to Al-Azhar University at Cairo (Egypt).

Background:

In 1835 the new education policy for British India was propounded by Lord Macaulay that denounced indigenous system of education and instead, planned English schools with modern curricula. Both Hindus and Muslims were unhappy with this new formulation and undertook the responsibility of

reviving, with fresh zeal, their own religious education. The failed 1857 revolt or the first war of independence as Indians often like to call it; further deepened the crisis bringing to fore the urgency of revival of religious education. Maulana Qasim Nanotwi a student of Maulana Mamluk Ali and Sayyid Nazir Hussain, from the tradition of Shah Waliullah (d.1762); thus established this institution on the guidelines laid down by Shah Waliullah in the preceding 18th century. Thus, after the start of the British system of education in India when a new culture and a new era began; the elders of 'Darul-Ulum' felt the necessity and importance of the Muslims' religious education. The *Darul Ulum*, Deoband, as a policy matter, runs with public contributions and co-operation, without depending upon the government.

Programmes and Curriculum:

The institution teaches revealed Islamic sciences according to the Hanafi School of jurisprudence. This Islamic seminary of international repute is conservative in nature based on the 17th century Indo-Islamic syllabus popularly known as '*Dars e Nizami*'. The students learn the Qur'an, and its exegesis; Hadith and its commentary; and *Hanafi Fiqh* (juristic rulings) with textual and rational proofs. They also study the biography of Prophet of Islam ﷺ; *Kalam* or scholastic theology; Arabic grammar, language and literature. The syllabus consists of many stages according to the specialty chosen by students. Despite efforts to modernize the education system there has been no change in curriculum; however the management has successfully adopted the modern methods of classroom teaching, system of examinations and use of computers and other modern gadgets in teaching and publications. *Maah*

Namah 'Darul 'Uloom', Urdu monthly periodical is the mouthpiece of institution's policies and achievements.

Division of 'Darul Uloom'

In 1982 the Darul-Uloom Deoband got bifurcated into the **Main Darul Uloom** Campus and '**Darul Uloom Waqf Deoband**'; which was established and managed by a group of scholars lead by Maulana Anzar Shah Kashmiri as a result of administration disputes in Darul-Uloom Deoband during 1980-1982. Maulana Muhammad Salim Qasim is its chief rector ever since its foundation. Hujjatul Islam Academy is a research department of Darul Uloom Waqf. The academy focuses on translating the books of the scholars of Deoband into English and Arabic. It also publishes '*Nida'e Darul Uloom Waqf*' the monthly Urdu magazine and the '*Voice of Darul Uloom*' (quarterly English magazine). This seminary also runs under-graduate and PG programmes in Tafsir, Arabic literature, *Tajweed* and *Qirat* courses like the main campus of *Darul Uloom* Deoband.

Role in Freedom Struggle:

The *Darul 'Uloom* Deoband has played an important role in India's freedom struggle. The political ideals of *Darul 'Uloom* Deoband were in fact set a decade earlier after the failure of 1857 revolt. Maulana Imdadullah Muhajir Makki a spiritual leader alongwith his followers staged a protest against British rule at Thana Bhawan calling for independence of India. In 1913 Nanautwi's pupil Maulana Mehmud-al-Hassan was the leader in independence movement who incited the revolution through a movement called *Reshmi Rumal Tehrik* or 'Silken Letters Movement'. However, the program failed and Maulana Mehmud-al-Hassan and Hussain Ahmad Madni along with many others joined hands with Indian National Congress under

the banner of *Jamiat Ulama-e-Hind*. Maulana Hussain Ahmad Madni the author of '*Composit Nationalism and Islam*' always favoured a 'Pluralistic Indian Society' like Maulana Azad and criticized Muslim League for its Two Nation Theory.

Notable Alumni:

Since its inception, the *Darul Ulum* Deoband has produced alumni who made significant contributions in various fields of academics and public life. These include Maulana Mehmud-al-Hassan, the leader of Silk Letter Movement and founder of Jamia Millia Islamia; Maulana Anwar Shah Kashmiri, the Hadith scholar; Maulana Ashraf Ali Thanwi the *Mufassir*, Mufti Muhammad Shafi, exegete and the First Grand Mufti of Pakistan, Maulana Muhammad Ilyas, the founder of Tablighi Jama't', Maulana Hussain Ahmad Madni, the founder of JUH (*Jamiat Ulama-i-Hind*) and the author of '*Composite Nationalism and Islam*'.

Assessment:

The *Darul-Ulum*, Deoband, is today a renowned religious and academic center in the Islamic world and the largest one in the Indian sub-continent. The fact is that the *Darul Ulum*, Deoband, was a great religious, educational and reformative movement in the 19th century and it has since responded well to the religious needs of the changing times. Service to religion, support to Islam, renaissance of Islamic arts and sciences and their dissemination, and help to the students craving for religious knowledge are the special achievements of the *Darul Ulum* Deoband. The *Darul Ulum*, Deoband, has thus, rendered valuable services to the cause of Islam, the Muslims and the religious sciences.

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'AHL-I-HADITH' MOVEMENT

(Founded: 1868 CE)

Introduction:

The '*Ahl-i-Hadith*' is a Revivalist and reformist *Dáwah* movement seeking return of the Muslim *Ummah* to the Puritanical Islam of Prophetic Period and reform of the un-Islamic practices in sociopolitical life of contemporary Muslims. It is in fact the Revival of the trend of '*Ahl-al-Hadith*' (vs. *Áhl-al-Ray'*) of the period of *Tabain* and *Taba Tabain* during 2nd century Hijri (8th century CE).

The 'Ahl-al-Hadith' was an Islamic School of thought (based in Hijaz), that first emerged during the Second Islamic century (8th CE), as a movement of Hadith Scholars who considered the Quran and authentic Hadith to be the only authority in matters of law and creed.

In Indian subcontinent, the '*Ahl-i Hadith*' or '*Ahl-e-Hadith*' movement was revived by Sayyid Nazir Hussain of Delhi (1805-1902) and Nawab Siddique Hassan Khan of Bhopal (1832-1890) in the mid-nineteenth century. The adherents of '*Ahl-i Hadith*' profess the same views as the '*Ahl al-Hadith*' of *Tabain* period (2AH). They regard the *Quran* and *Hadith* as the sole sources of religious authority and oppose everything introduced in Islam after the earliest times. In particular; they reject *Taqlid* of a particular school of law, and favor *Ijtihad* based on primary Islamic texts.

The movement founded by by Sayyid Nazir Hussain and Nawab Siddique Hassan Khan in **1868** was formally registered as '*Ahl-i-hadith Conference*' and later as '*Jamiat Ahl-i-Hadith*' by

Maulana Sanaullah Amritsari, and Abdullah Ghazipuri in December 1906. Maulana Sanaullah Amritsari (1868-1948) served as the general secretary of '*Markazi Jamiat Ahle Hadith Hind*' from 1906 to 1947. He was also the editor of '*Ahl-i Hadith*' magazine, the mouth piece of '*Jamiat Ahl-i-Hadith*'. After Indian independence the movement also got split into '*Jamiat Ahl-i-Hadith*' Hind, '*Jamiat Ahl-i-Hadith*' Pakistan, '*Jamiat Ahl-i-Hadith*' Bangladesh and '*Jamiat Ahl-i-Hadith*' Kashmir.

Factors leading to Establishment of '*Jamiat*':

- Widespread presence of un-Islamic practices among Indian Muslims
- Dominant trend of *Taqlid* and secondary position of Hadith in teaching and preaching.
- Establishment of religious institutions and organizations based on particular sectarian affiliations.

Salient Features:

- *Tawhid*: *Tawhid* is the fundamental principle of Islam and it is to acknowledge and declare Allah to be **one** in respect of His Lordship, His absolute right to be worshipped and His uniqueness in His divine attributes. The strict implementation of the holistic concept of *Tawhid* is a distinctive feature of '*Ahl-al-Hadith*' movement.
- *Hadith*: Revival of 'Studies in Hadith' as independent subject in all institutions and not as subordinate to *Fiqh*.
- *Fiqh*: Revival of '*Fiqh al-Sunnah*', through seeking guidance from Al-Quran and Prophetic Hadith in all

legal matters and bringing forth the legal status of Hadith over other sources. With due reverence to all Scholars of *Fiqh (Imams)*; adherence to any particular school of law (*Taqlid*) is not considered binding on Muslims.

- *Islamic Dawah*: In Islamic Dawah among non-Muslims, they believe in calling people to the Puritanical Islam of Prophetic Period; advising the new entrants to connect directly to Al-Quran and the Prophetic Hadith for guidance, instead of later day interpretations.
- Reform of un-Islamic practices in socio-cultural life of Muslims and outright rejection of all manifestations of innovations (*Bidah*) in worships (*Ibadaat*).
- Religious practices: In prayers the adherents of '*Ahl-i-Hadith*' maintain their distinct identity through recitation of '*Al-Fatiha*' behind *Imam*, expression of *Ameen*, folding of hands over chest and raising hands before and after bowing (*Rafa'Yadain*), besides performance of eight units of special prayer (*Tahajjud/Tarawih*) during the month of *Ramadhan*.

Assessment: The distinct features of '*Ahl-i-Hadith*', particularly the strict implementation of *Tawhid*, rejection of all innovations and criticism of *Taqlid* and *Sufistic* practices brought them in conflict with followers of *Hanafi* School in particular, leading to separation of their places of worship and Islamic education. Despite oppositions and persecutions, they have succeeded in maintaining their identity and large following at international level particularly among elites and educated youth.

Though not a movement of masses; '*Ahl-i-Hadith*' has now developed into a strong revivalist movement spreading to whole of South Asia including India, Pakistan, Bangladesh, Ceylon and Indonesia. In Pakistan the '*Ahl-e-Hadith*' scholars like Zubair Ahmad Zai and Muhammad Ishaq Bhatti have made significant contributions and earned international recognition. Similarly the contributions of Indian *Hadith* scholar Shams ul-Haqq Azimabadi to Hadith Studies are well known.

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The Aligarh Movement

(Established: 1875)

Aligarh Movement was an important Reform Movement of 19th century founded by Sir Sayyid Ahmad Khan; that prepared a road map for the social and educational reformation of Indian Muslims by starting various schools, finally fulfilling the dream of a modern university. Sir Sayyid envisioned an educational revolution among Muslims through this university that would offer solution to their social and political problems as well. Aligarh Movement thus motivated the Muslims to help open a number of educational institutions. The movement was the first of its kind in India, which awakened the Muslims from their deep slumber and infused social and political awareness among them.

Sir Sayyid Ahmad Khan was born and brought up in a noble Muslim Family of Delhi; receiving his early orthodox education from Maulana Mamluk Ali an accomplished teacher of Shah Waliullah School. He was thus in early phase of life, a traditional Muslim who under the influence of Shah

Waliullah's revivalist thought, wrote his first theological work, "*Rah-i-Sunnat wa Radd-i-Biddat*". (It was much later that he turned to rationalistic interpretation of Islam.) Later, when he was in judicial service under British government, he wrote his literary works like "*Athar-e Sanadid*" on the monuments and leading personalities of Delhi, published in 1847.

Sir Sayyid was one of those early pioneers and thinkers who recognized the critical role of education for the empowerment of the politically, socially and educationally backward Muslim community. To maintain the social and political identity, he clearly foresaw the essential need for the Muslims to acquire proficiency in the English language and modern sciences. He realized that the backwardness and the miserable condition of Muslims throughout world and particularly in India was due to the lack of modern education; and the only cure for these problems is to develop Muslim educational system on modern lines and to encourage Muslim youth towards the study of modern sciences and technology.

It was in fact the upheaval of 1857 that, like Indian scenario, brought a similar revolution in the personal life of Sir Sayyid Ahmad Khan and he undertook the responsibility of reform and modernization of Indian Muslims. He felt a strong urge to lead and guide a regular movement to bring about a positive change in the political, social and religious outlook of the Muslims. Through his treatise "*Asbab-e Baghawat-e-Hind*" or the 'Causes of Indian Mutiny' he analyzed the situation and sought reconciliation between British rulers and Indian Muslims. He tried to convince British that Muslims were not

their enemies and on the other hand persuaded Muslims not to reject the useful aspect of western ideas particularly education, science and technology.

Aligarh Movement aimed at promoting education and understanding of western thought by Indian Muslims. To achieve this goal Sir Sayyid started schools at Muradabad (1859), and Ghazipur (1863) trying to bring English works within reach of his fellow countrymen through translation into Urdu. He established Scientific Society in 1864 to create a scientific temperament among the Muslims and to make the Western knowledge available to Indians in their own language. He also published a biweekly 'Aligarh Institute Gazette' to give a particular shape to his ideas. His aim and objective was to build a college that would act as a bridge between the old and the new, the East and the West without compromising its Islamic values. Keeping in view this; he instituted All India Muslim Educational Conference in that revived the spirit of Muslims at national level.

Sir Sayyid launched his attempts to revive the spirit of progress within the Muslim community of India. He was convinced that the Muslims in their attempt to regenerate themselves, had failed to realize the fact that mankind had entered a very important phase of its existence, i.e., an era of science and technology. He knew that the recognition of the very fact was the source of progress and prosperity for the British. Therefore, modern education became the pivot of his movement for regeneration of the Indian Muslims. He tried to transform the Muslim outlook from a medieval one to a modern one.

He visited England in 1869-70 and studied Western educational system in more depth. It was here that he compiled his "*Khutbaat-i Ahmadiya*" a refutation of Sir William Muir's book "Life of Mahomet". On his return, he started the Urdu journal "*Tehzibul Ikhlāq*" (Reform of Morals) to convey ideas on political social and religious problems. He now started his '*Madrasatul Ulum*' at Aligarh in 1875, with an attempt to combine traditional Islamic learning with the modern scientific knowledge. It was later renamed in 1877 as 'Muhammadan Anglo Oriental College' at Aligarh, and established on the lines of Oxford and Cambridge that forms a landmark in the history of Indian Muslim education. The MAO College was initially affiliated with University of Calcutta and later with University of Allahabad before attaining the status of independent university in 1920. The Aligarh Movement so called after the MAO College Aligarh (Aligarh Muslim University since 1920), often remembered as an educational movement was in fact a comprehensive Muslim reform movement.

Sir Sayyid's educational vision was based on two strong points; the adoption of Modern education and stress on moral education. Right from the beginning, the '*Madarsatul Ulum*', and later MAO College was equipped with the above philosophy. For Islamic and moral education, Sir Sayyid created a position of '*Nazim-i-Diniyaat*' for MAO College who was responsible for Islamic and moral education of the students. '*Dars-e Quran*' was part of curriculum of the college and every morning before the start of the classes, Allama Shibli Nomani used to give '*Dars-e Quran*' for about half an hour from 1887 to 1895 and later on the responsibility was handed over to Maulana Abdullah Ansari, the founder '*Nazim-i-Diniyaat*'. It is clear evidence that despite his modernistic

approach, he never overlooked the need for traditional moral education for Muslims.

The movement primarily focussed on educational upliftment of Muslims; also served the cause of Urdu language and literature in a great way. In addition to introducing new literary styles in Urdu, it also enriched the language through translation of scientific works and Islamic literature.

The 'Aligarh Movement' is also sometimes referred as Sir Sayyid Movement for his pioneering and outstanding contributions. He was however always open to acknowledge the contributions of other contemporary scholars at different levels. The prominent scholars who supported the cause of Sir Sayyid Ahmad Khan to varied degrees include Maulana Hali (b.1837), Deputy Nazir Ahmad (1833-1912), Maulana Shibli (d.1914), Maulana Zakauallah (1832-1910) and Muhsin al-Mulk Sayyid Mehdi Ali (1817-1907). Most of them served in British establishment in different capacities and had good resonance with Sir Sayyid. These scholars contributed their reformative articles in Sir Sayyid's '*Tehzibul Ikhlāq*' in addition to their legendary works in respective genres of Urdu literature.

Aligarh Movement was started in mid-nineteenth century in response to modern and western challenges; along with religious movements like '*Darul-Ulum Deoband*', '*Nadwatul Ulama Lukhnow*' and some political responses. A fair analysis of over a hundred years of performances shows the fulfilment of objectives of Aligarh superior, even in religious and political fields. The scholars and alumni of Aligarh Muslim University have made significant contributions at national and international levels in all fields of knowledge and public life.

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'NADWATUL ULAMA' LUCKNOW

(Established: 1894)

Introduction:

'*Nadwatul Ulama*' or the 'Assembly of Scholars'; is an Islamic institution at Lucknow-India, which draws large number of Muslim students from all over the world. It fosters a diverse range of scholars and students from all schools of Islamic thought, including *Hanafis*, *Shafis* and *Ahl al-Hadith*. The *Nadwah* was established in to bring about the reconciliation of eastern and western learning of Deoband and Aligarh, as it was needed to unite the *Ulama* in task of propagating and defending Islam.

Establishment:

The idea of a modern Islamic institute was conceptualized in the convocation of '*Madarsa Faiz-e-Aam*' at Kanpur in 1893, by a group of Muslim scholars including Muhammad Ali Mongeri, Shah Hussain Allahabadi, Ashraf Ali Thanwi, Sanaullah Amritsari, Mahmudul Hassan and others. It was named *Nadwatul Ulama* and Maulana Muhammad Ali was named the first *Nazim* of *Nadwah*. The goal was to bring harmony and cooperation among various groups within Muslim *Ummah* and to bring moral, religious and educational reform with an idea to respond to the challenges of western knowledge.

The institution was formally founded in the first annual convention of *Nadwatul Ulama* held in 1894 at Kanpur. Maulana Shibli Noamani presented the working guidelines (*Dasturul Amaal*) for the institution before a galaxy of Indian *Ulama* belonging to different denominations; including Muhammad Ali Mongeri, Abdullah Ansari (MAO), Habibur

Rahman Sherwani, Mufti Lutfullah, Muhammad Hussain Batalwi (*Ahl-i-Hadith*), Ghulam Hasnain (Shia Scholar), Mahmud-alHassan (Deoband) and others. One of the main aims of the formation of Nadwa was to bring all these sects of Muslims together, despite some individual differences.

Nadwah was eventually shifted to Lucknow in 1898 and the Islamic curricula were updated with modern sciences, mathematics, vocational training and the addition of English Department. *Nadwa's* foundation stone was laid by John Briscott Hewitt, Lt. Governor of India on Nov. 28, 1906.

Objectives:

The objectives of the *Nadwah* as envisaged by its founders were:

- To serve as a bridge between old world and the new but firm on matter of fundamentals.
- To produce an educated class of Muslims well versed in traditional learning and yet actively involved with the ruling power.
- To give Arabic a central place in its system of education.

Courses and Curriculum:

The religious courses at Nadwa include mainly the *Shariah* course which deals with Arabic language, Hadith and its *Usul*, *Fiqh* and its *Usul*, *Quran* and its exegesis etc. The proposal to include modern sciences couldn't take off however English language remains a permanent feature of *Nadwah* in contrast to other religious educations.

Assessment:

Nadwatul Ulama has since undergone many changes. Initially it was proposed to spread a network of such institutions all

over India and affiliate all madarasas with it for uniformity in syllabi and educational standards but it could not materialize. Similarly, the attempt to unite all schools of Islamic law under one umbrella also failed, and *Nadwah* is now just another sister concern of Deoband with addition of some modern subjects like English. It could not hold all the Muslim scholars together; and stalwarts like Shibli had to resign on differences of opinion.

Still, *Nadwatul Ulama* continues to be a prestigious Islamic institution of Indian subcontinent. It made significant progress in education, research and publication particularly under Maulana Abul Hassan Ali Nadwi, a Muslim scholar of international repute, who was a teacher at *Nadwah* from 1934 to 1960 and then head of the institution for another forty years till his death in 1999. The institution continues to march on the highway of progress, fostering a diverse range of scholars and students from all schools of Islamic thought and from all over the world.

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THE BARELVI SUNNI MOVEMENT

(Estbl. 1904)

Introduction:

The Barelvi Sunni Movement was founded by Allama Ahmad Raza Khan Barelvi; a *Sufi* Muslim scholar of British India in early 20th century. It was in fact a mass movement, defending popular *Sufism*, which grew in response to the influence of Deobandi and Salafi movements; seeking adherence to the medieval Islamic traditions especially the defense of mystic practices in South Asia.

Biography of Founder:

Allama Ahmad Raza Khan (1856-1921) commonly remembered as 'A'la Hazrat' was an Islamic Scholar, jurist, theologian, ascetic, *Sufi*, Urdu poet and reformer in British India and the founder of Bareilvi Sunni Movement. He was a Hanafi Scholar who sought a synthesis of *Shariah* and *Sufism*, unlike the rival Deobandi School having leanings towards *Salafism* and working for supermacy of Islamic Law over institution of *Sufism*. Maulana Ahmad Raza Khan wrote extensively on numerous topics including religion, law, *Sufism* and eulogy of Prophet ﷺ. His prominent works include translation of the Qur'an, '*Kanzul Iman*' (1911), *Hadaiqe Bakhshish* (*Devotional poetry*) and '*Fatawa e Razvia*'.

The Bareilvi Sunni Movement:

The Bareilvi Movement deriving its name from Bareilly, a town in North India, the birth place of its founder; emphasizes adherence to Sufi practices in form of veneration of saints, and personal devotion to Prophet Muhammad ﷺ. It was in fact a mass movement, defending popular *Sufism*, which grew in response to the influence of Deobandi and Salafi movements. The movement was a conservative response to Revivalist efforts of some Muslim scholars and groups in India particularly the *Salafi* movement and the Deoband institution, Aligarh Movement, *Nadwatul Ulama* and *Ahl-i-Hadith* Movement. It seeks adherence to the medieval Islamic tradition especially the defense of traditional mystic practices in South Asia.

Although the *Darul 'Ulum Nadwatul Ulama* was founded in 1893 to reconcile South Asia's Muslim sectarian differences; the *Bareilvi Ulama* eventually withdrew their support and

finally established their own independent institute in 1904. It needs a mention here that unlike Deoband school of thought the *Barelvi Ulama* were supporters of the two nation theory and movement for creation of Pakistan.

Assessment:

Today, the *Barelvi Sunni Movement* has spread across the globe with a huge number of followers in Indian Subcontinent as well as south Asian Diaspora throughout the world. Many religious schools, organizations and research institutions have been established now, that work on the teachings of Allama Ahmad Raza Khan. '*Darul 'Ulum Manzar-e-Islam*' Bareilly is the central institute of this movement, established in 1904.

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MUHAMMADIYAH MOVEMENT

(Estbl. 1912)

Muhammadiyah (Pirsyarikatan Muhammadiyah), a reformist socio-religious non-governmental organization advocating *Ijtihad* was founded in 1912 by Ahmad Dahlan (-1923) in the city of Yogyakarta, aiming at adapting Islam to modern Indonesian life. The founder of the organization Ahmad Dahlan was chiefly inspired by the ideology and mission of the Egyptian reformer Muhammad Abduh who tried to bring the Muslim faith into harmony with modern rational thought. According to him, modernization and purification of religion from syncretic practices were very essential in reforming the religion. Therefore, since its beginning, *Muhammadiyah* has been very concerned with the maintenance of *Tawhid* and refining monotheism in society. The *Muhammadiyah*

advocated the abolition of all superstitious customs and the loosening of the stiff traditional bonds that tended to stifle modern cultural life. For attaining such aims, they applied many methods of the Christian missionaries. They established orphanage centres, schools and higher institutions of learning along modern lines, where Western subjects, as well as religion, were taught. These institutions were qualified to receive government financial assistance.

The central doctrine of *Muhammadiyah* is *Sunni* Islam. However, it emphasizes the authority of the Qur'an and the Hadith as supreme Islamic law that serves as the legitimate basis of the interpretation of religious beliefs and practices. The main focus of the *Muhammadiyah* movement is to heighten people's sense of moral responsibility, purifying their faith to true Islam. It has opposed the tradition of Sufism. Being a Muslim reformist organization, its main activities are concerned with religion and education. Its national headquarters were originally in Yogyakarta but in 1970 the committees of the organization dealing with education, economics, health, and social welfare were relocated to the national capital, Jakarta. After the political turbulence and violence in 1965-66, *Muhammadiyah* founded the National Mandate Party after the recommendations of some prominent members of this movement in 1998.

Muhammadiyah continues to support local culture and promote religious tolerance in Indonesia. It is not a political party rather its aims and objectives are devoted to social and educational activities.

In the first half of the 20th century, the *Muhammadiyah* movement became the dominant and most effective organization in Indonesia and by the early 21st century it was declared as the second largest Muslim organization in Indonesia, after the *Nahdlat-ul-Ulama*. It had almost 913 branches all over the country.

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OSMANIA UNIVERSITY HYDERABAD

[1918]

Introduction:

The Osmania University is a non-profit institution founded in 1918 by Nawab Mir Osman Ali Khan, the last *Nizam* of Hyderabad (1911–1948). Set up under a royal charter, it was the first university to be established in Hyderabad, third in South India and seventh in the country. It was the first Indian university to have Urdu as a medium of instruction. The Osmania University is one of the largest university systems in the Indian Subcontinent with over three lacs students on its campuses and affiliated colleges including international students from more than 80 nations. The Osmania Medical College, once a part of the Osmania University System; is now running under the supervision of KN Rao University of Health Sciences.

Establishment:

The Osmania University was brought into existence in 1918 through an ordinance of Mir Osman Ali Khan, the last Nizam of Hyderabad. The need for a university in Hyderabad State was

felt for a long time, and in 1917, Sir Akbar Hyderi, in a memorandum to the Education Minister, emphasized the need to establish a university with Urdu as the medium of instruction "as it is the language of the widest currency in India". The Nizam hired the services of Belgian architect Edward Jasper in Egypt, to design the university campus. In 1934, the university was shifted to the present campus, inaugurated by the *Nizam*. The arts college, having an architectural heritage structure similar to college of *Sultan* in Cairo Egypt, however, was inaugurated in 1938. After independence and the accession of Hyderabad state in 1948, the university fell under the purview of the state government; English replaced Urdu as the medium of instruction, and the *Nizam's* crown was also removed from the university seal. The present emblem contains inscriptions in Telugu and Hindi with Urdu letter Ain in between.

Description:

The Main campus is a chief intellectual centre in Hyderabad. Osmania University is a confederation of university colleges, constituent colleges, and affiliated colleges. The constituent University Colleges are located within the main campus of the university. The affiliated colleges of the university are scattered in Telangana and offer various undergraduate and post-graduate courses. This university is one of the largest higher education systems in India. The University Library is the main library of the university founded in 1918 along with the university. It has close to five lac books and more than six thousands manuscripts, which includes rare palm leave manuscripts, various journals and government documents, etc.

The main library coordinates a library system, which connects the libraries in the entire campus and other constituent college libraries. In 2012, the university was placed sixth among the Nation's Premier Universities in Humanities, Sciences and Commerce stream, which secured the University with 'Potential for Excellence' status. The Osmania University has been re-accredited as A+ by NAAC.

Notable Alumni:

Notable alumni of Osmania University include major politicians of India, sportspersons, academicians, scientists and business icons. Prominent among its alumni and faculty members include former Prime Minister of India PV Narasimha Rao, former Union home Minister Shiv Raj Patil, Chief Minister NK Reddy, Cricketer Muhammad Azharuddin, physicist Raziuddin Siddiqui, Governor of RBI Venugopal Reddy and vice chancellor of BHU, PR Rao, linguist Masud Hasan Khan and cosmonaut Rakesh Sharma, the first Indian to travel in space.

Modernist Vision of the Founder:

His Exalted Highness Nawab Sir Mir Osman Ali Khan Siddiqui (1886-1967) was the seventh and last Nawab of Hyderabad the largest princely state of pre-partition India. He ruled Hyderabad State between 1911 and 1948, when it was annexed by India. He was made nominal head of state (Rajpramukh) between 1950 and 1956, after which the state was partitioned between Andhra Pradesh, Karnataka and Maharashtra.

The *Nizam* was one of the wealthiest people of all times. In 1937, he was featured on the cover of Time magazine, labeled

as the richest person at the time, the 5th richest man in history and the richest Indian ever. The mines of Golconda are believed as the major source of wealth for the *Nizams*, making Hyderabad state the only supplier of Diamonds for the global market in the 18th century.

He was also a philanthropist, donating millions of rupees to various educational and religious institutions in India and abroad such as the Tirupati Balaji Temple, Golden Temple Amritsar, BHU Banaras, AMU Aligarh, *Jamia Nizamia*, and the *Darul-Ulum Deoband*. He also made exemplary donations to National Defense Fund during Indo-China war in 1962.

In many accounts, Mir Osman Ali is held to have been a benevolent ruler who patronized education, science and development. During his 37-year rule, electricity was introduced; railways, roads and airways were developed. The *Nizam* was the highest-ranking prince in India and an ally of British in World War I. He is credited with the establishment of numerous public institutions in the city of Hyderabad, including the Osmania University, *Asafiya* Library, Osmania General Hospital, State Bank of Hyderabad, Begumpet Airport and Deccan Airways, Hyderabad High court and Osman sagar reservoir to prevent floods. The *Nizam* died in 1967.

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'Jamiat 'Ulama-i-Hind'

[Estd. 1919]

Introduction:

'Jamiat 'Ulama-i-Hind' is a religio-socio-political organization first established in 1919 by a group of Indian Muslim scholars (*Ulama*) to safe guard the Muslim Identity and Composite Indian culture in wake of new political developments in early 20th century, opposing partition of India. The *Jamiat* has an organizational network spread all over India. It also started an Urdu Daily, '*Al-Jamiat*' that propounded theological basis for proponents of Jamiat ideology. In 2008, the Jamiat split into two factions led by Maulana Arshad Madni and Maulana Mahmud Madni, both claiming legitimacy and working for the cause of the community and country. Later, Qari Muhammad Usman Mansurpuri was unanimously elected as President. In 2019 the Jamiat observed its 100th anniversary.

Background:

The contours of Islamic thought in India in early 20th century were in fact shaped by certain political events in latter half of 19th century. It needs to be kept in mind that the new developments and realignment of political forces after 1857 event and the fall of Muslim empire, as a part of world scenario; had a lasting effect on the future molding of Islamic thought in the sub-continent. e.g:

- Intellectual movements of Sir Sayyid Ahmad Khan, Sir Muhammad Iqbal & Maulana Abul Kalam Azad.
- Religious educational movements of Deoband and *Nadwatul Ulama* Lucknow.
- Division of Bengal and creation of Hindu- Muslim gulf.

- Indian freedom movement and demand for partition on religious grounds.
- Fall of Ottoman Empire and *Khilafat* Movement.

Establishment:

Maulana Sanaullah Amritsari (d.1948), a prominent '*Ahl-i-Hadith*' scholar, alongwith Mufti Kafaytullah first proposed the establishment of *Jamiat* in 1919 which was approved by the galaxy of *Ulama* present in a *Khilafat* conference. In the following year, a special conference was organized by him at Amritsar wherein the organization was first established with Maulana Mehmud al Hassan as president and Mufti Kafaytullah as Vice president while Maulana Ahmad Syed was elected as organizer. Following early demise of Maulana Mahmud; Mufti Kafaytullah served as president of the *Jamiat* and then Maulana Hussain Ahmad Madni (author of '*Muttahida Qaumiyyat aur Islam*') and Maulana Asad Madni served as presidents for a longer time. The *Jamiat* has an organizational network which is spread all over India. It also started an Urdu Daily, '*Al-Jamiat*' that propounded theological basis for proponents of *Jamiat* ideology. Notably the Muslim scholars like Maulana Mawdudi and Maulana Wahiduddin Khan; served as editors of daily '*Al-Jamiat*' for a long time.

In 2008, the *Jamiat* split into two factions led by Maulana Arshad Madni and Maulana Mahmud Madni, both claiming legitimacy and working for the cause of the community and the country. Later, Qari Muhammad Usman Mansurpuri was unanimously elected as President.

Objectives:

- Preservation of Islamic Heritage in India
- Preservation of the religious, social, educational and political rights of Indian Muslims.
- Religious, social and educational reform of Indian Muslims through establishment of such institutions.
- Improvement of intercommunity relations and mutual cooperation among Indian citizens.
- Revival of Islamic traditional knowledge and its modernization.
- Muslim participation in social welfare activities in light of Islamic teachings.
- Strengthening the idea of a United India opposed to the two nation theory of partition. A small break-away group led by Maulana Shabir Uthmani however supported Muslim League (in 1945) and later moved to Pakistan after partition.

Special Features:

- It is an organization of qualified religious scholars (*Ulama*) only.
- As a principle it allows inclusion of scholars from all Muslim sects, however, in practice the Deoband scholars have always dominated it.
- The *Jamiat* Played a significant role in freedom struggle exhorting both Muslims and Hindus to stay united and working for a united free India.
- It envisaged a United India and opposed the two nation theory of partition, and still stands by its decision.

- The *Jamiat* was an active participant in the Khilafat Movement in collaboration with Indian National Congress.

Achievements

The *Jamiat* Played a significant role in freedom struggle exhorting both Muslims and Hindus to stay united and working for a united free India. While in India in 1880; Jamaluddin Al-Afghani (d.1897) had postulated that Hindus and Muslims should join hands to overthrow British rule in India, a view rehashed by Maulana Hussain Ahmad Madni in his book '*Muttahida Qaumiyat aur Islam*' (Composite Nationalism and Islam) later in 1938. The formulae worked miraculously, earning India freedom in 1947.

Though originally, a purely religious organization committed to socio-educational upliftment of Muslims; the *Jamiat* over the past one century has played significant role in holistic development of Indian Muslims. It is always at forefront in defending the rights of Muslims and minority communities, maintaining communal harmony, rehabilitation of victims during disasters, providing legal aid to victims of riots and extremism as well as representation of Indian Muslims in various for a of global Muslim *Ummah*. In 2008, the *Jamiat* split into two factions led by Maulana Arshad Madni and Maulana Mahmud Madni, both claiming legitimacy and working for the cause of the community and country. Later, Qari Muhammad Usman Mansurpuri was elected as President and Maulana Mahmud Madni as general secretary of the second faction. In 2019 the *Jamiat* observed its 100th anniversary.

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THE KHILAFAT MOVEMENT

(1919-1924)

The Khilafat Movement (1919-1924) was an agitation by Indian Muslims allied with Indian Nationalism in the years following World War-I. Its purpose was to pressurise British government to preserve the integrity of Ottoman Empire as it stood prior to World War 1, and to uphold the status of its Sultan as Caliph of Muslims.

The leaders of the movement included Ali Brothers (Muhammad Ali and Shaukat Ali), Maulana Mehmud-al-Hassan (Deoband) and Maulana Abul Kalam Azad. They viewed European attacks upon the authority of the Caliph as an attack upon Islam, and thus as a threat to the religious freedom of Muslims under British rule. To achieve these goals they sent a delegation led by Mahatma Gandhi, to London in 1920 but it failed in achieving the desired results as British government was adamant on its stand, with no change in its policy towards Turkey.

The significance of the *Khilafat* movement, however, lies less in its supposed Pan-Islamism; than its impact upon the Indian Nationalist Movement. The leaders of the *Khilafat* Movement forged the first political alliance among western educated Indian Muslims and *Ulama* over the religious symbol of the *Khilafat*. The National Congress, led by Gandhi called for non-violent, non-cooperation against the British. Gandhi espoused the *Khilafat* cause, as he saw in it the opportunity to rally Muslim support for nationalism. The Ali Brothers and their allies, in turn, provided the non-cooperation movement with some of its most enthusiastic followers.

In late 1921, however the movement was suppressed by British government through tyrant methods of arrests and imprisonments. Gandhi suspended the Non-Cooperation movement in early 1922. The final blow to the *Khilafat* movement came from Turkish nationalists who declared to abolish the Ottoman Sultanate in 1922 and the caliphate in 1924.

JAMIA MILLIA ISLAMIA (DELHI)

(Established 1920)

Introduction

Jamia Millia Islamia is a central university located in New Delhi, offering integrated education from primary to research in multiple specialized areas. *Jamia Millia Islamia* as an institution and center for learning was originally established at Aligarh in 1920 by visionary and dedicated Muslim leaders like Maulana Mehmudul Hasan, Maulana Mohamed Ali Jauhar and Hakim Ajmal Khan; and shifted to New Delhi in 1925. In 1962, it was declared as a 'Deemed to be University' by the University Grants Commission and in December 1988, it was declared as a Central University by an act of the Indian Parliament. It is completing a hundred years of its existence in 2020 and has grown into one of the leading universities of India today.

Establishment:

The movement of *Jamia Millia Islamia* was a struggle for Islamic education and cultural renaissance. Its main aim was to lay down the common curriculum for Indian Muslims taking into account the future challenges and to prepare the children to be the masters of their future, and emphasized evolving innovative methods of education. Jamia Millia Islamia made a modest beginning in 1920 at Aligarh, with the resolute determination. The known freedom fighter and Muslim theologian, Shaikhul Hind Maulana Mahmudul Hasan along with his associates including Maulana Muhammad Ali Jauhar, Jenab Hakim Ajmal Khan, Dr. Mukhtar Ahmad Ansari, and others laid the foundation stone of Jamia Millia Islamia at Aligarh on Friday, 29 October 1920. On November 22, 1920, Hakim Ajmal Khan was elected as the first chancellor of Jamia and Mohamad Ali Jauhar as the first Vice-Chancellor. It also elected a syndicate and created a syllabus subcommittee. It was conceived as a national institution that would offer progressive education and nationalist ideals to students from all communities, particularly the Muslims.

Background

The Muslims of subcontinent were never contented with the educational system established by the British and aspired to have the education of their children in their own hands. But, the bloody events of 1857 leading to the political decline of Muslims left them powerless reeling under the burden of social and economic ruin, psychological depression, and a sense of defeat for a long time. In these harsh circumstances, Sir Syed Ahmad Khan founded the Muhammadan Anglo-Oriental College which made modern education popular

among Muslims. But, responding to boycott all educational institutions supported or run by the colonial regime; a group of nationalist teachers and students quit Aligarh Muslim University, protesting against its pro-British inclinations. The prominent members of this movement were Maulana Mehmud-al-Hasan, Maulana Mohamed Ali Jauhar, Hakim Ajmal Khan, Dr. Mukhtar Ahmad Ansari, and Abdul Majid Khwaja. Nawab Waqar al-Mulk who had earlier served as the secretary of Anglo-Oriental College, prepared an educational plan which laid out a modern concept of an Islamic university in terms of its location, mode of teacher taught relations and organizational framework. It was quite a detailed plan which concluded with training and pattern of educational and curriculum program.

Crisis

Born out of the political crisis, it seemed for a while; Jamia would not survive the heat of the intense political struggle for the independence of India. The participation of its members in freedom struggle of the country resulted in the imprisonment of many of its teachers and students by the colonial British government. Similarly, the emergence of the financial crisis also threatened its existence. As the crisis deepened, its founders averted the imminent collapse through their personal contributions and a decision to shift the Jamia from Aligarh to Karol Bagh, in New Delhi, in 1925.

Aims & Objectives

Realistically, Jamia Millia Islamia is a product of the anti-colonial movement and the idea behind the establishment was to impart contemporary education in an independent atmosphere without any aid and interference of the British

government. It was envisaged that the academic atmosphere of this educational institution would be based on Islamic tradition and would fulfill the aspirations of the Indians deeply committed to the nationalistic cause. It was envisaged as an ideal institution for India's inherited liberal and tolerant of the co-existence of different faiths and ideologies. The vision for the institution had been Azad Talim (self-directed education), free from the British control and the curriculum was to be based on religious, moral, and cultural traditions. It was a Unique Initiative in Muslim Education that has stood the test of time and has become one of the leading universities of India today.

Prominent Visiting Dignitaries:

After the attainment of Independence, Jamia continued to grow as an academic institution with a difference. The fame of Jamia as an innovative education movement spread and dignitaries from foreign countries began visiting Jamia. Among those who visited Jamia include Husein Raouf Bey (1933), Dr. Behadjet Wahbi of Cairo (1934), Ms. Halide Edib of Turkey (1936), Marshal Tito (1954), King Zahir Shah of Afghanistan (1955), Prince Faisal of Saudi Arabia, King Reza Shah Pahlavi of Iran (1956) and Prince Mukarram Jah (1960).

Present Status:

Jamia Millia Islamia has become a modern and lively university in India. But it is an institution with a history of tolerance and an identity exclusively of its own that sets it apart from other educational institutions in India. Dr Zakir Hussain (1926–1948) and Prof. Muhammad Mujeeb (1948-1973) serving as vice chancellors for a long time provided firm foundations for the university to grow in future that is evident in its present status.

Jamia Millia Islamia has become an assembly of a profound educational system that covers all aspects of education. The institution today holds the torch of illumination giving shape to ideas and nurturing novelties. Living up to the promises of the founding fathers; it is continuously working to serve the nation through quality teaching and research and through the production of competent, skilled and sensitive human resource. Its endeavor is to become a world-class teaching cum research, university by bringing in best national and international practices through the development of collaborative partnerships with institutions of excellence both domestically and internationally. Presently besides having nine faculties, Jamia has a number of research centers like AJK-Mass Communication Research Centre (MCRC), Academy of International Studies, etc. The Jamia is also marching ahead in the field of Information Technology (IT) offering various undergraduate and postgraduate IT courses. Apart from this, the Jamia has a campus-wide network which connects a large number of its departments and offices.

The story of its growth from a small institution in the pre-independence India to a central university located in New Delhi; offering integrated education from primary to research in specialized areas is an account of dedication, conviction, and a vision of people who worked against all probabilities and saw it growing step by step. It is completing a hundred years of its existence in 2020.

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TABLIGHI JAMA'AT

(Estbl. 1926)

Tablighi Jama'at (the society for spreading faith) is a non-political, global missionary movement based at Basti Nizamuddin in Delhi (India). It was established in 1926 by Maulana Muhammad Ilyas Kandhelvi, then a teacher at *Muzahir al-Ulum* Saharanpur U.P. Its primary aim is spiritual reformation of Muslims by reaching out to them Muslims and working at grassroots level; to bring them in line with the puritanical Islam of Prophets's time. It has expanded from a local to national and then international movement.

Tablighi Jama'at began as an offshoot of Deobandi movement, and a response to perceived deteriorating moral values and negligence of Islamic ideals. The *Tablighi Jama'at* represented the intensification of individual reformation aspects of the conservative movements and was in fact a continuation of the broader trend of Islamic revival in India in the wake of the collapse of Muslim rule. The *Jama'at* denies any affiliation, in principle, with politics; focusing on the Qur'an and *Hadith* and rejects violence.

The *Tablighi Jama'at*, was originally named, *Tehrik-e-Iman* by its founder, Maulana Ilyas and consolidated by Maulana Yusuf and Maulana Inamul Hassan (d.1995). *Tablighi Jama'at* believes that Muslims are in constant state of *Jihad* in the sense of fight against evil and the weapon of choice is *Dawah*. The teachings of *Tablighi Jama'at* are expressed in "Six Principles" and the, '*Tablighi Nisaab*'. The members in form of groups or individual *Jamaats*, each led by an *Amir*, are sent from each *Markaz* across the city or country to remind people

to persist on the path of God. A trip can take an evening, a couple of days or prolonged durations, and annual gathering of followers are held at national levels. It has been successful in reawakening the spiritual conscience of the followers, although it has been criticized even within Islamic circles.

Despite criticisms for, lack of scholarship and an intellectual framework, the *Tablighi Jama'at* remains one of the most influential religious movements of the 20th century; that has established its mass bases across the globe.

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'NAHDAT-UL-ULAMA'

(Estbl. 1926)

Nahdlatul Ulama, literally translated as the Revival of the *Ulama*, is the largest independent Islamic organization in the world devoted to the spread of the Islamic message of justice, peace, and tolerance, and serves as one of the leading Muslim institutions dedicated to the protection and attainment of Islamic values and practices.

Nahdlatul Ulama is an organization of traditionalist Muslims as opposed to the modernist policies of the *Muhammadiyah* organization, which rejected pre-Islamic traditions. The organization was established on 31st January 1926 C.E. in *Surabaya* by Kiai Hasyim Asy'ari from Jombang, as a response to the rise of the Wahhabi movement and Modernism in Indonesia. It is also a charitable body funding schools and hospitals as well as organizing communities to help alleviate poverty.

The organization identifies the Qur'an and *Sunnah*, and the ability of the mind coupled with empirical reality as the sources of its thought. It follows the approach of Abul Hassan al-Ashari and al-Maturidi. While recognizing the four orthodox schools, it relies on the practices of Imam Shafi and in *Tasawwuf* it follows al-Ghazali and Junaid Baghdadi. *Nahdlatul Ulama* has been described as a progressive, moderate and pluralistic Islamic movement in the west. From its beginning it played a vital role in the development of the society, particularly focusing on youth of the country. It undoubtedly made a great contribution to establishing the Indonesian state. In 1937 C.E., despite having poor relations, *Nahdlatul Ulama* along with *Muhammadiyah* established the supreme Islamic Council of Indonesia known as *Majlis-i Islam A'laa Indonesia* (MIAI) as a discussion forum. The members of *Nahdlatul Ulama* also served on the cabinet posts during the liberal democracy era.

The main objective of *Nahdlatul Ulama* is to spread Islamic teachings and values with a goal to curb radicalism, extremism, and terrorism. It widened its network by establishing educational institutions and learning centres involved in economic, agricultural, and social activities as well. *Nahdlatul Ulama* also advocated the notion of Islam Nusantara which is not a new concept. In a general sense, it refers to an interpretation of Islam that takes into account the local Indonesian context and promotes moderation, inclusiveness, and tolerance and combines Islamic teachings with local customs. This concept has gained currency in the Islamic discourse of the Post-reformist era in Indonesia.

The highest body in the *Nahdlatul Ulama* is *Syuriah* (Supreme Council) which is controlled by the *Ulama*. Under this is *Tanfidziyah* (Executive Council) which is reasonable to look after the policies launched by the *Suriyah* whereas *Mustasyar* (Advisory Council) provides input to both. *Nahdlatul Ulama* focuses on procedural democracy. It pushes the government to use tax money in an appropriate manner, supporting causes such as improving education, developing the economy, and assisting the poor. During the first parliamentary elections in Indonesia held on 29th of September 1955 C.E., *Nahdlatul Ulama* achieved the third position, behind the Indonesian National Party and Masyumi.

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'JAMA'AT-I ISLAMII'

(Estbl. 1941)

Jama'at-i Islami, was founded on 26th August 1941 C.E. at *Islamia* Park, Lahore, by the Islamic theologian, exegetist, socio-political thinker, ideologist, educationist and philosopher Maulana Abul-Ala Mawdudi along with his associates, with an objective to reform society in accordance with the faith and draw its inspiration from the Prophetic model of Muslim community (*Ummah*). In the founding ceremony, 75 people attended the first meeting and became the first 75 members of the movement. Maulana Mawdudi was elected as its first *Amir* (leader). Mawdudi saw this group as a front line of Islamic revolution following the footsteps of early Muslims who gathered in Madina to found the first "Islamic State". Members recited the *Shahadah* when they joined under the leadership of the *Ameer*. The *Jama'at* conducts weekly *Ijtima's*

in which the reports of the activities of its adherents are presented and critically analyzed. In addition to the moral training of its members, the *Jama'at* also stresses on their spiritual training.

The main goal of *Jama'at-i Islami* according to Maulana Mawdudi was to revolutionize the leadership that has rebelled against Allah and His guidance and is responsible for the suffering of mankind and to establish *Din-i Haq* or *Hukumat-i Illahiyyah* which means "Accepting Allah as the Real Sovereign and living the whole life, at both individual and collective levels, under His command." The struggle for achieving this purpose is called *Iqamat-i-Din*, *Shahadat-i Haq* and *Tahrik-i Islam* and for this cause, not only Muslims but the whole of humanity was invited. It called for social and political reform with a concern of universality of Islam and remained active in its efforts to reform society in accordance with Islamic law and with an outlook of anti-government demonstrations where it took part enthusiastically. It was aimed and designed to create an elite of educated and devout Muslim leaders that would direct the way toward the revival of Islam. For this purpose, the *Jama'at-i Islami* initiated their program which is based on two stages. The first one focuses on the propagation of the Islamic thought and the second on Training the Muslims for practicing the same thought.

Along with the Muslim Brotherhood, founded in 1928 C.E., *Jama'at-i Islami* was one of the original and most influential Islamist organizations and the first of its kind to develop "an ideology based on the modern revolutionary concept of Islam. The group split into separate independent organizations in

India and Pakistan. Other groups related to or inspired by *Jama'at-i Islami* developed in Bangladesh, Kashmir, Britain, and Afghanistan. The *Jama'at-i Islami* denominations maintain ties internationally with other Muslim groups. They played a great role in the field of *Dawah*, established educational institutions and published considerable literature in abundance in which great efforts have been made to curb the menace of communism, nationalism, socialism, materialism and other man-made systems. Maulana Mawdudi's literature is considered as the sole intellectual source of the *Jama'at*.

After the Indo-Pak partition in 1947, Maulana Maududi being the founder and leader of *Jama'at-i-Islami*, became the spearhead of the movement to transform Pakistan from a Muslim homeland into an Islamic state. He argued that it would be not only an act of piety but would be a cure for all of the many social and economic problems that Muslims face. He envisioned transforming Pakistan into a "Theo-democracy", based on the *Shariah* laws. According to Maulana Mawdudi, politics is an integral and inseparable part of the Islamic faith, while non-Islamic ideologies such as capitalism, socialism and liberalism or secularism are contradictory. While opposing British rule, he opposed both the anti-colonialist Muslim nationalist Muslim League's Two-Nation Theory led by Jinnah and the "Composite Nationalism" (*Muttahida Qaumiyat*), the idea led by Maulana Azad and *Jami'at al-Ulama-i Hind*. He believed that the nationalism in any form was un-Islamic, and Muslims were not one religious or communal group among many working to advance their social and economic interests, but a group based upon a theory or ideology.

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SECTION ELEVEN

CONCLUSION SUMMARY

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The religion of Islam, as contained in the Qur'an and the Hadith is the final revealed religion remaining intact, evading any addition or subtraction. However, it offers scope for reinterpretation and re-application; for it is the understanding and application, which tends to vary with time, hence needing reform. In changing circumstances and with different implications, *Islah* and *Tajdid* have always involved a call for a return to the basic fundamentals of Islam as presented in the Qur'an and *Sunnah* of the Prophet ﷺ.

The Divine messages throughout the centuries came to reform human understanding, and messengers were sent as "*Muslihun*" [reformers], those who bring good, reconcile human beings with the divine, and reform their societies for the better.

The preaching of Islam itself is presented in the Qur'an as, first of all, the revival of the true religion of God. Islam regards itself as both the corroboration and the purification of the original Abrahamic faith, not a new religion, but a reaffirmation of the ancient Abrahamic tradition and its renewal. *Islah* (reform) itself is a Qur'anic term refers to the reformist activities of all the prophets throughout human history, who were sent by God to warn their communities of their sinful ways and calling them to return to God's path".

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Islam, from its earliest days possessed a strong tradition of revival (*Tajdid*) and reform (*Islah*), expressing itself in a variety of concepts and beliefs in lives and teachings of individual reformers and their movements. These reformers from traditional or philosophical approaches responded well to new situations and made considerable contributions to development of Islamic thought through their *Ijtihadi* capabilities particularly during medieval period. The prominent among them were Al-Ghazali (1058-1111) and IbnTaimya (1263-1328) who were throughout their ages engaged in rebuttal of the temporal concepts alien to the teachings of Islam. In Indian sub-continent; scholars like Shaykh Abdul Haqq *Muhaddith* of Delhi (b.1551), Sheikh Ahmad Faruq of Sirhind (1564-1624) and Shah Waliullah of Delhi (1703-1763), made remarkable contributions in reforming Muslim society and reinvigorating Islam in their respective periods. There has been, thus, a continuity of revival and reform throughout the History of Islam.

In the recent past, particularly after the 18th century, when Muslims faced challenges from the west, threatening not only the Muslim polity but its entire civilization; a variety of Muslim responses emerged from Muslim self assessment and reflection on the causes of the decline. The spectrum of Muslim response ranging from rejection, withdrawal, conservatism, through selective adaptation, modernization and cultural synthesis and complete assimilation were manifest in Islamic thought.

The western concept and theory of modernization was developed during the renaissance and enlightenment period,

and became widespread beyond the borders of the west during the 19th and 20th centuries. The modernity in fact, owes its origin to the rise of science as an intellectual and social force. Thus, in western context, the modernity has been taken the value-free use of the mind, science, and technology.

Modernity as discussed by different western scholars makes science the sole standard of knowledge and not only separating reason from revelation but refusing to accept revelation as a source of knowledge.

The Islamic Modernism on the other hand is a movement to reconcile Islamic faith with modern values such as democracy, rights, nationalism, rationality, science, equality and progress – that emerged in the middle of the 20th century as a response to European colonialism which had pitched the Muslim world into crisis. The Muslim modernists earnestly make efforts to reconcile differences between traditional religious doctrines and secular scientific rationalism; between unquestioning faith and reasoned logic and between continuity of Islamic tradition and modernity.

The stimulus for Islamic Modernism was in fact provided by the age of European expansion and extension, penetration and dominance –called the age of Discovery by Europeans, began in the 16th century but came to finishing point in the 19th and 20th centuries. So by the 19th century the balance of power had clearly shifted towards Europe and much of Muslim world found itself subjugated to European imperial powers, demonstrating its political, economic and military impotence and challenging the veracity of Islam itself.

The Islamic modernistic thought evolved out of a serious introspection and soul searching by Muslim scholars who came into contact with Europeans either through colonial experience or their visits to Europe for education. The French occupation of Egypt by Napoleon in 1798 is often taken as the starting point of Islamic Modernism.

The western exposure thus stimulated these Muslim leaders and scholars to analyse the situation of Muslim subjugation and come forward with possible remedial measures. The prominent among them were, Muhammad Ali Pasha, Mustafa Kamal Atatürk, Mirza Malcolm, Khayr al-Din Tunusi, Jamal al-Din Afghani, Sir Sayyid Ahmad Khan, Muhammad Abduh and Tahtawi who ventured the project of Muslim modernization.

Islamic Modernism, thus, began as a response of Muslim intellectuals to European modernity who argued that Islam, science and progress, revelation and reason, were indeed compatible. They did not simply wish to restore the beliefs and practices of the past, rather they asserted the need to reinterpret and reapply the principles and ideals of Islam to formulate new responses to the political, scientific and cultural challenges of the west and of modern life.

All these Modernists are in essence reformists and their approach is to interpret the teachings of Islam in such a way as to bring out its dynamic character in the context of the intellectual and scientific progress of the modern world. The concept of reform in Islam therefore means the reform in the sense of application of Islam in society, revitalizing the Muslim community and making an endeavor to return into the path of Islam afresh. Similarly, the people talking about *Islah* and

Tajdid in the twentieth century claim the right to return directly to the fundamental sources of Islam, the Qur'an and the *Sunnah*.

Jamal al-Din Afghani (d.1897) affirming compatibility of faith and reason, expressed the need for Muslims to accept Western sciences and technology in order to defend their societies and not to be colonized by the Western nations again. For the great Muslim reformer of modern times, Muhammad Abduh; *Islah* (Reform) refers to: "Liberating one's thought from the shackles of *Taqlid* to understand religion in the way the predecessors of this *Ummah* (*Salaf*) did prior to emergence of disagreements-through direct recourse to the sources of Islam and in due regard also to the norms of rationality which God has endowed in the human intellect.

Rifa'a Rafi' al-Tahtawi having studied Islamic Law, was impressed with Europe's technological and scientific advancement, argued that "it was necessary to adapt the *Shariah* to new circumstances". Similarly, the period between 1839 and 1876 the Ottoman rulers implemented reforms in the sphere of education, law, and the economy, to modernize and strengthen the empire.

Though the focus of modernist activities remained in Egypt and India, the entire Muslim world including Africa and Central Asia, exhibited features of Islamic modernist thought. In the 19th century, Islamic re-assertion took several different forms ranging from the *Mahdi* movement of the Sudan and the *Sannusiyyah* in North Africa; to educational movements such as that of *Jadidism* in Central Asia and Aligarh in India aiming to reeducate Muslims.

Although Islamic modernists were subject to the criticism that the reforms they promoted amounted to westernizing Islam, their legacy was significant and their thought influenced future generations of reformers.

Sir Sayyid Ahmad Khan emphasized the need to integrate modern scientific knowledge with the traditional Islamic learning to rescue the sinking ship of complacent Muslim *Ummah*.

Iqbal criticized western modernity as being ambiguous and confused. The modern man, he said, has ceased to live soulfully. Iqbal formulated one of the most important modernist interpretations of Islam. Iqbal attempted to establish continuity between the Islamic heritage and modern change developing a synthesis of his own. Muhammad Rashid Rida also stated in his journal *Al-Manar* that *shariah* was relatively silent about agriculture, industry, and trade, and that these areas of knowledge needed renewal. Al-Faruqi, in the recent past, focused on returning to the original ideals of Islam and presented Islam as a religion of reason, science, and progress.

Similar bold interpretations are observable in reformist thought of Muhammad al-Tahir ibn 'Ashur (1879 -1973 C.E.), Ali Abdel Raziq (1888–1966), Mahmoud Shaltut (1893 - 1963), Mahmoud Muhammad Taha, (1909-1985), Muhammad al-Ghazali (1917-1996), Ali Sharaiti (1933-1977) Fazlur Rahman, Murtadha Mutahari (1920-1979 C.E.) and Abdal Karim Suroush (b1945).

Modernists are, therefore, reformers who emphasize that by correctly interpreting the Qur'an in particular, and not simply by accepting the views of the medieval commentators,

modern Muslims could derive an authentic Islamic response to modern life.

Presently a distinctive number of Muslim Reformists most prominently among them are Fethullah Gullen, Wahiduddin Khan, Javed Ghamdi and others, call for a reformation and a reinterpretation of Islam in line with modern trends and contemporary times, as they believe that at a certain point, Islam and modernity converge and are compatible with each other.

According to Fatehullah Gullen, an authoritative mainstream Turkish Muslim modernist scholar and educational activist sees science and faith as not only compatible but complementary. He encourages scientific research and technological development for the good of all humanity. He has also addressed the social religious and economic issues of Muslims with successful strategies; that are viable, practicable and replicable in Muslim world.

Maulana Wahiduddin Khan one of the leading Indian Islamic scholars of modern times and a critic of western ideologies like Marxism, socialism, communism, and materialism is equally critical of Muslims for not taking to modern education, science, and technology that has left them far behind the world nations while they were supposed to be the world leaders in this world and the hereafter. Whereas he is critical of the Godless materialistic, philosophy of the West; he is equally appreciative of their advancement in fields of research, science and technology. He impresses upon Muslims not only to benefit from scientific achievements but to be a part of research teams.

Asghar Ali Engineer is convinced of compatibility of reason and faith and rather complementary nature of both to each other. He believes in the democratic spirit of Islam as exemplified by the Qur'anic emphasis on the principle of *Shura*. Similarly he believes that Secularism is a system that creates a social and political space for all religious communities.

Javed Ahmad Ghamidi has developed his own view of religion based on hermeneutics and *Ijtihad*. Ghamidi distinguishes between the content of the Qur'an and its interpretation. Ghamidi holds only Qur'an and *Sunnah* as the valid sources of Islamic Law and distinguishes *Shariah* from *Fiqh*. Similarly, he holds democracy as a valid and rather preferred mode of governance in Islam.

In contemporary Muslim world, there is a bulk of divergent discourses like revivalism, modernism, Human Rights, Education, Pluralism, Social Justice, Politics, Religion, women's rights, and Development. The Muslim scholars all over the world are actively engaged in these emerging challenges in social, religious and political spheres while applying distinctive measures to frame out suitable responses. To some up their views; the problems of the Muslim societies are the outcome of their failure to open up and learn from the good things that modernity has done for modern Western societies. They hold the opinion that adopting modernity as a tool of development and progress will help Muslims revitalize their creative ability and inventive genius displayed by their forerunners during the glorious days of the Islamic civilization.

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