



A CRITICAL STUDY OF ISLAMIC MODERNISM IN THE PERSPECTIVES OF CONTEMPORARY RELIGIOUS SCHOLARSHIP

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Abstract

The article critically investigates the issue of Islamic modernism in the perspectives of contemporary religious scholars of the Muslim world. Modernity is a historical, philosophical, social, cultural and literary concept which deviated from the classical religious traditions. Modernity and tradition are contradictory attitudes, styles and attitudes, and have been in conflict for fourteen centuries. Tradition connects the Muslims of every age emotionally and spiritually with the age of Prophethood through the Holy Qur'an and Sunnah. The article aims to explore the modern religious scholarship in the Muslim history who promoted the Islamic modernism. It differentiates between the secular and materialistic contents of modernity from the traditional religious thoughts. It shows that the classical Islamic approach does not advocate the unbridled and deviated religious thoughts of Islamic modernism. The religious, social and economic practices of modern western civilization do not align with that of Islam. The article concludes that the Islamic modernism is acceptable if it aligns with the classical religious approach and does not deviate from the traditional approach.

Key Word: *Modernity, Tradition, Modernists Scholars, History, Islam, thinkers, Western Civilization*

Introduction

The onslaught of western modern thoughts and civilization on the Muslims world is irrefutable and it caused the advent of Islamic modernism which is described as the first ideological response to the western cultural challenges. The Islamic modernism endeavors to reinterpret the classical religious thoughts in the modern context. It shows that the modernism is a movement which is inseparable from modern western civilization. The Islamic world had to face the religious, social and economic challenges of the western civilization and thus the Islamic modernism emerged as a response to the western modernism. The modern religious scholars advocate the idea of Islamic modernism and argue that this movement should be considered as an ideological response and it will keep Islam alive for all ages. However, it is evident that Islamic modernism is different from that of the Western civilization.

Modernism originated in the Western world and spread to other parts of the world during colonialism. Modernity is more than a particular attitude, way of thinking, temperament and style. It advocates the superiority of human intellect and considers it a tool to measure the authenticity of all things including the divine revelation.¹ This western modernism has many trends and the most common one is secularization. The article explores the advent of Islamic modernism and investigates the thoughts of great Muslim thinkers. In the context of subcontinent, Sir Syed Ahmad Khan advocates the Islamic modernism and promotes it. Muhammad Abduh from Egypt propagated the idea of modernism. Thus the Muslim history is replete with the modern Muslim scholars who deviated from the classical religious thoughts.

Review of Literature

The following is a list of the modern religious scholars who introduced modernism in Islamic world. They are Hassan al-Attar and Muhammad Abduh from Egypt, Jamaluddin Afghani and Sir Syed Ahmad Khan to Ghulam Ahmad Pervez from Subcontinent. Everyone has the same definition of modernity that there is no contradiction between the Qur'an, science and philosophy. The deterioration of the Muslims in scientific development and material progress led to their decline. Science moved from Greece to Arabia, from Arabia to Spain and consequently to Europe. The modernists Muslims say that the Qur'an is full of information about the physical and mathematical sciences.²

The Muslim modernists emphasize on the fact that there is no need for external means to understand the meanings of the Qur'an. This view means that Muslims have to abandon their ties from their history, traditions, values, and practices that have consistently served the Ummah through various means. This attitude view aligns with that of Martin Luther who adopted it for the propagation of Protestant movement, and as a result it became a death knell for Christianity. The following issues are found in the thoughts of all modernists in Muslim societies in whole or in part.

- ❖ Modernity claims for a universal civilization, culture and its values are based on rationalism. It is influenced by the dominant trends of the time; it considers philosophy and science to be equal to religion and even higher.
- ❖ The special field of interest of modernity is the conquest of the universe and excelling in material progress, but man has no interest in moral and spiritual existence, and preaching the religion. Spirituality has remained only in a few rituals and customs such as marriage, divorce, dowry and burial. It seeks to build a personality whose purpose is to make the life of the world as enjoyable

as possible and to gather as many resources as possible. They consider the paradise of the hereafter only imaginary and allegorical and have no interest in the issues of death and resurrection.

- ❖ The modernists insist on the literal meaning of the verses of the Holy Qur'an and consider the words of Sunnah and Hadith to be confined to the lexicon, Arabic idiom, time and place. They do not give importance to the pattern of Prophethood and the practices of the Companions. New interpretations of the Qur'an and Sunnah are necessary in the view of modernity because the ancient interpretations were made only in the social context of Arabia and are not applicable today. Modernists are unable to comprehend the fact that the Qur'an was revealed to a particular entity at a particular time in a particular order. If the Qur'an is the Book of Allah, then the embodiment of the Book of the Messenger of Allah.
- ❖ All modernists deny the complete or part of the accepted beliefs and hadiths which do not endorse their views and accept the hadiths which are based on endorsing, confirming and endorsing their thoughts. Sometimes they use distortion and interpretation instead of explicit denial.
- ❖ A special feature of modernity in the name of Ijtihad is consensus and deviation from the method of *Salaf*, in the name of thinking and contemplation, ridicule of religious values, traditions, madrassas and scholars. In the discussions of rise and fall, deviation from science, technology and intellect is to be considered as the cause of decline, spirituality and Sufism are to be considered as the main obstacles to material progress.
- ❖ There is also a form of modernity which, despite considering the Qur'an and Sunnah as the source of religion, incorporates Islam into communism, socialism, the Western welfare system and the main reason for this is ignorance of Western thought and philosophy.³
- ❖ Contemporary modernists are engaged in Islamization of Western civilization and ideas. They are looking for ways to popularize these values in Islamic societies and eliminate their alienation. There are various groups and colors of apology which are trying to adapt and justify the western way of life, way of thinking, and way of teaching in Islamic theological thought.⁴

Modernity of the early centuries:

In the first century, modernity appeared in the form of religious and political sects. The Kharijites were the first sect to describe their point of view on the basis of reason and formulated various theories based on reason. Through these rational musings came a series of innovations, and controversies in Sharia and beliefs which took on a mujtahid and scholarly color with the blend of Greek philosophy. Many of

the Companions who stood in the way of this distinction were martyred. The martyrdom of Hazrat Ali (RA) and Hazrat Uthman (RA) are linked in this chain.

The reason for the rise of sects which emerged in the first and second centuries AH on the basis of rationalism and racism was to avoid, deny and deviate from Qur'an, Hadith, Sunnah and consensus. Their details are found in *Shahristani* and Ibn e Hazm *Al-Andalusi's* books '*Al-Mullal wal-Nahl*' and many other books. Some of these important sects and individuals were as follows.

- ❖ *Kharijites, Mu'tazilites, Marjiyas, Qadriyas, Jehimiyas, Ikhwan al-Safa* and their sub-sects.
- ❖ Leading people include *Ma'bad al-Jahni, Ghailan* Damascus, Ata Ibn al-Sayyar, Wasil ibn Ata, Amr ibn Ubaid, Jahm ibn Safwan, Abu Hudhail ibn Hamdan Alaf, Ibrahim ibn Sayar, Abul Hassan al-Khayyat and others.⁵
- ❖ Al-Kandi, Abu Bakr Razi, Abul Ala Maari, Umar Khayyam, Farabi, Ibn Sina, *Muskooyah*, Ibn Bajah, Ibn Tufail, Ibn Rushd and others in philosophy.⁶

Trial of Early Modernity:

All the scholars participated in the scientific trial of the modernity of the early centuries, but Imam Abul Hassan Al-Ash'ari and Imam Ghazali got the most fame in this regard. Abul Hassan al-Ash'ari defeated the *Mu'tazilites* on scientific grounds and Imam al-Ghazali stopped the invasion of Greek philosophy in such a way that modernity could not rise in the Islamic world until the eighteenth century AD. According to Imam al-Ghazali, the purpose of knowledge is merely to obtain the pleasure and fear of God. The sciences are imitations and the arts are rational. Knowledge is based on revelation which cannot be tested by reason alone. The arts develop with rational musings but they too should not be absurd. The arts that will help in the promotion of God's pleasure, fear of God, resurrection and livelihood will be called arts.

Modernists collectively ignore Imam al-Ghazali and Abu al-Hasan al-Ash'ari because they are the greatest intellectual obstacle to accepting the West. They restricted and blocked all avenues of atheism, secularism and liberalism in Islamic societies. Modernists present the *Mu'tazilites*, Abu Bakr Razi, Kindi, Farabi, Ibn e Sina, Akhwan al-Safa, and Ibn e Rushd as the golden age of Islamic history, although most of them thought that the heavens and the earth could never be destroyed. And the pleasure and punishment of Hell will not be physical. According to the modernists, the scholars and philosophers can also be counted among the prophets. The best of human beings are intellectuals. Socrates and Zoroaster

were prophets. According to the tradition of *Ahl-e-Sunnat*, these thoughts of these philosophers are misleading.⁷

The following are some of the famous scholars who have tried, competed and remedied the science of modernity.

- ❖ Imam Abu Hanifa (*Fiqh al-Akbar*), Imam Shafi'i (*Al-Risalah, Kitab al-Um*), Imam Abu al-Hasan al-Ash'ari (*Articles of Islam*) Imam al-Ghazali (*Tahafat al-Falasafah, al-Mustafa*), Imam Fakhr al-Din Razi, Imam Najm al-Din Nasfi (*Muqadama fi Bayan al-Madhahib*) Ibn Taymiyya
- ❖ Allama Saad-ud-Din Taftazani, Imam-ul-Harmain, Imam Tahawi (*Aqeedah Tahawiyya*), Imam Surakhsi, Shah Waliullah and other scholars.⁸

Eighteenth Century Modernity:

Greek philosophy reached Europe through Ibn e Rushd, and then the Western civilization added to it, laying the foundation for modern Western philosophy and science in the seventeenth century. As a result, Europe introduced new phenomena of material progress. Due to the decline of the Islamic world at that time there was no great scholarly entity, so the Western philosophical invasion and material development affected the Islamic world. Turkey, Egypt and India were most affected by this intellectual, scientific and cultural invasion. When the wave of modernity entered these countries through the colonial powers, Muslim thinkers considered it a mere coincidence. Some people were overwhelmed and they accepted all the cultural, philosophical and scientific aspects of the invasion as a reflection of the golden age of Islam, without any critique. Muslim thinkers focused on the development and supremacy of the West and the only reason for the decline of Muslims was the backwardness in the world of material knowledge, skills, arts, development and conquest. Power, knowledge, strength, science, power were the targets for the rise.⁹

Islamic history bears witness to the fact that the Roman Empire and Iran were not defeated by technology but the conquerors rode on donkeys and their invitation conquered not only the land but also the hearts. Faith is a state of heart that is affected by spiritual events. Material phenomena do not bring wealth of faith and belief. In Andalusia, Muslims made tremendous material progress, but spiritually they could not influence non-Muslims, so they always remained in the minority. Andalusia's material development, science, philosophy, and architecture have played no role in spreading Islam in Europe, its influence, and saving Muslims. Even the Ottoman Caliphate and the Mughal Empire could not pay

attention to the spread of Islam in their territories, so they could not establish spiritual superiority over their subjects despite being materially stable. They subdued the earth but could not subdue the hearts.

Modern thinkers are unable to explain how the Abbasid caliphate with scientific civilization was defeated by the uncivilized Mongols. Then how did the defeated Islamic civilization re-emerge in just fifty years without further material progress? What was the philosophy, science or technology that inspired Genghis Khan's grandson to convert to Islam?

Nineteenth Century Modernity:

Modernity was formally started in Egypt in the 19th century by Hassan al-Attar and Rafa'a Rafi 'through nationalism and liberal thoughts, but before that Muhammad Ali Pasha had started with the massacre of Mamluks. Ibrahim Shinasi and Naskh Kamal carried it forward. Jamal-ud-Din Afghani, while expanding the idea of welfare, molded the concept of Muslim nationalism into the framework of Pan-Islamism and under the influence of modernity, by putting the concept of Ummah behind him, provided a religious and scientific basis for the philosophy of nationalism. There was nothing left but the protection of caste and national interests.¹⁰

In the middle of the 19th century, when modernity invaded Turkey, Egypt and India, three important thinkers, Jamaluddin Afghani, Mufti Abdullah and Sir Syed Ahmad Khan, emerged. All three had a cursory acquaintance with Western philosophy and a nominal knowledge of scientific topics. They were not well acquainted with the metaphysical, existential, cosmological, theological and philosophical movements of the West. They continued to consider Western civilization as a manifestation of Islam, although and did not believe in any external source of knowledge (divine revelation), considering the Enlightenment Movement and the Romantic Movement as the real means of theology, inductive and deductive reason and conscience.

Mufti Abdullah was a fan of the English philosopher Herbert Spencer. He opposed imitation, called for ijtehad, tried to give an Islamic color to democracy by using parliament as an alternative to consensus, instead of directly denying it, and endorsed Martin Luther's point of view. Mufti Abduh had written that the knowledge of Allah Almighty is possible not by dialectical reasoning but by study of nature. Allah has revealed two books; one is called '*Creature Book*' which is called 'Nature' and the other is inspired book which is called 'Qur'an e Hakim'. Sir Syed expressed the same view in the context of the Word of God and the work of the universe and refused to recognize consensus as the source of law. None of Mufti Abdallah's twenty works cover or critique Western philosophy, civilization, and values. The

same is true of Sir Syed Ahmad Khan, who has no knowledge of the basics of Western philosophy. He presented only the views of Karamat Ali Jaunpuri in his own way.¹¹

The books of modern thinkers do not even discuss and analyze the issues of basic human rights, democracy and constitutional state. They never considered where the philosophy of basic human rights came from. Who created it? What are its sources and sources? From what sources did the principles, values, traditions which are being declared universal, authentic and unchangeable come from? Why is it important to persuade them all over the world? If a person is a slave, then how can he have the option of 'whatever he wants'? Does absolute freedom mean the enslavement of capital and the worship of Satan? Is the rule of the constitutional state meant to rule the capitalist minority?

In all the modern sciences of the West, rationalism is the basic element that encompasses everything. According to this view, man is self-existent and is absolutely free and right to make decisions according to his intellect, desire and will. What is beyond the grasp of intellect and experience and which cannot be confirmed by them is untrue and must be denied. This thought later turned into a coherent scientific method, modern Muslim thinkers were influenced by it and they tried to understand Islam by the same scientific method. But they did not take into account the fact that in the background of this mentality is driven by the philosophy of humanism in which man has been made the center of the universe instead of Allah Almighty and he has been declared the possessor of absolute authority. The position that man has been given is not of the vicegerent but the position of God. Due to this philosophy of philanthropy, human rights and humanism, the human soul took the place of divine revelation and human intellect replaced the prophets. The man who came into being as a result is a slave to desires, a seeker of absolute freedom, and the material form of freedom is nothing but capital. Conquering the world is necessary for this love of the world and pleasure, so that capital may increase and every wish may be fulfilled.¹²

Modernists claim that modern Western civilization is an extension of Islamic civilization. The Islamic world has given up its heritage i.e. science, development, and intellect. The West has adopted it and made progress. Therefore, we should take back our historical heritage from the West and build a new world. Invitation to these thinkers Spiritual deeds such as faith, conquest of hearts, and hard work for religion, message of love, righteous deeds, unity, consensus, and jihad are of no importance. For him, the only way to victory is through material progress, war, money, and material knowledge. Due to these thoughts, the Ummah was confined to the realm of nationalism. Nationality denies universality and is confined to the realm of time and place, while Islam denies nationality and forms the Ummah. Nationality

is not based on love but on hatred and it is targeted instead of benefiting from the caste of Prophethood, your standard of beauty, position of Prophethood, Sunnah and Hadith. These are the sources from which the sources of Islamic civilization, history, government and civilization emanate. Modernity cannot bring prosperity to the Islamic world without tarnishing them.¹³

Thinkers promoting modernity in the Muslim world:

- ❖ In Egypt, Hassan Al-Attar, Mufti Abdallah, Ali Abdul Razzaq (students of Mufti Abda), Subhi Sahamsani, Abdul Halim Mahmood, Zaki Najib Muhammad, Muhammad Hussain Temple, Dr. Ahmad Amin Misri, Muhammad Abu Raya, Dr. Taha Hussain and others.
- ❖ In Turkey, Sultan Saleem III, Mahmoud Thani, Ghazi Mukhtar Ahmed Pasha, Mustafa Kemal Ataturk, Zia Google, Sheikh Ahmed Affandi and others.
- ❖ In Iran, Dr. Ali Shariati, Dr. Hussein Dabbagh, Abdul Karim Soroush, Dr. Hassan Nasr, Dr. Wali Raza Nasr and others.
- ❖ In Iraq, Dawood Muhammad Pasha, Muhammad Rashad Pasha, Madhat Pasha and Hamdi Al-Bashashi, Sheikh Muhammad Hussein Naini promoted modernity.
- ❖ In Syria, Allama Tahir al-Jazairi, Colonel Muammar Gaddafi of Libya. Emir of Lebanon Shakib Arsalan.
- ❖ Jamaluddin Afghani, Niaz Ahmad Zakaria in Afghanistan. Mahathir Mohamad, Anwar Ibrahim in Malaysia.
- ❖ Hussein Bay, Shakir Bay, Ahmed Bay and Khairuddin Pasha in Tunisia. Abdullah Larui in Morocco, Abdullahi Ahmed Al Naeem in Sudan, Dr. Hassan Al Turabi.
- ❖ France's Yahya Nouredine (Rene Gaines) and his circle, which includes Schwann, Gaye Etienne, Martin Lingz, etc. This school of thought has introduced the concept of unity of religions. Some thinkers in this field have also criticized the West and the philosophy of the West, but in some places they have stumbled upon fundamental issues related to Islamic teachings and beliefs.

Among the Muslim scholars promoting modernity in Europe and America are Dr. Fazlur Rehman, Dr. Syed Noman-ul-Haq, Dr. Iqbal Ahmed, Dr. Mumtaz Ahmed, Dr. Rifat Hussain, Zia-ud-Din Sardar, Farid Zakaria, and Imam Faisal Abdul of Al-Farah Mosque in New York City. Al-Rauf, Sheikh Abdul Hakim Murad and others.¹⁴

Modernist Hindu-Pak thinkers:

Modernity in India began with Karamat Ali Jaunpuri. Earlier, divine religion was tried through Jalaluddin Akbar in which Abu Al-Fadl and Faizi played an important role. Later, Darashkoh also represented this modernity. After Karamat Ali Jaunpuri Sir Syed Ahmad Khan, Ghulam Ahmad Qadiani, Chirag Ali, Amir Ali, Mohsin Mulk, Waqar Mulk, Altaf Hussain Hali, Aslam Jeraj Puri, Muhammad Ali Johar, Barkatullah Bhopali, Hasrat Mohani, Khawaja Ahmad Din Amritsar, Arshi Amritsari, Niaz Fateh Puri, Inayatullah Mashriqi, Tamana Imadi, Habib-ur-Rehman Kandhalvi, Jafar Shah Phulwari, Abdullah Chakralvi, Ghulam Jilani Barq and Ghulam Ahmad Pervez became famous.

Dr. Qamar-ul-Zaman, Dr. Rafiq Zakaria, Dr. Zakir Hussain, Dr. Nejatullah Siddiqui, Aqeel Bulgrami, AA Faizi, Waheed-ud-Din Khan, Tahir Mukhi, Prof. Muhammad Sarwar, Justice Qadeer-ud-Din, Rehmatullah Tariq, Attaullah Palvi, Dr. Javed Iqbal Prof. Ali Hassan Muzaffar, Rafiullah Shehab, Khalifa Abdul Hakim, AK Brohi, Master Muhammad Ramzan, Rafiullah Multani, Hashmat Ali Lahore, Javed Ahmad Ghamdi are also among the modernists.¹⁵ Terrorism has something in common with modernism and fundamentalism. Similarly, the movements of unity of religions, Baha'ism, Qadianism, Nature, denial of Hadith, Enlightenment, Atheism, Abahiyat are also different forms of modernity.¹⁶

Capt. Masood-ud-Din Usmani, Dr. Kamal Usmani (Hizbullah), Masood Ahmed BA (Jamaat-e-Muslimeen), Takfir and Al-Hijra in Egypt, Al-Qaeda, ISIS, Hizb ut-Tahrir and other groups there are shapes. Some circles of tradition also consider Maulana Obaidullah Sindhi, Shibli Nomani, Hameed-ud-Din Farahi and Amin Ahsan Islahi as modernists. According to some traditionalist scholars, some of Maulana Abul Kalam Azad's views were based on modernity, such as the fatwa that Ataturk's reforms (under which men and women are equal in inheritance and testimony) could be issued without abandoning Sharia was similarly, in an interview, he had justified the appointment of a woman as head of state. Maulana Maududi had sharply criticized him at that time. But later, when Maulana Maududi gave political support to Fatima Jinnah, she was also criticized. Some people also objected to Maulana Maudavi's ideology of Sunnah and Ahadith but Maulana Maududi dispelled these doubts, objections and fears by writing 'Constitutional Status of Sunnah'. Maulana Maududi considers Sunnah, Hadith, Ijma 'and Salaf as traditional scholars but differs from traditional scholars on some issues. He also criticized the West in his books.¹⁷

Some people think that Mufti Taqi Usmani, Dr. Zubair Ashraf Usmani and Imran Ashraf Usmani are also partially influenced by modernity or they have tried to Islamize economics and baking system without fully understanding of western philosophy and capitalist system. - Similarly, Barelvi scholar Dr Tahir-ul-Qadri also justified commercial interest. Pir Karam Shah Azhari declared three divorces as one.

Dr. Israr Ahmed's Ilm-ul-Kalam also falls into the same category under which the entire West has become Muslim but there is only a lack of teaching him the word. All of these ideas are the result of being influenced by modernity.¹⁸ Hassan Askari Sahib wrote the book 'Mistakes of the West' and remained very close to Mufti Shafi but still could not completely separate himself from modernity. He was a believer in Islamic socialism and considered Bhutto the savior of the Islamic world, specially arranging and enjoying music festivals.¹⁹

Allama Iqbal and Modernity

Many modern Muslim thinkers try to hide behind prominent Islamic figures in order to achieve their goals. Some argue that Allama Iqbal's views as accepted religious views were an extension of Islam to Western civilization and Western thought. He believed that there was no contradiction between Islam and modern Western philosophy and science, but both were compatible with each other. This argument is not correct with reference to Allama Iqbal because he said in his sermons realizing the hidden dangers in the freedom movement in the name of freedom of thought, aversion from tradition, denial of conservatism and ijthihad in the Islamic world. And the notions of nationalism that are currently operating in the Islamic world tend to be divisive. At the same time, there is a danger that our religious and political leaders will not go beyond the limits of reform in the spirit of freedom and liberty. ²⁰

Mufti Abduh, must have considered the parliament as a limited blessing of consensus, but he also expressed his reservations and concerns in this regard. He himself rejected this proposal when he suggested that scholars should be included in the legislature as a component. He used to turn to the scholars in every matter and considered their use and imitation as the cause of salvation. He also directed to seek the help of scholars for the translation of sermons. He wrote Syed Sulaiman Nadvi as Ustad-ul-Alkal and did not give this award to any philosopher or modernist thinker. Iqbal was a poet of Islam, a man of faith and a lover of the Prophet. Modernists do not like Iqbal as a poet of Islam and Aashiq Rasool but they like the philosophy to which he himself had turned.

Dr. Zafar Al Hassan called Sir Syed and Iqbal the founders of modern theology. But Sir Syed and Iqbal are not travelers of the same region and their case is not the same. Allama Iqbal considers Quran e Hakim as a divine book revealed to the Holy Prophet Muhammad (PBUH) who was the most beloved person in the world. When the name of Rasoolullah was mentioned in front of them, tears would flow down their cheeks. Allama Iqbal emphasizes that the knowledge gained through revelation is superior to the knowledge acquired by the best human minds. They want to prove the legitimacy of religion on the

basis that scientific knowledge and texts are compatible with religion. But religious beliefs were weakened as a result of Sir Syed's discussions, which is why *Maulana* Qasim Nanotavi criticized Sir Syed in his book *Tasfiyah al-Aqeed* and *Maulana* Ashraf Ali Thanwi in *Islam and Rationalism*.²¹

Allama Iqbal wrote 'sermons' to bring Western-influenced minds closer to Islam but Syed Sulaiman Nadvi, Maulana Daryaabadi and Abul Hassan Ali Nadvi criticized Allama Iqbal's sermons in allusions and said that this effort is extremely dangerous and difficult. This is a matter of two states whose theology, metaphysics, existence, and sources of knowledge are separate and cannot be applied in them. Therefore, after the sermons, Allama Iqbal in his letters, statements, speeches and commentaries constantly expressed such views on the issues related to the sermons which show that he had referred to many views of the sermons and Syed Sulaiman Nadvi also said this.

In this regard, the expression of reviewing and rewriting the sermons in the correspondence with Syed Nazir Niazi also expresses the concern, anxiety and sympathy of Allama Iqbal. He said in his speech in Lahore in 1933 that Islam should be presented not as a weak force in comparison to the present civilization but in such a way that this civilization could be brought closer to Islam. Allama Iqbal never claimed to be a scholar but wrote to Sufi Ghulam Mustafa Tabassum that the scope of my religious knowledge is very limited. In my spare time I try to increase them for personal satisfaction and not for the sake of education and learning.²²

Dr. Burhan Ahmed Farooqi, Saleem Ahmed, Mirza Munawar, Tehseen Faraqi, Prof. Abdul Hameed Kamali, Dr. Fazlur Rehman, Dr. Ishrat Anwar, Dr. Manzoor Ahmed, Dr. Altaf Azmi, Dr. Salman Rasheed and Sohail Omar also critically reviewed the sermons and Raise questions whether the real thing is Iqbal's poetry or sermons? What is the relationship between poetry and sermons? Does Iqbal raise questions in sermons and answer in poetry? Will poetry after sermons be considered as abrogation of sermons or not? Is poetry subject to sermons or parallel? If sermons and poetry are considered parallel, will it hurt Iqbal's personality? How can this contradiction be explained? How to create application in sermons and poetry? All these questions are raised when the reference to Allama Iqbal is not given importance. If this is accepted then it becomes clear that the real Iqbal is the poet and lover of the Prophet and not the philosopher.²³

Concept of tradition

Modernity and tradition are contradictory attitudes, styles and attitudes, and have been in conflict for fourteen centuries. An understanding of the aims, ambitions and goals of modernity cannot be

achieved without a proper understanding of tradition. In tradition, obedience and love prevail over reason. The place of intellect is the heart because the fountain of love springs from the heart and love leads to obedience. Prophets are infallible, love for them is part of our faith and love for Prophet Muhammad (PBUH) is the first step of religion. The basis of man's moral and spiritual existence is fear of God, divine pleasure and thought of the Hereafter.²⁴

Tradition connects the Muslims of every age emotionally and spiritually with the age of Prophethood. This emotional connection is a continuation of the tradition that has reached us through the Qur'an and Sunnah, the practice of the Companions and the continuity of the Ummah. According to Iqbal, the nation of Rasool Hashmi is special in its composition. If Muslims were not emotionally attached to the golden age of their history and civilization, their existence would not be offensive to any nation of the world. Western modernity and colonialism want to cut off all nations from the past and unite them with the materialistic system of the future, and the strongest practical resistance to this desire is coming from the Islamic tradition. Tradition is not willing to give up its emotional connection with the Prophet (peace be upon him) at any cost. The essential elements of tradition are as follows:

- ❖ Tradition is the practice which is based on the Qur'an, Sunnah, Hadith, continuous practice and consensus of the Ummah. Tradition, in order to take advantage of these sources, adopts the religion by referring to the accepted schools of thought of Islam and completely avoids the schools of thought based on individual views as the safe transmission of the religion is doubtful. Goes
- ❖ Tradition considers all Muslim schools of thought to be true but does not consider other schools of thought to be infidels. Under its principles, Shiites and foreigners were not declared infidels.
- ❖ Love of the Holy Prophet (PBUH) is attached to the conscience of the bearers of tradition. Tradition maintains its relationship with the past and believes in *ijtihad* to look to the future which makes *taqlid* possible.²⁵
- ❖ Tradition is related not only to the inward but also to the outward, but the continuity of its emergence with time is determined by its principle of movement, the principle of Tawhid, which is related to the metaphysical system through revelation and prophethood. All the principles of religion, law, ethics, society, science and art, science and technology are derived from and subject to this metaphysical system. Its real quest, purpose and goal is success in resurrection, so all sciences and arts are driven to make this quest possible. The axis and purpose of life is nothing but the worship of Allah.

- ❖ Tradition finds harmony in the three basic relationships of God, man and the universe. There is no difference between soul and matter, nor is there any difference between Shari'ah and *Tareeqah*, but they are the manifestations of the same reality. Faith is the only way to know the truth. The external senses, the esoteric senses, the knowledge of the senses and the rational and practical experiences are not considered the ultimate means of knowing the Absolute Reality. Access to the Absolute Reality through the heart is not possible without the means of revelation and prophethood. The wise one is the one who submits himself to the Qur'an and Sunnah. It is not possible to have any kind of knowledge without following the *Shariah*. To call conscience as parallel or parallel to revelation is error and modernity.
- ❖ Tradition is the center of God and according to him truthfulness is sacred and permanent in its essence. In modernity, authenticity is not a permanent thing, but a temporary, extravagant, secular and physical thing, and sanctity has no significance in it.²⁶

Strategies of Traditional Scholars in Pakistan and India:

After the British occupation of the subcontinent, the Mughal Empire came to an end and it became a modern capitalist colonial state. Considering this British colonial state as an attack on Dar ul Islam, a group of traditionalist scholars declared jihad and tried their best to oust the British colonialists from India. These scholars from the West preferred only armed jihad instead of jihad on scientific, theological and written level. His Mujahideen set unparalleled examples of dedication, sacrifice, self-sacrifice and martyrdom and helped to ignite the extinguishing spark of faith in the hearts of Muslims. The scholarly efforts of these scholars were limited to fatwas only and the fatwas of Shah Abdul Aziz and Shah Abdul Hai became famous among them.

When the British government amended the Sharia law in the form of Anglo-Mohammedan law, major crimes were declared a social crime rather than a private crime, *Diyat* was abandoned, and the punishment of hard labor was imposed instead of punishment of corporal punishment. The punishment for adultery and fornication was reduced to thirty lashes and imprisonment. Islam was completely expelled from the state. The group of traditional scholars who started the movement against this change included the family of Shah Waliullah, Bakht Khan, *Maulana* Qasim Nanotavi, Haji Imdadullah Mohajer Maki, Rashid Ahmad Gangohi, Fazal Haq Khairabadi and others.²⁷

The third largest group of popular traditionalist scholars disassociated themselves from the political, social, and cultural system of British imperialism and adopted the strategy adopted at the time of

the Tatar invasion. They tried to prevent the intrusion of Western ideals by preserving Islam in madrassas and mosques. Instead of studying, observing and judging Western civilization, they focused on the protection of Islam and stood very successful in the early days. But no attempt was made to conduct a scholarly trial like Imam al-Ghazali, so gradually this strategy began to weaken.

At the time of establishment of Pakistan there were only a few big madrassas and some big traditional *ulema* but their connection with the people was so strong that the state could not carry out any work smoothly without the cooperation of *ulema* in important matters of government. Declaring the Qur'an and Sunnah as supreme law in the constitution of Pakistan, adapting the laws to *Shariah*, Islamic Ideological Council, *Shariah* Courts, declaring Qadianis as non-Muslims and countless other matters were decided by the advice of scholars. *Maulana* Shabbir Ahmad Usmani and many other *Ulema* were not members of the Muslim League, but because of their prominent role in the *Tehreek-e-Pakistan*, they were respected more than the officials of the Muslim League. Immediately after the formation of Pakistan, the proposal to change the name of the Muslim League was approved by the party officials but due to the opposition of *Maulana* Shabbir Ahmed Usmani, the Quaid-e-Azam did not approve the proposal.²⁸

There are millions of mosques and students, thousands of madrassas and hundreds of scholars in Pakistan today but they do not have the strength that they had at the time of establishment of Pakistan. Today, scholars have to make requests to the Prime Minister to discuss and ask for time on an important national and religious issue and they avoid it under the pretext of engagement. Instead of turning to mosques and madrassas for religious guidance, people rely on newspapers, TV and social media where the representatives of modernity are confusing them mentally, psychologically and faithfully in the name of modern religious interpretation. The nexus of modernity and secularism is openly promoting atheism, secularism, liberalism, feminism and pornography, but the representatives of tradition have remained silent spectators. If the representatives of tradition do not play their full and all-encompassing role at this critical juncture, then, God willing, modernity and secularism will pervade every sphere of life in the same way as it did in the West a couple of centuries ago.²⁹

Conclusion:

The article concludes that the classical Islamic approach does not approve the rampant and diverged religious thoughts of Islamic modernism that emerged in the wake of western modernism and follows the western parameters. The religious, social and economic practices of modern western

civilization do not align with that of Islam. Modernity is a historical, philosophical, social, cultural and literary concept. It is not only a story of loneliness, despair and nervousness of man but it also contains hymns of human greatness and thus negates the authority of the divine revelation. The relationship between the individual and the society is also well described in it and there is also a spirit of philanthropy. The salient features of modernity include the rise of the concept of nation state, and the growth of tolerance in religion, politics and society. It raises the mercantilism and capitalism in the economic spheres of the world. It focuses on the discovery of colonization of the non-industrialized world. It relies mainly on the increasing role of the science and technology and promotes urbanization. The Muslim modernist scholars can be categorized in two streams including the one who support the classical interpretation and favor the modernism to respond the onslaught of the western modernism. The other category of the modernist scholars is those who are deviated from the traditional approach. Thus, the modernity averts from the traditional approach of the religion and the thoughts of modernist Muslim scholars which have been described in the article are not acceptable if they refute the classical approach. Islamic modernism is acceptable if it aligns with the classical religious approach and does not deviate from the fundamental principles of the primary sources of Islamic law i.e. the Holy Qur'an, the Sunnah of the Holy Prophet (PBUH) and the consensus of the Muslim *Ummah*.

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