

The Crossed Swords: Islam, Modernity and Fundamentalism

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Abstract

From the dawn of modernity till today, the world of Islam is plunged in series of intellectual deadlocks and serious soul search that whether it has to seek assuage in medieval constructs or open new avenues of thought in the light of Quran and Sunnah to combat the challenges of modernity. In this scenario some modernists approaches have come to fore. In this case Shah Wali Allah of Delhi, Sayyed Jamal-al-Din Afghani, Iqbal and Doctor Fazlurrehman are beacon of light. But, unfortunately, traditional forces rein supreme on the large swathes of Muslim World, and only a few of Muslim scholars toe the progressive mode of thought. Modernity took a heavy toll on Muslim world due to their literal attitude towards Holy Scripture. The Present Muslim scholarship lags behind from western and is not even a patch on medieval scholarship in their own milieu. Shah was a school of many schools in subcontinent, traditionalists of Deoband, Revivalists like Mawdudi and Modernists of the caliber of Sir Sayyed Ahmad Khan, Pan-Islamist like Afghani and Sindhi owe allegiance to Shah Wali Allah. Revivalists seek refuge in pristine Islam; traditionalists are encumbered by the medieval constructs, while modernists want to live in the closed circuit of history with modern progressive approaches. Modernity evoked different responses from Abrahamic family of religions-Judaism, Christianity and Islam; particularly it invoked the phenomenon of fundamentalism in these monotheistic religions on more or less same pattern. The forces of fundamentalism are at war with modernity. In reality, Huntington's clash of civilization and American war on terror gave birth and force to fundamentalism in the world of Islam. Till America and Europe bring forward reconciliatory efforts toward Islam, and Muslims hearken more to Quran than historical formulations the fundamentalism would continually engaged in wars with infidels.

Keywords: Modernity, Fundamentalism, Islamic Thoughts.

To enter the arena of international politics the forces of Islam would have to take modernity as an opportunity rather than threat. With intellectual prowess and the unceasing devotion to the Quran Muslims would have to respond to modernity with frankness and honesty for graceful survival in the arena of world politics.

Introduction:

Islam, since the impact of western influences has responded variously on intellectual plane on different junctures of history. But on the whole, all efforts of Muslim World, remained encumbered under the heavy weight of medieval constructs. Muslim's intellectual prowess badly failed on several fronts in combating the challenges of modernity.

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Only a few voices rose among Muslim academic circles and were aggressively set aside by the majority of community (orthodox forces). Only a pick and chose methodology or modus operandi was harnessed by the orthodox. Issue is, so long as Muslims do not respond modernity positively, creatively with frankness and honesty they will remain plunged in the sea or dust of humiliation. Quran is a dynamic functional human guide; even Hadith brings forward the static view of Quran; so to walk along international world we would have to reconstruct new theology, new weltanschauung gushing out from the Quran; for the medieval constructs were also the product of the Quranic world view. If they could freely weave out Islamic disciplines from the Quran in the light of their environs, why we cannot do the same?

Islam appeared on the scene of history and unfolded itself during last fourteen centuries with its own weltanschauung and according to the challenges flung to its side. At its initial launching it so creatively faced and met spiritual and intellectual challenges from the older and developed Jewish and Christian religions. It broke the very structure of bi-polar world and brought Persia and Byzantium empires under its pale in a few decades of its inception because of the broadened outlook, modern Quranic matrix of ideas and the far fast moral velocity of its adherers. From second to fourth century of its launching, a series of intellectual and cultural crises erupted on the lands of Islam, the most significant of which was Hellenist intellectualism, still because the pace of achieving knowledge was equal to its military conquests. So, it creatively faced all crises successfully assimilating, rejecting and adjusting itself to the prevalent situation, the currents and cross currents of Hellenistic and Magian intellectual traditions, both the Frankenstein monsters of that time, which lesser or greater corrupted all the religions. Zoroastrianism was a powerful bulwark against the expansion of Islam in Persia. Yet Islam successfully defeated it on the realm of intellect and in an arena of battlefield. For politically Muslims were master of their fate. The credit goes to the novel world view of Quran and the commitment of its followers.

But in modern times, in 18th and specially the 19th century, the history of Islam is essentially the history of western influence on Islam. Particularly now at the precipice of 21st century Islam is facing the “War on Terror” a crusade launched by America and its NATO Allies because of the 9/11 incident. It is the most severe crisis of its history after the freedom from Britain Empire. It is crusade, in a sense because British General Lord Allenby, representing the allied forces of England, France, Italy, Rumania, and America stopped in Jerusalem in 1918 after his conquest of that city toward the end of First World War and Said:” Today the crusades have come to an end^{1”}. Again, after the end of colonialism Muslims are facing neo-colonialism and are no more on the helm of affairs or masters of their destiny or psychologically invincible.

So, we have to trace what factors brought West on the helm of affairs in an international arena, and what contributed to the fact that Islam loosened its grip on political realm of history. And why the full-blooded God of Quran, Who is in an inanimate touch with history, let the Muslim World stew in its own juice.

The traces of this paradigmatic and cataclysmic shift, goes back to the 16th and 17th centuries. In 1492, three very important things happened in Spain. The first of these events occurred on January 2, when the armies of King Ferdinand and Queen Isabella, the catholic Monarchs whose marriage had recently united the old Iberian Kingdom of Aragon and Castile, conquered the city state of Grenada-the last Muslim stronghold in Christendom. So, the crusaders being defeated in Middle East now enabled themselves to flush Muslims out of Europe. The second event happened on March 31, of that momentous year, when King Ferdinand and Isabella signed Edict of Expulsion, designed to rid Spain of its Jews, who were given the choice of baptism or deportation. Many Jews were so attached to al-Andulus, that they converted to Christianity and remained in Spain, but about 80,000 thousands Jews crossed the border into Portugal, while 50,000 fled to the new Muslim Ottoman Empire, and here Jews were given a warm welcome. The Third event was that in August, Christopher Columbus, a protégé of Ferdinand and Isabella, sailed from Spain to find a new trade route to India but discovered the Americas instead². It is worth-remember that Columbus wanted to discover India for making it linchpin for crusades against Muslims to get back Jerusalem. So, we may say that it was religious adventure of Cross against Crescent.

These three Mega events stamped the wax of Cross and gradual Wane of Crescent. For, the voyage of Columbus showed so powerfully, the people of Europe were on the brink of a new world. Their unification and consolidation of political power on the basis of religion paved the ways for their broader horizons. They were entering hitherto un-chartered realms, geographically, intellectually, socially, economically and politically. So, Europe like a phoenix was rising from its ashes, the dark ages. On the other hand, Muslims were going into deep slumber and are still in hibernation. The subsequent history is the rise of Europe and fall of Muslim Empires, Ottomans, Safavids and Moguls. Why did it happen so?

In late medieval era Muslims said goodbye to Philosophy and science because al-Ghazalian Constructs culminated in consolidation and standardization, as a corollary the period of stagnation and blind imitation in Muslim thought ensued. The Asharite theology on the other hand was an almost total distortion of Islam and was in fact, a one sided and extreme reaction to the Mutazilite rationalist theology³. To, Hitti, Thomas Aquinas, one of the greatest theologians of Christianity, and latter Pascal were indirectly influenced by the ideas of al-Ghazali, who of all Muslim thinkers came nearest to subscribing to Christian views. The Scholastic shell constructed by al-Ashari and al-Ghazali has held Islam to the present day, but Christendom succeeded in breaking through its scholasticism, particularly at the time of Protestant Revolt. Since then the West and the East have parted company, the former progressing while the latter stood still⁴. This is because Sayyed Ameer Ali writes “But for al-Ashari and al-Ghazali, the Arabs might have been a nation of Galileo’s, Keplers and Newton’s⁵.” Both denounced and discouraged science and philosophy by their exhortations, that besides theology and law, no other knowledge was worth acquiring. They did more to stop the progress of the Muslims than most

other Muslim scholiasts. They neglected the fundamental truth that the science that has the position of comprehensive soul and a rank of preserving force is the science of Falsafa, or philosophy because its subject is universal. It is philosophy that shows man human prerequisites it shows the sciences what is necessary. It employs each of the science in its proper place. If a community did not have a philosophy, and all the individuals of that community were learned in particular subjects, those sciences could not last in that community for a century, that is a hundred years. That community without the spirit of philosophy could not deduce conclusions from that sciences.⁶ Philosophy in fact is a spirit of curiosity and inquiry. The Knowledge imparted to man by God is creative in essence. So it is philosophic spirit via which man unfolds his creative potentials.

In fact the first Muslims had no science, but thanks to Islamic Religion, a philosophic spirit arose among them, and owing to that philosophic spirit they began to discuss the general affairs of the world and human necessities. This was why they acquired all the sciences with particular subjects that they translated from the Syriac, Persian and Greek into the Arabic language at the time of Mansur Davaniq. This substantive fact kept them on the helm of affairs.

gharaz main kia kahun tum se k wu sehra nasheen kia thjey jahan been o jahadr o jahangir o jahan ara.

However, in the late fifteenth century, with three mega events occurred in Spain, Europe started to think more logically. In past, people have evolved two ways of thinking, speaking, and acquiring knowledge, which scholars have called *Mythos* and *Logos*. Both were essential, they were regarded as the complimentary ways of arriving at the truth. Myth looked back to the origin of life, to the foundations of cultures and the deepest level of human mind. On the other hand Logos was the rational, pragmatic and scientific thought that enabled men and women to function well in their world.

So, in a very short with the unification of Europe, Edict of Expulsion and discovery of Americas, the people of Europe voyaged from mythos to logos. With every passing day they began to rely on utter rationalism. Europe progressed in each discipline.

It is no wonder that Guizot, the French minister, who wrote the history of civilization of the European peoples said as follows: one of the greatest causes for European civilization was that a group appeared, saying, "Although our religion is Christian religion, we are seeking the proofs of the fundamentals of our beliefs." The corpus of priests did not give permission, and they said that religion was founded on imitation. When the group became strong, their ideas spread; mind emerged from their state of stupidity and dullness into movement and progress; and men made efforts to achieve the prerequisites of civilization⁷. But with the advent of Modernity European society transformed all categories of existence. Iqbal's view is that: the ultimate spiritual basis of all life, as conceived by Islam is eternal and reveals itself in variety and change. A society based on such a conception of reality must reconcile, in its life the categories of permanence and change. It must possess eternal

principles to regulate its collective life, for the eternal gives us foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which according to the Quran, is one of the greatest signs of God tend to immobilize what is essentially mobile in its nature. The failure of Europe in political and social science illustrates the former principle; the immobility of Islam during last 500 years illustrates the latter⁸.

In nutshell Europe's departure from mythos to Logos give rise to the phenomenon of modernity. It strived in rational sciences but failed at the realm of the faculty of Fuad., an essential source of Knowledge. The noted scholar R.A Nicholson pointed out that though Qalb is connected to the physical heart in some mysterious way, it is not a thing of flesh and blood but "is rather intellectual than emotional...whereas the intellect cannot gain real knowledge of God, the qalb is capable of knowing the essences of all things, and when illuminated by faith and knowledge, it reflects the whole content of the divine mind, hence the prophet said , "My earth and my heaven contain me not, but the heart of my faithful servant contains me"⁹". To Iqbal, "the heart is a kind of inner intuition or insight which, in the beautiful words of Rumi, feeds on the rays of the sun and brings us into contact with aspects of reality other than those open to sense perception. It is according to the Quran , something which 'sees' and its reports, if properly interpreted , are never false. We must not, however, regard it as a mysterious special faculty; it is rather a mode of dealing with reality in which sensation in the physiological sense of the word does not play any part. Yet the vista of experience thus opened to us is as real and as concrete as any other experience¹⁰".

However due to breaking the shell of scholasticism, Europe progressed, but Muslims remained tenaciously clung to the medieval constructs. As a corollary former entered the hitherto uncharted realms of Knowledge, latter lagged behind.

Here, in this paper we are more concerned with the challenges of modernity in sub-continent. The prudence of God Almighty brought forward Shah Wali Allah of Dehli, who in the miserable conditions of south Asian Muslims kindled the beacon of light to cater the needs of the Muslims of sub-continent. He in unequivocal terms says:

"You should know, brethren, may God have mercy on you, that each age is characterized by a special kind of knowledge in the distribution of the mercies of God, the Almighty. If you consider the condition of the early phase of this blessed community when none of Sharia sciences had been systematized and compiled, nor the various branches of literature, not yet much discussion about them had taken place, but divine inspiration continued to appear in their mind. One kind of knowledge after another in accordance with his wisdom, for each age, this point should become clear to you. My lot, in this particular age, in the distribution of God's mercy is that in my mind come together all the branches of knowledge [cultivated by] this community- its rational sciences, traditional sciences and spiritual sciences, and that all of them by synthesized and their sharp edges of differences

become smooth in such a way that each science falls into its proper place. All praise to God.¹¹”

This is because Shah Wali Allah is considered the man of Islamic intellectual renaissance in Sub-continent. His major thrust remained on reason, tradition and intuition. This is because all streams of Islamic thought in Sub-continent gushed out from his prolific corpse of works. Be it the modernist like Sayyed Ahmad Khan, traditionalists of Deoband like Nanotvi, or the Pan-Islamists like Afghani and Obaidullah Sindhi in spite of their difference of respective system are indebted to and own the influence of Shah Wali Allah¹². He was a school of many schools. Traditionalists, revivalists and modernist all schools owe allegiance to his thought system. Traditionalists seek assuage in historical garbage and blind imitation of the medieval constructs. Revivalists seek remedy in pristine Islam ignoring the matriex of history. Hence the forces of traditionalism and revivalism have crossed swords with the modernity. And on the realm of historical arena are termed as an international migraine, for they want to reverse 21st century to 6th century. To many observers they are on the wrong side of history. However, the modernists own the dialectic side of Wali Allah. “Shah formulated a restatement of Islam on much a broader basis than the traditional Muslim theology. Although, looking from within his thought, the various elements appear to be juxtaposed rather than integrated into a logically coherent system, nevertheless the mere fact that a conscious attempt at an ‘integral’ Islam was made is significant. In this system, a broad, humanistic sociological base is overlain by a doctrine of socio-economic justice in Islamic terms and crowned by a Sufi world order¹³.”

The major contribution of Shah to Islamic intellectual renaissance is that he removed the dust of time from the eye-brows of medieval constructs which, before him was submerged in Hellenistic, Zoroastrian and Magian thoughts. Quite rightly perceives Mawdudi that before Shah what had been written might called the Philosophy of Muslims not Islam, it was the Shah of Dehli who first time wrote the philosophy of Islam¹⁴. He delved deep into the weltanschauung of Quran and emerged with holistic, thorough, somewhat integrated, organic pearls of Quranic world view relevant to Zeitgeist. We see Shah supported religious stand of true orthodoxy rather than of Sufism, of Sharia (law) rather than abstract and inward spirituality; of Ibn Taimiyyah rather than of al-Ghazali. Noted historian of Subcontinent Shibli Naumani say: “the scholastic profundity of Shah Wali Allah, which is reflected, inter alia, in his contribution to kalam overshadows men like Ghazali and Razi¹⁵”.

Shah even before the advent of modernity was modernist in every term. In his weltanschauung, he parted ways with the hidebound traditions of the past. In his sight (Q 9:60) that lays out the heads of the expenditure of Zakat covers all the departments and activities of the modern welfare state. : (1) the poor and the needy; (2) The civil service (literally tax collectors; but then tax collectors were in the prophet’s days only civil service, since his government was simple, informal and undifferentiated form of government); (3) Diplomatic expenditure “to win goodwill

for Islam”; (4) To free Muslim war captives; (5) To relieve the chronic debt of peoples who cannot free themselves from the debt; (6) expenditure “in the path of Allah” a phrase which in the Quran means both Jihad, i.e. defense and expenditure on the social wealth, for example, health and education etc.; and finally (7) facilitating “travel” that is communication expenditure¹⁶. This is the Shah’s modern view regarding the distribution of Zakat harmonized to zeitgeist, but the mainstreams of traditionalists or revivalists wedded to the past never say in their sermons this élan of Shah’s thought.

Shah was much ahead of his community, like his discourse on Zakat, in the same spirit he treats the issue of Riba. Besides religious grounds Shah Wali Allah condemned usury on economic grounds. He pleaded that the lust to become rich through usury undermined interest in agriculture, crafts and other productive professions. People were tempted to enrich themselves by realizing high rates of compound interest. To Shah, this was an extremely unhealthy means of earning money. In pre-Islamic Arabia, he wrote, unending enmity and wars between different tribes and clans due to usury, prompted the Quran to make it illegal.. However, the Shah did not totally forbid the taking or giving of loans on interest, but asserted that it was the duty of the authority enforcing Sharia to set a limit to the interest rate¹⁷. But the tragedy of traditional cum revivalist forces is that despite having not their own fiscal or monetary System cross swords with modernity, abhor any change in face of development economy.

So, “Riba was a system of usurious exploitation in the Arabia of the prophet’s time. The basic feature of this system, as the Quran makes it clear elsewhere and Hadith corroborates it, was that a certain sum of loaned money was multiplied several fold in a very short period of time¹⁸” But the abolition of interest institution is not an easy task, for despite claiming it war against God and Prophet, Quran banned usury in 9th year of Hijra when Bait al-Mal was capable enough to fulfill the needs of the needy and cater them interest free loans. Therefore, abolition of interest presupposes the highest degree imaginable of cooperative spirit and, therefore cannot be implemented today unless the country’s economy and production are to be left in the direst jeopardy. At present this type of Islamic spirit is wanting in our society and indeed we are now at the opposite pole from the social order envisaged by the Quran. This being the case,, it will become particularly impossible for the government to raise interest free loans for its basic non profit making projects, such as roads, hospitals, schools etc we therefore, conclude that the abolition of interest in the present state of our economic development would be a cardinal error¹⁹.

Now, snared in the web of international monetary institutions, how an individual Islamic country can get rid of interest. To do this, first the Muslim countries would have to break the international structure and come on the helm of affairs, letting the slate clean to start afresh. It would be really a Herculean task.

In modern era, Islam is also alleged for polygamy. In Quran there is also

apparently a contradiction between permission for polygamy up to four; the requirement of justice among co-wives; and the unequivocal declaration that such justice is, in the nature of things, impossible the traditionalist stand was that the permission clause has legal import while the demand for justice, though important, is left to the conscience of husband. On normative religious plane this is the weak stand of traditionalists. Historical analysis says that in Arabia of prophet days conditions were such that monogamy could not be enforced immediately. The Quran therefore, laid down monogamy the moral law for long term achievement, but permitted polygamy immediately as a legal solution of the situation. Yet the traditionalists are bound to the hidebound tradition of the past. Similarly, it is said in a credit transaction, the credit large or small, should be written down and there should be two witnesses to the deed; the witnesses can be two adult males; if not then one male and two females, so that if one of the two women would be forgetful, the other would remind her. The reason being that, in those days women were not accustomed to credit dealing. According to the traditionalists understanding, the law that two female witnesses equal one male is eternal, and a social change that enabled women to get used to financial transactions is un-Islamic. So, all social issues of major import in traditional understanding are being dealt, like we are living in medieval era.

Now let see, how modernity took a heavy toll of the Muslim world, and how their stubbornness wreaked havoc on them. From the beginning of Western imperialism, the Muslims, after the failure of their early military and political resistance to the West, have been occupied with the problems of effective political reorganization. But, just as problem which had been seen first as being purely military led to an awareness of the necessity of political reform, so political reconstruction was found impossible without social reform and economic modernization. And since socio-economic modernization could not be carried out without new legislation which depended again on political authority, the issues of social and legal reform are inextricably bound up with political problems. Add to this interminable confusion caused by Western political forces whose own individual interests were in a perpetual state of conflicting rivalries and who acted both as enemies and advisers of the Muslims.

In this dismal state of affairs, the first modernist idea of political reform was voiced by Jamal al-Din al-Afghani. His political thought comprised two salient elements: the unity of the Muslim world and populism. The idea of political unification of the Muslim world, known as Pan-Islamism urged by Afghani worked as a lead filled wall or an effective bulwark against foreign encroachments in the Muslim world. Afghani awakened the Muslim community from deep slumber, and summoned them to raise their intellectual and moral standards to meet the challenges of western expansionism. In this sense, Afghani duly deserved to be called as the first genuine Muslim modernist. He harnessed (13:11) for the political awakening of the world of Islam for the first time in Islamic history, and generations to come followed the suit. The orientalist catapulted severe critique on the Islam. Critics like E. Renan and Sir William Muir contended that the social and economic backwardness of the late medieval Islamic society was due to the inherently inferior

character of Islam. They said that the fetus of Islam was a beduine phenomenon, hence alien to reason and tolerance.. Afghani responded them with the depth of argument on the realm of intellectual plane. E.Renan himself praised sharp wit and *Zeitgeist* of Afghani. Afghani forcefully stated that Islam is not against reason and science; it fell to the Egyptian Abduh of Egypt and the Indian Sayyed Ahmad Khan to prove this statement. Sayyed Ahmad Khan said: ‘if people do not shun blind adherence, if they do not seek that Light which can be found in the Quran and the indisputable Hadith, and do not adjust religion and the sciences of today, Islam will become extinct in India²⁰’. But both Abduh and Sayyed Ahmad Khan were worried about the historical garbage that had disfigured the original face of Islam. Sayyed Ahmad Khan wrote:

“Today we are, as before, in need of a modern theology (Ilm al-kalam,) , whereby we should either refute doctrines of modern sciences, or undermine their foundations, or show that they are in conformity with Islam. If we are to propagate those sciences amongst the Muslims, about which I have just stated how much they disagree with the present-day Islam, then it is my duty to defend as much as I can the religion of Islam, rightly or wrongly, and to reveal to the people the original bright face of Islam. My conscience tells me that if I should not do so, I would stand as a sinner before God²¹”

At Sir Sayyed’s instance, Muhammad Shibli wrote two books in Urdu- a history of theology in Islam called *Ilm al-kalam* and a systematic theology called *kalam*- wherein he attempted to restate arguments for God’s existence, prophet hood, revelation and such relied heavily like Sayyed Ahmad Khan himself, upon medieval Muslim philosophers like Avicenna²².. Some academic circles believe that this attempt was made on the recommendation of Sir Sayyed’s British friends to strike conformity between naturalism and religion of Islam.

So, Sir Sayyed instead of Quran,quenched his thirst from the gushing fountain of European criterion of naturalism.. Since for centuries Muslim approach to Quran had been piecemeal, truncated and atomistic. They would focus on individual verses rather than the major themes or tenor of Quran., as the men of first generation of Islam did.. A striking illustration is provided in the *modus operandi* of Umer’s refusal after the conquest of Iraq to divide that land among the Muslim conquering soldiers as booty, in accordance with the Prophet’s general practice within Arabia. Umar’s intuition was that prophet’s practice concerning tribal territories was no longer practicable now that whole countries were being conquered. Under insistent pressure from opposition, Umar finally appealed to the Quran 59:10 to buttress the stand he had taken without quoting any specific verse of the Quran but in the interest of general Quranic demands for social justice and fair play. That is because these numeral instances of the insight of early generation of Islam led J.Schacht to make the astonishing statement in his *Origin of Muhammadan Jurisprudence* that in the early decision making process in Islam, “the Quran was invariably introduced at a secondary stage²³”. But tragedy with the Sir Sayyed

Ahmad Khan was that he subdued the world view of Islam to the Western criterion of Naturalism. In latter phase Sir Sayyed Ahmad Khan and his associate like Chiragh Ali refuted Hadith entirely and focused only on Quran . So, the Ahl –al-Quran is a permanent legacy of Sir Sayyed Ahmad Khan in subcontinent.

Fazlur Rahman has complaints with the approaches of orientalist and Muslims toward Quran. Both have failed in discovering the unifying fabric of the Quran. In his sight western scholars traditionally presented material on Quran that would fall in one of three broad categories: (1) the works that seeks to trace the influence of Jewish and Christian ideas on the Quran; (2) works that attempt to reconstruct the order of the Quran; and (3) works that aim at describing the content of the Quran, either the whole or certain aspects²⁴. These attempts to understand the Quran from an “Objective bystander” perspective have been more concerned with the loom than the fabric being woven. Further Falur Rahman in half praise half critique says: “but the orientalist , although they have made a remarkable contribution and have been , by definition, pioneers of modern studies on Islam, have studied Islam merely as a historical datum, as a dead body, so to say to be analyzed. The result is that their Muslim pupils have become orientalist also: the fact that these are orientalist remains simply juxtaposed with and mechanically added to the fact that they are also Muslims²⁵”. Rahman further says that Muslim scholarship have two very real problems which have hindered creativity .(1) lack of genuine feel for the relevance of the Quran today, which prevents presentation in terms adequate to the needs of contemporary man; but even more (2) a fear that such presentation might deviate on some points from traditionally received opinions²⁶.

This is because Iqbal mourns the romance of Islamic world with medieval era and their intellectual stupor. They are not ready to leave blind imitation and are content enough in mechanically repeating the old values and attaching finality to law schools. Then he raises the question, whether the Law of Islam is capable of evolution-a question which will require great intellectual effort, and is sure to be answered in the affirmative; provided the world of Islam approaches it in the spirit of Omer-the first critical and independent mind in Islam who, at the last moments of the Prophet, had the moral courage to utter these remarkable words: ‘The book of God is sufficient for us²⁷’. In the same vain paying rich tribute to the ever modern approaches of Umer and his deep insight in the tenor of Quran, Shah Wali Allah regards Umer as an absolute Mujaddid in the true sense of the term. The founders of other four legal schools were, in the opinion of Shah Wali Allah, mere followers of Umar’s school of Fiqh and exercised Ijtehad within the framework of his legal opinions²⁸. In modern day Islamic world, life has ceased to begin to move, change, and amplify, giving birth to new desires, bringing new difficulties and suggesting new interpretations. So, in face of modernity, Iqbal encourages the world of Islam to accept new realities. Though the sever critic of western civilization Iqbal suggests Muslims to have critical look of West, and grab from it what is beneficial to us. He says:

“The most remarkable phenomenon of modern history, however, is the

enormous rapidity with which the world of Islam is spiritually moving towards the West. There is nothing wrong in this movement, for European culture, on its intellectual side, is only a further development of some of the most important phases of the culture of Islam our only fear is that the dazzling exterior of European culture may arrest our movement and we may fail to reach the true inwardness of that culture²⁹”.

Let see what responses modernity prompted in Islamic intellectual milieu. Rahman analyzed that six different types or expressions of Islamic modernism existed. The first type of modernist remains silent.. These modernists reflect their intellectual prowess in private settings, but remain painfully silent in public meetings. A second type of modernist can be described a “double speaking and double writing” modernists. These modernists attempt to affirm Islamic modernism and acknowledge the importance of popular beliefs or traditions. A third type of modernist reforms through tradition. In order to avoid controversy these modernists choose to make changes within the confines of tradition rather than seeking to replace or uproot that tradition. A fourth type of modernist uses a “ partialist and link approach”. This approach contends that Islamic modernism must not be undertaken simultaneously on all levels or so many fronts but must be piecemeal and “gradual”, avoiding swift and large scale change³⁰. A fifth type of modernism is called the systematic interpretation method. This type of modernism reflects Fazlur Rahman’s method of reconstruction. The systematic interpretation method requires that the Quran be studied in chronological order, that distinguishes between the “ Quranic legal dicta and the objectives and the ends these laws were expected to serve and that the Quran be understood in light of its sociological settings. The sixth and final type of modernism actually ceases to be a form of modernism in practice, secularism. These modernists are heavily invested in the secularization process rather than accepting the traditional expressions of the conservative Muslims.

But the most callous and horrendous challenge of modernity to Islam is the advent of “Nationalism”. Despite strong Pan-Islamist sentiment, nationalism has made powerful inroads into the Muslim world. First, there is essentially sociological sense of the term where ‘Nationalism, is a sentiment for a certain community of mores, including language, which gives a sense of cohesiveness to a certain group. At the second level, however, this primitive instinct of nationalism comes into a nation state claiming sovereignty and paramount loyalty. This political concept is inimical to the ideals of Islam. This extreme or harsh nationalism by its essence demands secularism. Secularism, in turn, essentially cuts at the roots of Islam in both ways: by destroying the possibilities of the unity of Muslim Ummah externally and by relegating Islam internally to the position of private creed and ritual as being something merely between man’s heart and God. Iqbal’s balanced view about nationalism is:

“Nationalism in the sense of love of one’s country, and ever readiness for its honor is a part of Muslim’s faith. It comes into conflict with Islam only when it

begins to play a role of political concept and claims to be a principle of human solidarity demanding that Islam should be recede to background of a mere private opinion and cease to be a living factor in the national life³¹”.

In nutshell, Iqbal struck harmony or balance between the sentiment of Pan-Islamism and nationalism

Thus, like the obsessively Pan-Islamist Jamal al-Din Afghani in the late nineteenth century, of whom Iqbal was a confirmed admirer, he, obviously after a long detour and excruciating reappraisals, finally arrived at the concept of synthetic “Islamic” but more accurately –Muslim Nationalism. A via media between unadulterated Pan-Islamism and unalloyed nationalism- Islamic or Muslim nationalism is a blend of these two competing ideologies. While recognizing the multiplicity of nations within Islam, Muslim nationalism strives to promote the solidarity, identity of outlook, and close cooperation between the various Muslim nations, and that on the basis of their religious affinity, cultural coherence, and ancestral heritage³²” So the question is what synthetic and creative approach Iqbal presented to Muslims.

“For the present every Muslim nation must sink into her own deeper self... temporarily focus her vision on herself alone until all are powerful and strong to form a living family of republics. A true and living unity is truly manifested in a multiplicity of a free independent units, whose racial rivalries are adjusted and harmonized by the unifying bond of common spiritual aspiration....it seems to me that God is slowly bringing home to us the truth that Islam is neither Nationalism nor Imperialism but a League of Nations which recognizes artificial boundaries and racial distinctions for facility of reference only and not for restricting the social horizons of its members.³³”

However religion and nationalism seemed at war .This is because describing the hazardous effects of secularism a brainchild of Nationalism Rahman says:

“But the bane of modernity, in the form of secularism , is far worse than that either medieval Islamic Sufism or medieval Christian theology, since secularism destroys the sanctity and universality(transcendence) of all moral values- a phenomenon whose effects just have begun to make themselves felt, most palpable in Western societies. Secularism is necessarily atheistic. So far as the establishment an ethically based social order is concerned- and this is the greatest desideratum of mankind today- the effects of medieval Islamic Sufism, of the Christian obsession with theology, or of modern secularism differ little.³⁴”

Modernity is still zeroing in on Islam. The traditional forces of Islam are at war with Modernity. The deadlock at the present juncture is, while the modernist is engaged by the west through attraction, the neo-revivalist, fundamentalist is equally haunted by the west through repulsion. The most important thing to do is “to disengage” mentally from the West and to cultivate an independent but understanding attitude toward it, as toward any other civilization, and never miss the point that West is source of much of social change occurring throughout the world.

So long as the Muslims remain mentally locked with the West in one way or the other, they will not be able to act independently and autonomously.

The tragedy of the tragedies is that present Muslim Scholarship is neither at the level of Western scholarship nor is at the level of medieval Muslim's scholarship in their own milieu. So long as, new tools and methods of learning are not learnt in Muslim world, they cannot positively combat the challenge of modernity. Now the Muslims have plunged into historical garbage, our traditional data or historical constructs have become like a great glacier that, although it grows huge by attracting all sorts of extraneous material through its sheer size, and slowly melts away leaving only a trail of debris. Fazlur Rahman with keen insight tells the story of our progress:

“The disadvantage of the Muslim society at present juncture is that whereas in the early centuries of development of social institutions in Islam, Islam started from a clean slate, as it were, and had to carve out ab initio a social fabric-an activity of which the product was the medieval social system- now, when Muslims have to face a situation of fundamental rethinking and reconstruction, their acute problem is precisely to determine how far to render the slate clean again and on what principles and by what methods, in order to create a new set of institutions³⁵” Now due to the inherent stupor of Muslim scholarship and blind imitation of the west, many observers say that Islam has become a semi-inert mass, and its ultimate fate is to receive the destructive blows or formative influences from the West. Muslim after learning new tools and techniques of scholarship, has to expel this impression, for Quran is a functional human guide. And still holds much for the betterment of mankind. The only remedy lies in breaking the shell of scholasticism.

“Muslims have, by and large, become the prisoners of their own historic creations, whether laws or institutions. In order to set mankind on the right path and provide a positive orientation in the present morass, we must transcend much of historic Islam and rediscover real Islam, which is concretely ever present in the Quran and its ethical principles. This is the challenge that Muslims must face, for the benefit of all mankind³⁶”.

But, at the present juncture, monotheistic religions-Judaism, Christianity and Islam are facing fundamentalism. The fundamentalists want to go back to basics and re-emphasize “fundamentals of their religions. It is phenomenon seen in three Abrahamic faiths more or less on a same pattern. They emphasize literal interpretation of their scriptures. In Muslim world, revivalists seek assuage in pristine Islam and stress certain core doctrines that distinguish them from the secular world of modern era. That is because certain movements of Islam are crossing swords with the forces of modernity. In some cases more than modernity, western colonialism has evoked response in the form of fundamentalism. Since, some movements of Islam grew within Sufism, which brought Sufi thought and practice closer to orthodox Islam. There is visible, in fact, a widespread trend of which Ibn Taymiya's is the forceful example, which ultimately resulted in those reform movements of various shades that characterized Islam immediately before the

impingement upon it of modern Western influences. That is because many orientalist entertain the view that influence of Ibn Taimya is a major signpost for the forces of Islamic fundamentalism. This particular phenomenon of fundamentalism in three Abrahamic faiths is an obstacle in the way of human integration. If we see the verses of Quran that convince Muslims that Jews and Christian could never be your friends are of historical import in face of acute circumstances in particular historical context, while (29:46; 2:113; 3:64) are of universal import and serve for pluralistic monotheism. But the Quranic Ideal of “the final unity of humanity” could not be realized so far, because of “the wars of Islam and Christianity. And latter, European aggression in its various forms, could not allow the infinite meaning of “the Quranic verses, quoted above, “to the countries of Islam in the shape of what is called Muslim Nationalism³⁷”. Iqbal, in his famous Allahabad address, along with Muslim nationalism in India, espoused another idea of composite Muslim Nationalism-“ a stepping stone towards the final integration of humanity. Iqbal’s cherished view of composite Muslim nationalism in the heartland of Islam highlights the world-view shared by the People of the book i.e. Muslims, Christian and Jews. To Iqbal, the culture of Islam finds world unity in the principle of Tawhid i.e. belief in one God. Islam, as a polity is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of life, loyalty to God, virtually amounts to man’s loyalty to his own ideal nature³⁸”. Iqbal’s concept of Muslim nationhood is aimed at the final unity of mankind. Reconstructing Muslim political theory in the content of modern nationalist ideals, Iqbal formulates a new theory of composite nationalism of the followers of Abrahamic faiths. He even widens the scope of his theory to include it its fold Zoroastrians and others possessing the same world-view.

It was on the basis of some such expectations from the self proclaimed monotheism of Christians and Jews that Quran invited: “O people of the book! Let us come together upon a formula which is common between us- that we shall not serve anyone but God, that we shall associate none with Him” (3:64). This verse is of profound universal import and signals the ultimate unity or an integration of mankind on an ideal ethical principle of Tawheed. It has remained unheeded. But this ideal principle of human unity still can be worked out by way of positive cooperation, provided Muslims hearken more to Quran than to the historic formulations of Islam and provided that recent pioneering efforts continue to yield a Christian doctrine more compatible with universal monotheism and egalitarianism. This was the view of Fazlur rahman about whom Orientalists’ view is:

“In his role as an academic, trained both in his native Pakistan and in England, and as a practicing Muslim who continually lived in America from 1968 on, Fazlur Rahman was among a handful of scholars who were uniquely poised “ to build bridges” between the Muslim and non- Muslim world³⁹”

So we are hopeful that time is not far off when the people of the book will be on the same page, for integration of mankind on the principle of Tawheed is the ultimate destiny of humanity.

Conclusion:

After, Islam became uninfluential on political realm; it lost its moral fervor and zeal. Since the world of Islam came under the pale of European empires, Islam ceased to exist as creative, moral force due to blind imitation of the medieval constructs or apologetic worldview of the modern intellectual elite of the western education system. After colonialism, the Muslim world is under the yoke of neo-colonialism. So, for the graceful survival, or to restore the moral élan of Quran, Muslims first would have to restore their socio- economic cum political freedom. Political freedom entails all the freedoms because in the words of Khomeini “Islam is politics or it is nothing”. Politics is soul of life. For Muslims Islam and political efficacy is an indivisible whole logically, and had been so also historically. Hence, after political freedom, Muslims can remove the maladies of intellectual-deficit and with the freedom of mind could take modernity as opportunity rather than threat. Instead of pure westoxication, Muslims should entertain an independent and critical attitude toward western civilization.

شرق خود برد تقلید غرب .	بایدیں اقوام را تنقید غرب !
مار . چہرہ بگ و رباب .	قص دختران . بے حجاب !
ماحران . لالہ روسب .	ساق و نرے ار . قطع موسب .
لا دینی اسب .	ار . خط لاطینی اسب !
علم و فن اسب .	س آتش چراغش روشن اسب !
قطع و برید جامہ نیست	مانع علم و ہنر عمامہ نیست !
ے جواں . شوخ . و شنگ	لی باید نہ ملبوس ذرہ بگ !
ریں رہ جز نگہ مطلوب . نیست	کلمہ یا آل کلمہ مطلوب . نیست !
لا کے اگر داری بس اسب .	را کے اگر داری بس اسب !

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