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

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

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

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

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

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

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

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

Jamaat-e-Islami and the Tablighi Jama’at are also recognized as great movements in contemporary Muslim world.

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

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

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

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

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

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

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

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