Chapter- 2

Revivalism : Origins and Development
REVIVALISM: ORIGINS AND DEVELOPMENT

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

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

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

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

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

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

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

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

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

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

**Islamic Revivalism**

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

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

**Fazlur Rahman views on Revivalism**

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

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

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

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

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

**Ikhwan al Muslimun and Islamic Revivalism**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Social Reform by Syed Ahmad:

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

Syed Ahmad Shaheed accompanied by 693 followers performed the Pilgrimage in the years 1822-23. After returning from there he remained at his home in Rae Bareli for one year and 10 months from may 1824 to January 17, 1826. During this period he got two mosques constructed. He used to calmly engage himself in imparting training to his followers who also occasionally took to martial sports like shooting and swordsmanship. He was contemplating launching the Jihad, for which he had been preparing his disciples so long. He had undertaken long tours, administered oaths to thousands of person for fighting in the way of God and appointed deputies to spread his message among the people in every hook and the corner of the country he had visited. Now with a band of followers purified morally and spiritually ready to follow...
him in war and the hope of other contingents joining him in succession under appointed leaders. There was nothing to deter him from translating into action his long cherished aim, for he was convinced that any effort to reform the people and revive the whole Sunnah in true perspectives without having the power to enforce them was a flagrant error. Long before he proceeded to Makkah for pilgrimage, he had emphasized the necessity of waging war in the way of God. He selected the frontier as the centre for starting hostilities against the Sikhs, and moved there accompanied with the mujahidin numbering about five hundred from Rae Bareli to Dar al-Hijrah in 1826.10 During the first campaign against Budh Singh Sindhanwalia, the Syed Ulama, Shaikhs and Sardars unanimously decided to elect Syed Ahmad Shaheed as the Amir al-Muminin (commander of the faithful) and all of them pledged their loyalty to him January 1827 in the general assembly before they dispersed.11

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

Syed Ahmad Shaheed (1786-1831) and Shah Ismail Shaheed (1779-1831) called for the purification of prevalent Islam and proclaimed Jihad against Hindu, Sikh and British influences, in the northern India as the Mughal Empire began to crumble under the British economic and military penetration. This movement was a reformist as well as revivalist religious one aiming at the reformation of Muslim society through the removal of all the pernicious religious innovations and establishment of political and social organizations to the literate Islamic lands from the domination of local disbelievers as well as of the western penetration. Syed Ahmad Shaheed was convinced with the fact that the high ideals of Islam cannot be achieved till Muslim countries become free from the dominance of disbelievers.¹²

He must have been aware of the famous religious injunction issued by his mentor Shah Abdul Aziz (d. 1824 AH): “In this city (Delhi) Islamic Law does not prevail at all; and the law of Christian overlords is current without check or hindrance in the sense that in administrative and civil cases in the prescription of punishments, non-Muslims are in complete authority. Although they do not interfere with such Muslim rites as Friday or Eid Prayers, or call to prayers or ritual killing of eatable animals, their Chief principle is earning profit and having sovereign control from this city to Calcutta Christian rule prevails.”¹³ Shah Abdul Aziz had declared British India as Dar al-Harb (Territory of war). Thus, a Jihad to liberate the country from disbelievers was religious duty to Syed Ahmad Shaheed. In a letter Ghulam Haydar Khan, he said: “A greater of India has passed into the hands of foreigners who have let loose loss a reign of terror everywhere by their highhandedness. The dominions of the Indian potentates have been wrecked, none has courage to face them instead, everyone has acknowledged there over lordship. Some of us poor and pattry have now resolved to fight them because those who possessed the power and authority have abandoned all hopes to stand up against them.”³⁰
Syed Ahmad Shaheed wanted to establish Islamic rule in the country, he did not aim at the restoration of the status quo nor did he consider merely a comprehensive social and economic reform of the country as the ultimate aim. Practically he established in a limited territory of the North-west Frontier and parts of Afghanistan for a limited period, the Islamic government on the pattern of the prophet’s period. It was characterised by the same pious and God fearing control. The same kind of quality and consultative rule and the same execution of justice and the enforcement of Sharia punishment. Syed Ahmad Shaheed strived also for issues of subsidiary importance in order to the eradicate pernicious religious innovations and to achieve an amelioration of the present corrupt society in which he succeeded to a large extent: “Wherever their good influences reached, lives were so completely revolutionised that they reminded once agree again the lives of the Holy Prophets companions, yet he always retained the sight of the ultimate political goal of Muslim Ummah. However, this Islamic government being based on a loose tribal confederation began to crumble soon after its foundation. Finally, the Sikh dealt the final blow to these forces at the battle of Balakot in 1831.31

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ulama of his time

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

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

Al-Afghani’s views on politics

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

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

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

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

Pan-Islamic Movement of Jamaluddin Afghani

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

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

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

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

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

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

Obey Allah and obey the prophet.

And don’t fight with one another

Otherwise you will be idle and

You will lose your honour

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

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

Syed Abul A'la Moududi (Mawdudi)

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

Syed Abul Ala Mawdudi (1903-1979) was born in Aurangabad of a respectable and traditional family of Delhi with strong religious bent. His father looked after his education. At night he would tell both his sons’ stories from the golden period of Islam’s history, while during the day teachers gave his lessons at home. At the age of eleven Mawlana Mawdudi was admitted to high school where he was first introduced to children of his age group. In 1918, he
passed the Maulvi examination and later joined Darul Uloom Hyderabad from where he received his Alim Degree. He however could not continue his education as his father had passed away.\textsuperscript{54}

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

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

Maulana Mawdudi started a sustained campaign against ideologies like rationalism, atheism, socialism, totalitarianism and united nationalism. The Tarjman-ul-Quran became the exponent of the Maulana’s views. His logic was disarming and he had a unique quality of separating the right from the wrong. He was an erudite scholar capable of exploring his ideas with reference to contemporary context as well as fortifying his logic with quotations from the Islamic scriptures. He was carrying on a many sided battle to break into pieces

\textsuperscript{54} MAULVI: In the context of Islamic education, Maulvi refers to the holder of the Alim degree.

\textsuperscript{56} KHILAFAT MOVEMENT: A political movement in India under the leadership of the Muslim scholars and students to establish the Islamic caliphate in India, opposing the British colonial rule.

\textsuperscript{57} SHUDDHI MOVEMENT: A campaign in early 20th century India to convert Muslims to Hinduism, stemming from theatuism movement.
the fabric of ideas woven by intellectuals who were against Islam. The *Tarjuman al-Qur'an* warned the community of dangers ahead, explained ways to solve the then problems and prepared it to meet the challenges ahead.⁵⁹

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

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

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

When he raised the demand for enforcement of an Islamic constitution in Pakistan, a furious propaganda campaign was launched to denigrate him. The message that Maulana Mawdudi conveyed demanded that he should give a practical demonstration of his ideas. He decided to create a model colony and an Islamic centre at a piece of land endowed by Chowdhar Niaz Ali, at a place near Pathankot (Punjab) and named it Darul Islam. He attempted to bring together the servant of Islam, to prepare literature to arrange for comprehensive
education about contemporary science and Arabic language and to build a cadre of morally upright and determined individuals.\(^6\)

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

In 1961, Maulana presented a comprehensive design to King Saud for the proposed Islamic University at Medinah. He wanted to fill the vacuum in the system of education prevailing in Islamic countries created by Western scholarship. Hence, along with the Qur’an he included in the syllabus, Hadith, Fiqh, Islamic history and comparative religions, modern philosophy, law, politics, economics and history. Besides, the study of one language from among English, French and German was made compulsory.\(^6\)

In 1963 King Saud gave him the responsibility to prepare a cover for the Ka’ba in Pakistan. In March 1966, Maulana Mawdudi participated in the annual meeting of Rabita Alam-i-Islami at Makkah where he urged the Islamic countries to be self-sufficient in defence matters and not look up to foreign countries. He also insisted on the necessity to develop the unity of the Islamic world. During the same period he rendered commendable service in counteracting the evil trend to deny the validity of Hadith. The Mansab-e-Rasalat issue of the journal Tarjmanul Quran shows how effectively the Maulana countered the arguments of a group of self-professed ‘followers of the Qur’an who ridiculed the Hadith.\(^6\)
Some delegation of the students met him in 1975 from the north west Frontier Province (Pakistan) and expressed despair over the then prevailing political situation in the country and the oppression of Islamists. In a simple manner Maulana advised them to keep the light of hope alive. By the 1970s Maulana Mawdudi had been acknowledged by the entire Islamic world as a great thinker, leader, patron of Islamic scholarship and a person of lofty moral character. King Khalid of Saudi Arabia decided to confirm the first King Faisal Foundation Award to maulana on February 28, 1979. While handing over the award the King said “we wanted to give the first King Faisal award to a person who had rendered multi-faceted services to the cause of Islam. There were several people in the world who had worked intellectually but had made no practical contribution. There were also people who had rendered practical service but made no contribution to thought. Maulana Abul Ala Mawdudi is the only person who has rendered unique services both in thought and practice. His literature has been translated into thirty different languages of the world and is widely read. The movement for Islamic revival is flourishing throughout the world and is to a large extent due to his efforts.

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

Ideology of Abul Ala Mawdudi

The basis of Mawdudi’s political views is that the downtrodden conditions of Muslims have come about because they abandoned the faith and are no better than non-believers.