Introduction
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Islamic resurgence in most parts of the world is basically an outcome of the Muslims’ efforts to establish Islamic society according to the tenets and aspirations enshrined in the Holy Qur’ān. It is also seen by most of the Islamists as an outright rejection of the West that dominated the whole Muslim World and exploited the material and manpower for the sake of its own vested interests. This Islamic awakening in the Muslim World is credited mostly to the Islamic Movement in Egypt, al-Ikhwān al-Muslimūn, founded by Hasan al-Banna (1906-1949) in Ismā‘īliyyah in Egypt.

The 11 September 2001 attacks on WTC and Pentagon in the US and the development of Islamic militancy against the super powers in all the parts of the world have been originated by the Western scholars like J. L. Esposito and others, in the revolutionary thoughts and activities led by Sayyid Qutb (1906-1966), the ideologue of al-Ikhwān and Sayyid Abul Ala al-Mawdūdī (1903-1979), the founder of Jamat-i-Islāmi of Indo-Pak sub-continent. Genuinely or un-genuinely the Westerners especially, have studied the thought of al-Banna and Qutb as the motivating force behind all the violent reactions against the West in the Muslim World.

Several works and books of a great importance of different scholars and writers are available in Arabic, English, Urdu and other languages. I have gone through some of the voluminous works on al-Ikhwān. R. P. Mitchell in his book, The Society of the Muslim Brethren, has discussed history, structure, leadership,
Guidance Council, Consultative Assembly and the ideology of the organization.

The first part of *Al-Ikhwān al-Muslimūn: Kubra al-Harakāt al-Islāmiyyah al-Hadīthah* of Ishāk Mūsā Husaini, more over, deals with the life of Hasan al-Bannā and his leadership; while, the second part deals with the leadership of Hudaibi, the problems he faced and al-Ikhwān’s relationship with the army officers and its purge.

Said Ramadan, the son-in-law of al-Bannā, in his book, *What we stand for*, focuses on the social and economic order, political thought, foreign policy and other aspects ascribed to al-Ikhwān.


Professor Saeed Hawwa in his book, *Ikhwān al-Muslimūn: Maqsad, Marāhil, Tarīq Kār* (Tr. by Dr. Obaidullah Fahad Falahi), gives not only an insight into the philosophy and the nature of al-Ikhwān but also helps in removing the unjustified misunderstandings about the organization.

Mohammad Shawqui Zaki in his work *A-Ikhwān al-Muslimūn: wa al-Mujtama al-Misrī* tried his best to provide a comprehensive introduction of al-Ikhwān before 1954 suppression on behalf of the government.

A number of books have been written on the ideology and works of Sayyid Qutb. S. Badrul Hassan in his book, *Sayyid Qutb Shaheed*, discussed the life and works of Sayyid Qutb especially highlights his book *Maʿālim fi al-Tarīq*.
Dr. Obaidullah Fahad Falahi and Dr. Mohammad Salahuddin 'Umri, wrote a book on Sayyid Qutb Shaheed entitled, *Faulād Hey Mu'min*. The authors discussed comprehensively not only life and thought of Sayyid Qutb but also did critical analysis of his contribution in the fields of Islamic literature.


These works discussed above did not cover post Hasan al-Banna period in detail. The title of the present work ‘Islamic Resurgence in Egypt – Post al-Ikhwan al-Muslimūn Period (2nd half of the twentieth century)’, apparently creates a misunderstanding that al-Ikhwan is no more active in the country and its being is disappeared and is replaced by other Islamic organizations and movements. It is not correct. Al-Ikhwan is still more active resurgent movement in Egypt. I may be kindly allowed to provide following factors in favour of my claim:

1. Though the military regimes refused to grant al-Ikhwan legal status as a political party, still then it carried out its activities, after the death of Hasan al-Banna, under six Supreme Guides from al-Hudaibi to Mohammad Mahdi Ḥakīf.

2. The organization took part in the 1984 parliamentary elections, formed an alliance with the Wafd Party and the alliance won 57 seats out of 450. In 1987 elections it formed a new ‘Islamic Alliance’ with Labour Party and Liberal Party. The only campaign slogan for the alliance was *al-Islām*
huwa al- hall (Islam is the solution). The organization joined with most of the other political parties in boycotting the 1990 elections;

3. In 1976, al-Da‘wah (appeared from 1951 to 1956), along with other religious and political publications of the opposition was allowed to be printed publicly again. Al-Da‘wah kept up a steady campaign for the more general goals of Islamic renewal of society and full implementation of Shariah. Al-Sadat banned it in September 1981. In the mid-1980s, Liwā‘ al-Islām (a weekly publication) was launched, which was temporarily banned during the 1990-1991 Gulf War. Al-Ikhwān (daily) is being published from its publishing house.

4. Other Islamist groups in Egypt either are offshoots of al-Ikhwān or share its general goals of Islamic reform and implementation. During the leadership of al-Hudaibi, certain people differ over the tactics of the Supreme Guide and left the organization and formed their own militant groups. Dr. Siriyya of Munazzmät al-Tahrīr al-Islāmi, Shukri Mustafa of Jamā‘at al-Muslimīn, al-Faraj of al-Jihād and ‘Umar ‘Abd al-Rahmān of al-Jamā‘ah al-Islāmiyyah had been the members of al-Ikhwān.

5. Many Egyptians claim to have no formal relationships with al-Ikhwān yet support their goals and ideals. The most prominent are the popular religious scholars Shaykh ‘Abd al-Hamīd Kishk (b.1933), Hāfiz Salāmah (b. 1925), and Shaykh Ahamd al-Mahalawi, whose sermons have been widely attended and distributed through tape recordings.
6. Zaynab al-Ghazāli (b. 1917), the most prominent women associated with al-Ikhwān and a regular contributor to *al-Da’wah*, is a fierce opponent of the feminist movement and a promoter of traditional Islamic values for women and men.

7. Al-Ikhwān has mass appeal. Students, professors, doctors, lawyers and other professionals have demonstrated their support for the organization in numerous elections on campuses and especially in syndicate and union elections. Although various governments—monarchical and republican—have outlawed and restricted its activities, the very success and continuing popularity of al-Ikhwān demonstrates to Egyptians that Islamic groups in general can derive legitimacy from the positive influence they exert on the daily lives of the population. The government has thus resolved to deny legal recognition to al-Ikhwān as either a political party or a Jamiyyah, but its de facto existence is accepted.

The Board of Studies, Deptt. Of Islamic Studies A.M.U. Aligarh has assigned the present topic for research keeping in view probably the fact that al-Ikhwān is banned as a political party in Egypt.

The first chapter of the work deals with the ‘Socio-political Conditions in Modern Egypt.’ In this chapter, socio-political conditions of Egypt before the establishment of al-Ikhwān have been discussed.

Chapter 2nd deals with Islamic Resurgence: Hasan al-Bannā phase. In this chapter life of Hasan al-Baanā, establishment of the organization and its different stages till the death of al-Baanā have been described.

Chapter 3rd shows the detailed account of Islamic Resurgence and al-Ikhwān al-Muslimūn after the death
of Hasan al-Bannā i.e. from its second Supreme Guide Hasan Ismail Hudaibi to its present Supreme Guide Mohammad Mahdi Ākif.

Chapter 4th is concerned to the Islamic resurgence during Anwar al-Sadāt era and the detailed discussion on the three militant organizations i.e. Jamā’at al-Muslimīn, Munazzamāt al-Tahrīr al-Islāmī and al-Jihād is highlighted.

Chapter 5th is about the Islamic resurgence in Egypt during the period of Husni Mubārak till date. Moreover al-Jamā’ah al-Islāmiyyah of ‘Umar ‘Abd al-Rahmān is discussed in detail.

In the concluding Chapter the factors of Islamic resurgence and the main features of Islamic awakening in each era are highlighted point wise. The ideology of all the Islamic organizations is also summarized.

In compiling this work, I have consulted a good number of books magazines, journals, periodicals, encyclopedias and newspapers. I use many libraries such as library of the Deptt. of Islāmic studies (AMU); Maulāna Azād library (AMU); library of Idarah Tahqīq wa Tasnīf Aligarh; library of SIM of India (Aligarh), Ahl-Hadīth library Jamia Urdu Aligarh and library of Deptt. of West Asian Studies AMU Aligarh. In addition to this, I utilized Iqbal library (Kashmir University), Seminar library, Shahi-Hamadān Institute of Islāmic Studies (KU). I also visited a number of libraries in Mumbai especially Asiatic Society Library, Town Hall Fort, Mumbai; J.L.N. Library, Mumbai University; Anjuman Khayr al-Islām Library, Mumbai and Central Library Town Hall, Mumbai.
In order to have a clear-cut concept of the theme, I have interviewed a number of Islamic dignitaries and scholars. Some of them may be mentioned here:

1. Professor Mohammad Younis Geelani, Chairman, Deptt. of Islamic Studies Kashmir University.
2. Dr. Hamid Naseem Rafiabadi, Reader, Deptt. of Islamic Studies University of Kashmir.
3. Maulana Sayyid Jalaluddin Umri, Vice-president Jamat-i-Islami of India.
4. Mohammad Muqimuddin, Director Institute of Objective Studies Aligarh Chapter.
5. Professor Masood Khan Nadvi, Ex-Faculty member Deptt. of West Asian Studies AMU, Aligarh.
6. Dr. Raziul Islam Nadvi – scholar of Idarah Tahqiq wa Tasnif Aligarh.

The methodology used in the dissertation is historical and analytical. It was quite essential to go through the history of politics behind all the resurgent activities in Egypt and also to have a deep insight in all official steps taken by the governments as well. This work provides an analysis of the factors responsible to the Islamic awakening in the country. Islamic resurgence is studied by most of the scholars as a reaction against the status quo in the country as well as in the West. It is however a divinely arrangement to revive the pure teachings of Islam in every phase of history as per conception of Tajdid in the Prophetic traditions. This work, therefore, is an humble effort to see the roots of Islamic resurgence in this divine arrangement also.