

Islamic Resurgence

An Approach to Its Contemporary Challenges and Prospects

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Abstract

Islam is a revealed religion and its principles are universal and permanent. These guide and fashion man's life in all ages and times. Islamic resurgence is related to that intellectual and practical dynamics of Islam by which its principles and precepts are interpreted and applied to new situations to exemplify their truth and permanency. This is described in terms of *tabayin* (explication) *islah* (reform), *jihad* (struggle) and *tajdid* (renewal) which connote the human attempt to explain the truth of Islam and its practical efficacy to sustain all-embracing development of man vis-a-vis his society. The present paper approaches this vital phenomenon of Islam in the Qur'anic and Sunnatic context and examines the various challenges which it faces in the contemporary times. It also takes account of the prospects of Islamic resurgence by highlighting the endeavours of Muslim scholars, thinkers and reformers towards the realization of its goal.

1. Introduction

It is almost a widely accepted fact that Divine guidance had been bestowed upon man from his very creation. God did it by His Will through His Prophets (*al-rahim-u-salam*) and Prophet Muhammad (SAAS) is the last of this line. The guidance serves the essence of religion - (*Din*) for mankind, Qur'anically termed as 'Islam'. Islam is meant for the total good of mankind. Its principles and precepts are universal and

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permanent, applicable and adaptive to all times. What affects the continuous realization and expansion of Islam in space and time is, however, related to the nature and degree of human response to it. To what extent man uses his faculties to seek guidance from it to that extent it will get realized and reform his life and society. This phenomenon in the Qur'anic words is described as *tabayin*, *jihad*, *istanbat*, *islah* etc. and the Sunnah calls it *tajdid*. All such efforts combinedly are called Islamic resurgence. Islamic resurgence, therefore, implies the active return and renewal of Islam. It has attained special importance in the contemporary discourses on Islam and the Muslims. The present paper is a humble attempt to approach this phenomenon of Islam and Muslims. It will mainly focus on its meaning in the context of the Qu'ran and Sunnah and enumerate the challenges it faces and, at the same time, will examine prospects of Islamic resurgence in the contemporary context.

2. The Meaning of Islamic Resurgence

Islamic resurgence is generally understood as the active return and growth of Islam in the changing times. In their discourses the contemporary scholars and intellectuals have explained it in various ways. Some emphasize its socio-historical nature¹ others call it a religio-political movement² and many have termed it as a reaction to the Western civilization.³

In fact, Islamic resurgence is a primordial activity of the Muslims. Both the Qur'an and Sunnah explain it in at various places:

And now We have sent the admonition to you (O Muhammad), so that you should make plain and explain to the people the teachings of the Book which has been sent for them and that they should ponder over it.⁴

In surah al-A'raf enjoining of doing righteous is called rewarding:

We shall not fail to requite those who join the

doing of what is right.⁵

Similarly, sincere strife for the cause of Islam leads to the right direction:

Those who strive in our cause, We shall guide them to our own paths.⁶

These are few examples from the Qur'anic verses which illustrate comprehensively the pursuit of the active understanding and renewal of Islam. The *tibyan* verse directly addresses the Prophet (SAAS) and indirectly to the Muslim *ummah* to explain and amplify Allah's *dhikr*, the Qur'an, to the whole mankind so that its truth and message can be understood by them. The other verse elevates the role of those who reform people for the righteous cause. The last verse clearly indicates that *jihad*, striving intellectually and practically for the cause of Islam, is desirable and its followers are guided by Allah in His paths.

In the Hadith this renewal and resurgent effort is called *tajdid*:

At the end of each century Allah will raise such a person who will renew His Din (religion).⁷

In other riwayat the last words of the Hadith are translated as:

...raise the person who will renew the matters of Din.⁸

In another Hadith holding fast the Prophet's Sunnah at the time of crisis (*fasad*) is equated with the reward of hundred martyrs.⁹

In this way, the Hadith quoted above also illustrate the return and revival of Islam by the efforts of a person who belong to the community itself. Some scholars are of the opinion that raising one person is the minimum limit otherwise there can be many persons as the word *man* implies this.¹⁰ Moreover, it is also argued that the renewal is also possible in collective form by organizing a movement or movements.

Furthermore, it amplifies that Din represents the Divine principles and commands for human life and have permanent

value and relevance to changing times. The effort to make their application and realization possible is the objective of Islamic resurgence. Return and revival of Islam involves the intellectual and practical endeavour on the part of the Ummah. Essentially Islamic resurgence is that entity of Islam which gives ever new and modern expression to it. It makes Islamic message more effective and relevant in new situations. Since this resurgence is deeply rooted in the matrix of Islam it has a good legacy through out the ages. After the decline of the pious Khilafah, efforts were made for reviving this ideal of political and social stability while as intellectual resurgence is found specifically in the endeavours of the medieval *mujtahidin*, thinkers and reformers of Islam like Imam Abu Hanifah, Imam Shafi'i, Imam Ghazzali, Ibn Taymiyah, Ibn Qaym. It is followed by the pre-modern scholars and reformers like Shiekh Ahmad Sirhindi, Muhammad Ibn Abdul Wahhab and Shah Wali-u-Allah and in the modern times many eminent figures and movements of Islam have contributed substantively to this phenomenon.

3. Challenges to Islamic Resurgence

Islamic resurgence in the present times is facing numerous challenges which are highly complex as the world itself is passing through the crucial and complex stages of civilizations. The challenges are from both the extraneous and the indigenous quarters. Earlier the major challenges were the Western imperialism and colonialism and the Muslim backwardness both in the intellectual and the socio-educational fields. To some extent, the Muslims did overcome them and achieved freedom from the foreign powers along with the development of their own social and educational institutions. At present, however, the major challenges seem the propounding of the clash of civilizations theories, tremendous development of the West in education and science, the misinterpretation of Islam and the living in the world of pluralism and globalization.

3:1. Promulgation of the Clash Theories

The Western intellectuals and political scientists of modern times have developed theories of clash between the East and the West particularly the West and the Islamic East. Earlier it was called the clash of political and economic interests. To gain their economic resources, the West expanded their markets and companies and it ultimately led to their political domination upon the Muslim lands. Colonialism, Nationalism and Secularism were their main theories operating through their political and social institutions. No doubt, the Muslims have to fight against this rule of the European power yet new trouble and crisis is being created by the West through propounding the theories of clash and confrontation. Edward N. Luttwak and Alwyn H. Taylor, Bari Bazan and finally Samuel P. Huntington are quite recent evidences who propound such types of clash theories of the third world. Luttwak puts his argument as:

And because for all Europeans – Russians very much included – the adjacent south is largely Islamic, the 90 degree solution is that much more plausible, given the escasperated rejection of western cultural penetrations by many Muslims, and the violent extreme of some ... A denuclearized and substantially demilitarized Europe could hardly coexist safely with heavily armed powers just across the mediteranean, some equipped with long range missiles.¹¹

Taylor discovers this threat of the East in the idealogical clash. He states:

In the future, both mass emigration to the west and anit-western ideologies, probably based on Islam, could be appealing. The region represent few direct military threats to Europe at the moment.¹²

Samuel P. Huntington is the famous exponent of this theory which he propounds through his book, *The Clash of Civilizations and the Remaking of the World Order*. In his analysis he seeks the factors of alienation and antagonism of

the West with the rest in the civilizational and cultural dichotomies and it obstacles the West to emerge as a universal world order or civilization and about Islam he states:

The underlying problem for the West is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with inferiority of their power. The problem for Islam is not the CIA or the US Department of Defence. It is the West different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to extend that culture throughout the world. These are the basic ingredients that fuel conflicts between Islam and the west.¹³

The stereotyping of these clash theories has attained a dangerous turn in the present scenario which equates Islam with 'violence', 'terror', 'intolerance' and other inhuman activities rather than with a religion of love, co-operation, peace and welfare which shapes its basic social and civilizational fabric. Although there are inherent contradictions and fallacies in these theories and can be countered on rational and objective grounds yet the Muslims have to make it their foremost serious concern to investigate into these fallacies and expose the truth of common human tradition (religion) that is in the backdrop of all civilizations.

3:2. Advancement in Education and Scientific Research

The West's tremendous advancement in education and scientific research is also a challenge to the Islamic resurgence. No doubt, Muslims had been great proponents of knowledge, education and sciences and also led this movement till the 12th century.¹⁴ It made a great impact upon the West while they learnt at the Muslim centres of knowledge and even through their translation of scientific works. The former not only developed it in their lands but also took this movement to its greater

achievements.¹⁵ Almost in all branches of sciences physical, biological, medical and technological the West made a tremendous achievement. In fact, it is through this scientific development that makes the West to influence and dominate other nations otherwise its social and economic values are least convincing for their having deviated from the common tradition of humanity. At the same time, the decline of scientific research and developments for centuries had not only led the Muslims to backwardness but also made them dependent upon the West in many respects. In the present times, the Muslims are still far behind in this field and their renewal of Islam will be never successful till they will not explore and utilize this field of vital importance in the best interests of mankind.¹⁶

3:3. Misrepresentation of Islam

It is a grave issue in the Muslim world that Islam is not being properly understood by the non-Muslims, particularly the West. Even some Muslims having very superficial knowledge of it, also fall into the errors in its understanding. As a result of it, misinterpretation and misrepresentation of Islam take place. This is further aggravated by the deliberate prejudice and narrow mindedness of some people and the true image of it gets farther away from the common people. In the present day world when there is an explosion of knowledge and information, misinformation and misrepresentation can prove utterly catastrophic. Akbar Ahmad has made some good insights about this theme in one of the chapters, "Who is Defining Islam", of his recent book, *Journey into Islam*. Accordingly most of the times, the Western scholarship, press and media is following this trend of misinterpretation and misrepresentation of Islam. Both their general studies as well as the academic works malign the true image of Islam and present it through their vested interests. This is manipulated specially through their centres of Oriental Studies, Middle East Studies and Islamic Studies. H.R. Gibb, Bernard Lewis, M.G. Watt, Joseph

Schacht, N.J. Coulson etc. who wrote on various Islamic subjects during the last century depict many misconceptions in their writings.¹⁷ Not only the Muslim scholars but even those of the West like Edward W. Said, former professor of Columbia University, and J.A. Proglar, Assistant Professor of School Sciences of School Education, City University of New York observe this prejudice in their works. E. Said refers to this malaise in his famous book, *Covering Islam*, as following:

Which Islam was generally discussed or thought about outside a framework created by passion, prejudice and political interests. This may I have not been able to discover any period in European or American history since the Middle Ages not seem a surprising discovery, but included in it is the entire gamut of scholarly and scientific disciplines which, since the early nineteenth century have either called themselves collectively the discipline of Orientation or have tried systematically to deal with the Orient. No one would disagree with the statement that early commentators on Islam like Peter the venerable and Barthelemy d'Herbelet were passionate Christian polemicists in what they said. But it has been an unexamined assumption that Europe and the West advanced into the modern scientific age and freed themselves of superstition and ignorance, the march must have included Orientation. Wasn't it true that Silvertre de Sacy, Edward Lane, Ernest Renan, Hamilton Gibb, and Louis Massignon were learned objective scholars, and isn't it true that following upon all sorts of advances in twentieth century sociology, anthropology, linguistics and history, American scholars who teach the Middle East and Islam in places like Princeton, Harvard and Chicago are therefore unbiased and free of special pleading in what they do? The answer is no.¹⁸

And Proglar summarises the campaign in the following words:

The long history of encounters between western

civilization and Islam has produced a tradition of portraying in largely negative and self serving ways, Islamic religion and Muslim cultures. There is a lot of literature cataloguing (and sometimes correcting), these stereotypes ... western image makers, including religious authorities, political establishments, and corporate media conglomerates conceptualise for their consumers images of Muslims of Arabs in something amusing and other times cruel or tragic ways.¹⁹

To this category of writings there are, however, some exceptions like R.A.Nicholson,²⁰ T.W Arnold²¹ Annemarie Schimmel,²² John Obert Voll,²³ John L. Esposito,²⁴ and Karen Armstrong.²⁵ Still in this age of press and media if such misrepresentation of Islam will be allowed to continue then truth of Islam and its message of love and peace will get more and more distorted. To revive Islam and reassert its universal message misconceptions and wrong interpretations are to be removed particularly relating to its treatment with woman, individual freedoms, non-Muslims, scientific development and economic stability. Surprisingly a plenty of publications on Islam and Muslims do come from the Western quarters in the present days.

3:4. Living in a World of Pluralism and Globalization

Today' world has the societies of plural ethnicities, cultures and languages. Hardly will be their any society free from such diversities. It is found in their tribal, linguistic, regional religious and other heterogeneities. The emigration of the people to the other places due to one or the other factor had led the increase in pluralistic social units. No individual is easily ready to discard with his ethnic and cultural identity and to encroach upon it by the other leads to violence and mutual animosity. Growing nature of such situations in the contemporary world poses a challenge to the Ummah. Islam is quite open to accommodate people of diverse races, religions,

cultures and races so long as they do not go against the general humanitarian norms. It is quite shocking that in the recent past encroachment upon these identities of ethnicity and culture in some countries like Bosnia-Herzegovina, Kosovo and even in India have brought fatal results all over the world. The contemporary Islamic resurgence faces this challenge both at the local as well as the global level.

As for the globalization, among other things, it promotes liberal market economy of cross border trade and capital competition. It seeks solution of starvation and poverty in freeing the markets from the grip of state and its agents. To achieve this goal public expenditure on welfare measures-health, education etc. is cut and governments are compelled to balance their budgets because of less tax collection. In place of nationalization, privatization of public expenditure is preferred. Both at the cultural and political level globalization rise to many crises. Through information technology undesirable information explosion is made that becomes detrimental to the cultural ethos of the people. At the political level state sovereignty is minimized and the interferences of foreign companies, agents and investors are made without just globalization regulations and order. Globalization has even some merits like standardization of products of practical use, knowledge dissemination particularly in the fields of sciences yet as a whole it poses a grave challenge to the Muslims in the present times.

4. Prospects of Islamic Resurgence

No doubt, there are grave challenges to Islamic resurgence in the contemporary times yet it has even prospects in terms of resourcefulness of Muslim ummah which is to be explored, activated and used properly. As a good deal of discourses is made on it, the prospects of resurgence can be worked out further through the following ways:

4:1 Steadfastness in the Basic Sources of the Resurgence – the Qur'an and the Sunnah.

The Qur'an and the Sunnah are the basic sources of Islamic resurgence. The knowledge, message and precepts it propounds emanate from these sources. By sticking to them firmly, Islamic resurgence can set its objectives properly. That is why the Prophet (SAAS) advises people to adhere these sources strictly otherwise they will fall into a wrong path – *zulalah*. "I am leaving among you two things. So long you hold them fast, you won't be misled. They are the Book of Allah and the Sunnah of the Prophet."²⁶ So both provide substantive content and guiding principles to all embracing mobility and activities of human life. There can be no resurgence without this basic substance of Islam. Allama Yusuf al Qarzawi says aptly that *tajdid* owes much to the Salafiyah i.e. primordial tradition of Islam.²⁷ In other words these basic sources serve as the bedrock of the resurgence. In this way to activate the resurgence of Islam, the firm hold of the teachings and commandments of the Qur'an and Sunnah is essential as they are universal and permanent. Whatever the developments are to be made in the various fields of life must be directed by the doctrines and tenets of these basic sources of Islam. Tawhid (unity of God), 'adl (justice), honesty, equality, human welfare form some of these doctrines which matter much in formulating the resurgent activity of Islam. By ignoring them adaptation to modernity and new developments becomes meaningless.

4:2. Critique of Early Islamic Thought Traditions

No doubt, Muslim history is rich in its thought traditions yet they are never final. Soon after the period of Sahabah who were more men of deeds than of thought, Muslims had to develop, their thinking over the metaphysical truths, moral teachings and social laws of Islam. This endeavour is characteristic of individual as well as groups or schools of thought in all ages. As a result of it, we have the tradition of

kalam, fiqh, falsafa, tasawwuf thought and even scientific thought. This depicts their perceptions and philosophies of religious beliefs, doctrines, social laws and spirituality. They have, of course, their special importance in their own ages and the nature of their importance changes with the changing times. They can be relevant to the present times in some ways yet not in totality. Ghazzali's rebuttal of philosophy, Razi's dialectical strands, al-Farabi's philosophy of ideal state, Ibn Arabi's mystical doctrines and Abu Yusuf's views about the polity and economy of Islam might have been specially relevant in their respective times but can hardly serve to such a degree in the present scenario. As Muhammad Rafiuddin while discussing the nature of Islamic research specifically explains it as following:

Some of us seem to think that the philosophy of Islam required in this age is already available to us in the writings of our great religious scholars of the past like Shah Wali Allah, Imam Ghazali and others. It is a great mistake. The research work of these great scholars, however, valuable it may have been at its own time, cannot as it exists at present, avail us in challenge of this age which we alone can meet the wrong philosophical ideas that we have to refute (e.g. Dialectical Materialism, Psycho-Analysis and mechanical Evolution) are entirely new being the product of peculiar intellectual climate of this age....²⁸

However, we cannot discard these thought traditions outrightly but a critique of them is to be made and then they can be used as per the needs of the new times. The works written on the achievements of these scholars and thinkers and critical studies or histories of these fields of knowledge (Tafsir, Jurisprudence, Kalam, Philosophy etc.) by the contemporary scholars is a good attempt of present resurgence of Islam. Its few evidences are found in Abu Zahra Misri's works on all the four sunni aima (Abu Hanifah, Malik, Shafi'i, Ahmad Ibn Hanbal), Shibli Numani's, *Tarikh-i-Ilm-al-Kalam* and *Al-*

Ghzzali, M.M. Sharief's (ed.) *A History of Muslim Philosophy*, M. Abul Hasan Nadvi's, *Tarikh-i-Dawat-u Azimat (Saviours of Islamic Spirit)* and Allama Iqbal's *Tarikh-i-Tasawwuf* and Abdul Haq Ansari's *Sufism and Shariah*, Khalid Masud's, *Legal Philosophy of Islam, A Study of Abu Ishaq al-Shatibi's Life and Thought*, Qamaruddin Khan's, *Political Thought of Ibn Taymiyyah* and Muhammad al-Ghazali's *Socio-Political Thought of Shah Waliullah*. However what is meant by such critiques is the deep examination of the traditional thought in its proper perspective and evaluating its usefulness and applicability in current situation. It is our religious intellectual legacy and a thorough knowledge and appraisal of it is a pathway to the contemporary Islamic resurgence.

4.3. Critical Insight into the Modern Knowledge and Developments

Not only the critical knowledge of Islamic thought traditions is required but the Islamic resurgence seeks a critical insight into the modern knowledge and developments. Islam is never against the production of knowledge and new social developments. What it is concerned with is the genuine basis of knowledge and its constructive use. Social developments are undertaken on spiritual and moral grounds. That is why the Prophet (SAAS) has asked the Muslims 'to seek knowledge even if they have to travel to China'. This implies the knowledge developed by the other nations and civilizations is worthy to learn and when integrated with the divine knowledge it becomes holistic and genuine and leads to the proper growth of the individual and the society. What are the Eastern and the Western traditions of knowledge, particularly in the present times, are to be learnt deeply to develop a critical insight into them. As it is a fact that the Western as well as some Eastern nations have made tremendous progress in scientific knowledge and technology and this led them to economic development though not to their true stability. Progress in knowledge, in

fact, goes with the progress in social and economic domains of a society. Islamic resurgence is to make its way through these modern sciences and socio-economic developments and it cannot succeed properly without having a critical insight into them. Allama Iqbal also emphasizes this endeavour when he says:

We have a moral and also a scientific obligation and responsibility to examine very closely our conception of the scientific method to see where it went wrong particularly in the study of humanity.²⁹

Although there exists a good number of Muslim scholars who are well versed in modern sciences yet they have produced very little of such standard works in the field that can be used as the university texts or effective means to develop a deeper understanding about the merits and the demerits of modern Western philosophies, theories and sciences. However, some works present Islamic critique of modern theories and sciences. They have been produced by the Muslim scholars like Sayyid Hussain Nasr,³⁰ Naqib al-Attas,³¹ Prof Khurshid Ahmad,³² Dr. Ali Shariati,³³ Mona Abul Fazl,³⁴ Osman Bakr,³⁵ S Akbar Ahmad,³⁶ Zia-ud-din Sardar³⁷ and M. Zaki Kirmani³⁸. Many other Muslim scholars and institutes pursue such academic activities yet a proper expertise and skill is profusely sought to realize the objective. If such activities will be promoted by the Muslim centers of learning in a good deal it will bring productive results for Islamic resurgence.

4:4 Devising a Viable Islamic Methodology of Knowledge and Research

As stated above, knowledge is cardinal in shaping the growth of an individual and society and Islamic knowledge marks its own distinctness. It is holistic and integrates both the spiritual and the secular domains of life. One cannot be isolated from the other. It is grounded on Tawhidic ontology and epistemology while as that of the Western one is based on

narrow empirical methods. To simplify, knowledge in Islam propounds that the universe and its macrocosm—man are created and sustained by God and the cognition of things by man is also from the Divine grace. Here the bestowed knowledge, transmitted through God's Book is further expanded through human reason and experience. They are also called empirical and mystical sources of knowledge. This renders Islamic knowledge genuine and all-embracing as against the Western one that is reductionist in its treatment of man. On this basis Islamic methodology of knowledge, education and research is to be formulated for sustaining properly the Islamic resurgence.³⁹ Again methodology of research here also follows the same pattern as the problem is widely investigated by applying the inductive and deductive reasoning to the Qur'an and Sunnah including their legacy in order to find out the solution of the problem. In the new predicament where extensive use of positivist and empirical method is persistently followed by the Western scholars and intellectuals and render knowledge acquisition more or less a mechanical activity, devoid of psycho-social contentment, Islamic methodology, on the other hand, has a wider scope for emancipating man vis-à-vis his society. That is why in some contemporary Muslim scholars, devising of a viable methodology of Islamic knowledge and research has become a serious concern to ensure its right growth and expansion in this globalised world. To them, neither traditional methodology of mere deduction nor the Western methodology of empiricism will suffice in the contemporary scenario but an adequate synthesis of the two is desirable. Isma'il Raji al-Faruqi,⁴⁰ Abdul Hamid Abu Sulaiman⁴¹ and Louy Safi⁴² pursue this paradigm. They emphasize, particularly al-Faruqi, on obtaining the mastery over the modern disciplines of knowledge vis-a-vis Islamic legacy and then formulate the Islamic relevance of the disciplines. Fazlur Rehman,⁴³ Prof. Khurshid Ahmad,⁴⁴ Sayyid Naqib al Attas⁴⁵ Muhammad Rafiuddin⁴⁶ and F. R. Faridi⁴⁷ hold

somewhat different views on the nature of research method. To analyse details of Islamic knowledge theory and research is beyond the scope of the present paper. As such here it can be only emphasized that Islamic research is subjectively objective where things are to be treated with reference to Revelation. Rational and empirical analysis is subservient to it. This sets an integrative paradigm of studying and examining the issues of concern for a scholar in Islam. The scholar grounded properly in the sciences of the Qu'ran and Sunnah and the knowledge of modern disciplines can find himself in a better position to formulate the methodology of research and even use it for solving the problems facing the contemporary society.

4:5. Strategic Dissemination of Islamic Knowledge and the Promotion of Inter-Civilizational Dialogue

The success of Islamic resurgence lies in its dissemination of knowledge strategically. The knowledge when acquired and developed properly serves as a food for mind. It appeals and influences an individual being by its rationale and truth (*al-haq*). When it is disseminated wisely (*hikmah*), it definitely appeals to the inner of man and changes his behaviour. It implies the systematic education of Islamic view about universe, man and his social attitudes and development. Social and civilizational progress of nations depends upon the endeavours they made towards the development of knowledge and education. This is testified by the early medieval history of Muslims and the modern history of the West. Both these phases of history mark the scientific character of the two nations and characterize their culmination into the progressive civilizations though they differ from each other in attitudes and values. Nevertheless, Islam is quite open and tolerant towards other religions and civilizations. It promotes inter-religious and inter-cultural dialogue which develops mutual understanding and harmony among the people. The Qur'an exhorts about having the dialogue with the people of other

faiths in a wise and descent manner:

Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them (non-believers) in ways that are best and most gracious. For thy Lord knoweth best, who have strayed from His path.⁴⁸

The dialogue when undertaken with wisdom and fairness becomes fruitful in many other respects. It removes doubts and misconceptions about faith and culture of others and commonalities are shared by one another. Inquisitiveness to know, interact and exchange more and more with the other people and their religions get encouraged as against creating distance and discrimination. Islam gives due respect and rights to men of other faiths and ethnicity. It preaches the common origin of mankind and even the root of religions and civilizations is common — God. There is a good Islamic heritage of studying other religions and presenting the information about them objectively without distortions. Ibn Hazm, (*Kitab alFasl fi al Milal Wa al- Ahwa wa al Nihal*) Ibn Taymiyyah (*al-Jawab al-Sahih Li man baddla Din al-Misih*) and al-Biruni (*Kitab al-Hind*) have made a marked contribution in this field. Even the development of *Ilm al-Kalam* (scholasticism) also owes much to this pursuit. Hence there is much scope for Islamic resurgence to curb the misconceptions about Islam vis-à-vis status of non-Muslims, jihad, women's rights, peace and social welfare by promoting inter-civilizational dialogue. In the present pluralistic socio-religious set up what is more needed is to focus seriously on the understanding and interaction with the people of other religions, cultures and intellectual traditions to forge harmony and unity among mankind.

4:6. Mobilization of Financial Resources

The Muslim world has ample natural and human resources. They comprise one fifth of total world population of which about 90 crore live in 57 independent Muslim nations

and about 50 crore in the non-Muslim countries. The part of the world land dominated by Muslims forms its 23 percent and is full of financial resources. The 80 percent resources of energy is lying with this segment.⁴⁹ Hence the Muslims have great opportunities to mobilize these financial resources within their countries or other vicinities for forging economic development and progress of the people. This needs mass education, expertise and skill of men in order to make full use and benefit of the recourses. So far they are exploited and managed well to that extent economic and financial development would take place otherwise influences of the West over this vital sector will continue and hamper advancement of Muslim countries desperately. To pursue actively the use of natural resources by their learned skills and expertise and generate the small and large scale investment projects, marketing of goods and increase in agricultural production may not only boost Muslim countries to overcome the present financial problems but lead them towards proper economic development as well as political stability. The foremost need of this pursuit is to strengthen the financial institutions at governmental and private level with full efficiency, effectiveness and fairness which Islam propounds unequivocally to ensure the socio-economic prosperity of mankind.

4:7. Attempting a Comprehensive Islamic Reform of Thought and Society

The higher goal of Islamic resurgence is to reform the thought and sciences Islamically so that it can be true, genuine and productive universally. Islamic reform implies generation and expansion of Islamic philosophy, sciences and educational institutions. Some call it 'Islamisation of knowledge' and others describe it in terms of 'building an alternative model'. In fact thinking is sustained here by the broader outlook through the divine sources and rational and empirical means which sounds obviously a healthy paradigm and illuminates life from both

within and without. It avoids inconsistencies and contradictions as its pivot is Tawhid i.e., it is distinguished from the secular and mechanic nature of the Western knowledge and science.⁵⁰ Muslim scholars have made good endeavours in reforming the modern educational and economic thought as per Islamic values and *maslahah* (human welfare) yet the other domains of political, social and psychological thought and philosophies are, however, little touched. They deserve serious and extensive treatment of the Muslim scholars and intellectuals to build social, psychological and anthropological theories of Islam in the modern perspective. It is on this ground that the resurgent attempts directing the reform of the society are required to make it intellectually and scientifically rich and socially and politically peaceful and stable. This forms the true civilization of mankind that characterizes the higher and universal ideals of divine wisdom.

5. Conclusion

From the above discussion it can be drawn out that Islamic resurgence stands for revival and rejuvenation of Islam in new situations and times and, thus, becomes a special concern of the Muslim Ummah. Both the Qur'an and the Sunnah provide ample evidences for realizing it by the Muslims. To explain and realise Islamic knowledge and norms in ones life and society is the objective of this resurgence. It is a means to activate the intellectual and the social expression of Islam in the world of change. As the world grows intellectually, scientifically and socially the challenges to Islamic resurgence too become more complex. The contemporary times have brought out the clash of civilizations theories, the Western scientific and educational development, misrepresentation of Islam – Islamophobia, the living in the pluralistic and globalization world as some of its major challenges for the Islamic resurgence. However, the Muslim Ummah is resourceful enough to meet these challenges by carrying on its strife to

have a strict adherence to the basic sources of Islamic knowledge and sciences (the Quran and Sunnah), providing an adequate critique of the early Islamic thought traditions and gaining a deep insight into modern knowledge and sciences of the West and above all devising of a viable Islamic methodology of knowledge and research can bring out productive and prospective results. In this direction an expertise in Revealed sciences – The Qu’ran and Sunnah and the mastery over the modern disciplines are to be combinedly applied to answer the current issues and challenges to humanity. This is the true process of generating knowledge that is an important objective of Islamic resurgence. Furthermore, the wide expansion of inter-religious and inter-civilizational dialogues is also desirable for building the mutual understanding and harmonious relations among the people at large. The higher objective of Islamic resurgence is, however, to attempt at the comprehensive Islamic reform of modern thought and society on the lines of Divine norms and lead mankind towards the society love, honesty, peace, prosperity and justice.

Notes and References

1. See C.W. Smith, *Islam in Modern History*, (UK, Princeton University Press, 1950), *Imagined Communities*, vide Ibrahim Abu Rabi ed., *Islamic Resurgence: A Roundtable with Prof. Khurshid Ahmad*, (Pakistan, Institute of Policy Studies), pp.20-22.
2. See Eric Davis, “The Concept of Revival and the Study of Islam and Politics” in Barbara Freyer Stowowasser (ed.) *The Islamic Impulse*, (USA, Center for Contemporary Arab Studies, Goerge Town University) and Naziah Ayubi, *Political Islam: Religion and Politics in the Arab World*, (London).
3. Among others Ibrahim Abu Rabi’ also holds this view when he says, “However one must perceive Islamic resurgence as a socio-religious phenomenon evolving mainly in reaction to the Western thrust into the Muslim system, with its complex culture of advanced industrial societies, has a direct bearing on the emergence of resurgence initially, at least, as the movement of

- the oppressed". Ibrahim Abu Rabi' (ed.), *op.cit.* p.16.
4. Al-Qur'an, 16:44.
 5. Al-Qur'an, 7:170.
 6. Al-Qur'an, 29:69.
 7. Cited in M. Wahiduddin Khan, *Tajdid-i-Din*, (Delhi, Maktaba al Isalm-i-Markaz, 1978), p.6.
 8. *Ibid.*
 9. *Id.*, p.7
 10. See Sayyid Abul Ala Mawdudi, *A Short History of the Revivalist Movement in Islam*, (Delhi, Markazi Maktaba Islam, 2000), ed. p.33.
 11. See Hassan Elhag Ali, "The New World Order and The Islamic World", *The American Journal of Islamic Social Sciences*, Vol.8, No.3, 1991, (Herdon, USA), p. 468.
 12. *Id.*, p.469.
 13. Samuel P. Huntington, *The Clash of Civilizations and Re-making of World Order*, (New Delhi, Penguin Books India, 1997), pp 215-217.
 14. Seyyed Hussain Nasr, *Science and Civilization in Islam*, (Cambridge), pp 41-58.
 15. See George Sarton, *An Introduction of the History of Science*, (Baltimore) Waqar Ahmad Hussaini, "Birth, Decline and Result of Islamic Science and Technology: Indigenous Causes of Decline and Their Remedies", *MAAS Journal of Islamic Sciences*, Vol.2, no.1, 1956, (Aligarh).
 16. See Sayyed Hussain Nasr, *Islam and the Plight of Modern Man* (Lahore: Suhail Academy); *An Early Crescent: The Future of Knowledge and the Environment in Islam*, (London, Mansel Publishing Limited) and M.Zaki.Kirman, *The Qur'an and Future of Science*, (Delhi, Global Vision Publishing House).
 17. For the critique of such orientalist see Maryam Jameela's *Islam and Orientalism*, (Delhi, Adam Publishers), M. Ghorab, *Subverting Islam* (London) and in Urdu, *Islam aur Mushishriqin* (Islam and Orientalists) a compilation of scholarly articles presented at the International seminar held at Azamgarh, UP (India) in Feb 1982 and it is published by Nadwat al-Musanifin, Azamgarh, Lucknow. On the individual Orientalist scholars many studies have been produced. For example see, M. Mustafa al-Azami, *On Schacht's Origins of Muhammadan Jurisprudence*, (Riyadh, King Saud University, Saudi Arabia), M. Muslehuddin,

- Philosophy of Islamic Law and Orientalists*, Pakistan; Dr. Ubaidullah Fahad, *Islamic Polity and Orientalists*, (AMU Aligrah) Mubeena Ramzan, *A Study of N.J. Coulson's Introduction to Islamic Law* unpublished dissertation at S H Institute of Islamic Studies, University of Kashmir, Srinagar and from the same Institute Showkat Ahmad Shah: *Sirah of the Prophet Muhammad (SAAS) and the orientalists: A Study of the Approach of W.M. Watt* (unpublished Ph.D thesis).
18. Edward Said, *Covering Islam: How the Media and the Experts Determine How We See the Rest of the World*, (London, Routledge and Kegan Paul) p.23.
 19. See J. A. Progler, "The Utility of Islamic Imaginary in the West: An American Case Study", *al-Tawhid*, Vol 14, No.4, 1997.
 20. See his *The Mystics of Islam* and *Studies in Islamic Mysticism* (London, Routledge and Kegan Paul) which have gained popularity among the Muslim scholarly circles
 21. See his *The Preaching of Islam* (Lahore) and it is regarded as a good work on the expansion of Islam.
 22. See her *Mystical Dimensions of Islam and Muhammad is His Messenger*, (London and Chapel Hill: The University of North Carolina Press, 1985).
 23. See his *Islam: Change and Continuity in the Modern World*, Westview Press: England.
 24. John L .Esposito is the author of about a dozen of books on Islam and Muslims. Almost all his books have been found interesting and informative by the Muslim readers yet his *Unholy War: Terror in the Name of Islam*, Oxford, USA, 2002 does not receive such kind of response from them.
 25. See her, *Islam: Muhammad: A Biography of the Prophet*, (San Francisco:Harper San Francisco,1992).
 26. Imam Malik, *Al-Muwwatta* vide M. Wahiduddin Khan, op.cit.p.18.
 27. Allama Yusuf al-Qarzawi, *The Priorities of the Islamic Movement* (Urdu version), (Delhi Markazi Maktaba, 1996), pp.130-131.
 28. Mohammad Rafiuddin, "The Meaning and Purpose of Islamic Research", *Research Methodology in Islamic Perspective* ed. Mohammad Muqim, (New Delhi, Institute of Objective Studies, 1994), p.31. See also Abdul Hamid Abu Sulayman, *Crisis in the Muslim Mind*,(USA, International Institute of Islamic Thought Herden, 1993), pp.59-61.
 29. Sir Mohammad Iqbal, *The Reconstruction of Religious Thought*

- in Islam* (Lahore, Iqbal Academy, 1996).p.40.
30. See his *Islam and the Plight of Modern Man*, (Lahore, Pakistan, Suhail Academy).
 31. See his *Islam and Secularism* (Delhi, Hindustan publications).
 32. See his *Socialism and Islam* and *Islam and the West* and the other scholarly articles on economics and Islamic resurgence.
 33. See his *Marxism and other Western Fallacies* (Kerala, Islamic Foundation Press, 1980).
 34. See her, "The Enlightenment Revisited: A Review Essay", *The American Journal of Islamic Social Sciences*, Vol 7, USA, No.3, 1990,.
 35. See his *Tawhid and Science*, (Lahore. Suhil Academy).
 36. See his *Post Modernism and Islam* and *Globalization and Postmodernity and Islam*, (New York, Kagan Paul Routledge, 1994).
 37. See his edited work, *The Touch of Midas: Science Values and Environment in Islam*, (Aligarh, U.P., Centre for Studies on Science).
 38. See his *The Quran and the Future of Science* (Delhi, Global Vision Publishing House).
 39. On the nature and sources of knowledge in Islam Allama Iqbal's first chapter of his *The Reconstruction of Religious Thought in Islam* is quite pioneering in treating the subject in the modern perspective and the endeavour is further pursued by some contemporary Muslim scholars like Wan Mohd Nor Wan Daud, Louy Safi, Mumtaz Ali and A. R. Momin in a productive way.
 40. See his *Islamisation of Knowledge: General Principles and Work Plan*, (Virginia USA. International Institute of Islamic Thought).
 41. See his *Crisis in the Muslim Mind*, (USA. IIIT, Herdon)
 42. See his "The Quest for and Islamic Methodology: The Islamisation of Knowledge Project in its Second Decade" *The American Journal of Islamic Social Sciences* Vol 10, No.1, 1993, Herdon, USA.
 43. See his "Islamisation of Knowledge: A Response", *The American Journal of Islamic Social Sciences*, Vol 5, No.1, 1998.
 44. See his "Problems of Research in Islamic Economics: Conceptual and Methodological Issues in Islamic Research", edited by Dr. Muahmmad Mumtaz Ali, (Malaysia, Dewan Bahasa dan Pustaka, Kementerian pendidikan, 1995).
 45. See his *Prolegomena to the Metaphysics of Islam*, (Malaysia,

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46. See *Supra* 28. n.28
 47. *Ibid*, pp.54-63.
 48. al-Qur'an. 16:125
 49. Prof.Khurshid Ahmad, *Millat ka Tabnak Mustaqbil aur Hamiri Zamaidari (The Shinning Future of Millah and Our Responsibility)*, (Delhi, Markazi, Maktaba Publishers 2006) p.15.
 50. See Osman Bakr, *Tawhid and Science*, (Lahore, Suhail Academy).