

Islam in the Modern World

UNIT 1

(A) The Arab: Islamic Movements:

Wahabbiah:

Wahabbiah movement was the Islamic Reformatory movement started in Saudi Arabia in 18th Century when Muslim world had lost its Dominance

Wahabbiah movement was an Islamic movement launched in Arabia by its founder Muhammad Bin Abdal – Wahab. He was born in 1111^{A.H.} / 1700^{A.D.} in Nejd – Arabia. He studied at Madina, traveling as far as Persia and ultimately settled in his native place Nejd. During his period of study he developed intense love for the Quran and the Sunnah and decided that he should strain every nerve to bring his people back to the prestige glory of Islam, for the attainment of this objective he wandered up and down Arabia and raised the slogan, "BACK TO ISLAM". This puritan reformer kindled a fire which soon spread to the remotest corner of the Muslim world; he persuaded for the

Abandon of all such practices as were Anti – agonistic to the spirit of Islam.

Abdal Wahab Started to preach his view point and won the heart of Muhammad- The head of the Great clan of “Saud” and the most powerful chieftain in the whole of Nejd, so his view point was adopted in 1744 by the Saudi Family. Thus the moral prestige and the material strength of the Sheikh Muhammad Bin Abd al- Wahab was considerably enhanced.

Wahabi and his followers denied all acts of Polytheism, such as visiting tombs and venerating saints, and advocated a return to the original teachings of Islam as incorporated in the Quran and Hadith with condemnation of all innovations (Bidah). Wahabi’s had a profound influence of Ibn Taymiyah and Ahmad Ibn Hanbal. So a campaign was thus set on foot to eradicate from the society all those superstitious practices which had been eating into the vitals of the faith. Abdal Wahab tried to demolish all those things which he found alien to the spirit of Islam, he persuaded the people to discard only those things which he found unIslamic. He also declared Jihad against those involved in unIslamic practices.

Abdal Wahab died in 1787, but his movement found a worthy successor in the name of Muhammad Saud, by the end of the 18th century they had brought all of Nejd under

their control, then the activities of Ibn Saudi in the 20th century eventually led to the creation of the Kingdom of Saudi Arabia in 1932 and assured the Wahabi religious and political dominance on the Arabian peninsula and then his followers efficiently undertook the greater task of reformation or purifying Islam from all those UnIslamic influences which had been slowly creeping into it for the last few centuries.

The Wahabbiah movement still exists in the Muslim world in our way or the other. It is still fighting against all the attacks and Propaganda's leveled against Islam and Muslims from the Western orientalist and Western Media. This movement has shown the way for every Muslim to save Islam from these attacks.

Salafiya

Salifiyah movement was started by Taqi al Din Ahmad Ibn Tamiyah or simply "Ibn Taymiyah". He was born on 22 January 1263 in Turkey, in a family of Theologians (Ulama), he was a staunch Sunni (Hanbali). He was an Industrious student, studied jurisprudence from father; he also studied Kalam, Philosophy and Sufism, which he later heavily critiqued. He remained strictly adhered to Quran and Sunnah and believed them enough for salvation and the only means of revival of

Muslims. Ibn Taymiyah lived during the time when Muslim world was suffering from external aggression and internal strife, he died in 1328 A.D.

Salafiyah movement founded by Ibn Taymiyah originated in the Arabian region and the name Salafiyah has been derived from Arabic word "Salaf", which means "Predecessors" and it represents 1st three generations of Islam. The first generation includes companions of the Prophet S.A.W., The second generation includes followers of the companions of Prophet S.A.W. or (Tabien) and the third generation includes "followers of the followers of the companions of Prophet S.A.W. or (Taba Tabien). These three generations are commonly called as Salih (the righteous Predecessors), so a person follows their Path is called as Salafi.

A close view of Ibn Taymiyah suggest that he followed none but early Pious Muslims in formulating his scheme of reform. This is why his movement is often called the Salafiya movement. Ibn Taymiyah protested against the all sorts of innovations or Bidat. He believed that Islam was corrupted by Sufism, Pantheism, Kalam, Philosophy and by all sorts at superstitious beliefs. He aimed at purifying the Muslim society of practices resulting in undue homage to the tombs of Prophets and saints and its main motto was "God back to the Quran and Sunnah of the Prophet S.A.W. "

Main Aspects of Salafism:

1. To persuade people to follow the path prescribed by the Holy Prophet and practiced by the first three generations (Salaf) of the Muslims.
2. To purify Islam of its foreign or non – Islamic beliefs and practices.
3. To receive the correct Islamic Ideology in the light of the Holy Quran and the Sunnah.
4. To strive for the restoration of the original purity of Islam and the advancement of Islamic society.
5. To work for the formation of a divine society, (society Prescribed by Allah) and the application of Allah's rule on the earth.
6. To present Islamic solutions for the current/ or contemporary problems faced by Muslims across the world. Like Terrorism, Family planning, Abortion etc.

Sanusiyyah Movement :

The Islamic reformatory Movement originated in North Africa, Sanusiyyah movement was founded by Muhammad Ali al – Sansusi, who was born in 1787 A.D. in a village of al-

Wasita – Algeria. It was the period of political, social and economic instability in North Africa. He got his education from number of places like Fez, Egypt and Morrocco etc. while studying Muhammad Ali al – Sansusi or Grand Sansusi had fallen under the influence of the Sufi teachings of “Tijanniya” order. Restoring the original purity of Islam and unity of the Muslims the world over has been the mission of his life and objective of all his efforts.

Sanusi’s efforts took the shape of a movement with hundrends of followers, working hard to revive Islamic teachings and the Muslim world. Sanusiyyah movements had a three fold Aim as:

1. To work for the restoration of the original purity of Islam and the advancement of Islamic society.
2. To bring about the solidarity and unity of the Muslim countries and thus, revive the community of Islam.
3. To Combat the growing enchroachments of European countries (Imperialism) upon the Muslim homeland.

To achieve these goals of his life, Grand Sanusi founded the 1st lodge (Zawiyah) near sidirafi on the Cyrenican Plateau. It was from this lodge that the Sheikh started his preaching for the first few years, later changed his seat to “Jagbup” and now made it the centre of his movement. The Sanusiyyah

brotherhood was a reformist movement aimed at a return to the simple faith and early life of Islam. Sanusiyyah was a Sufi movement to purify Islam.

Sanusi's also worked for the reconciliation of Ulama and Sufi's. Sanusi sufi's were not only meditated like all Sufis but also worked to reform and for the guidance of Muslims. Sanusi's scored huge success in the political field as well and all these successes were due to the devotion of Sanusi's.

Sanvusia movement was the reaction to the great instability and discontentment in Algeria, and against the hardships inflicted by the attomon Governors. This movement was the great reformatory and revolutionary Movement of the 19th century Muslim world. This movement had not any profound impact on Muslim countries Libya, Algeria, Egypt, Moroco, Sudan, Tunisia and other parts of North Africa.

Ikhwan Al – Muslimun: (Muslim Brotherhood)

Ikhwan is an Arabic word which means "Brotherhood" and Ikhwan al- Muslimimun means "Muslim Brotherhood".

Ikhwan al – Muslimun was a Religio- Political organization founded in 1928 at Ismailiyah, Egypt by Hasan al – Banna, it advocated a return to the Quran and the Hadith as guidelines for a Healthy, modern Islamic Society.

Hasan al – Banna was born in October 1906 in Mahmudia -a village of Egypt. After finishing his education, he decided to play a dual role of a Teacher and a preacher, he started to Preach Islam from coffee shops instead to Mosque and in a very short period of time gathered around him number of men to form an organization. In March 1928, six prominent persons or friends of Hasan assembled at the house of Hasan and vowed to live and die for Islam. In addition they choose to name their newly formed organization as “IKHWAN AL-MUSLIMUN>” Then they opened their centers at Ismailia, Alexandria, and parts of Suez and then in Cairo Al- Banna’s sole purpose was to launch a movement of men devoted to Islam; those who could present Islam to the world in its practical form. This movement was to fight four kinds of ideologies flourishing in Egypt as:

- a. Egyptian Nationalism.
- b. Arab Nationalism.
- c. Orientalism (Western Literature).
- d. Universalism.

The brotherhood spread rapidly throughout Egypt, the Sudan, Syria, Palestine, Lebanon, North Africa. After 1938 the Muslim Brotherhood began to politicize its outlook. It demanded purity of the Islamic world and Modernization. Iman Hasan al – Banna had described the ideologies of Ikhwan al – Muslimun in the following words:

“We want to establish an Islamic state in Egypt which upholds the call of Islam, unite the Arab nations and work for their welfare; liberate Muslims from the clutches of aggressive forces, establish the Kalimah of Allah Almighty and spread the din of Allah – the exalted. About his mission, he further said: We want to build a Muslim individual, a Muslim house and a Muslim society.”

However Iman, could not live long to see his mission bring fruit. He was assassinated on February 12, 1949, on the biggest highway of Cairo at the age of 43. His movement was declared illegal by Egyptian government and its centers closed but this movement survived all odd times and became a universal revolutionary movement and recently in 2011 Islamic revolution, Ikhwan’s Political wing played a front role in expelling the president Hosni Mubarak and then gaining a clearcut victory in the elections of 2012 and is governing one of the leading Muslim country of the Muslim world with its head as Muhammad Morsi as its new President. Ikhwan has

revolutionized the political Arena of Egypt and has made number of reforms in its political, economic, defensive, foreign and social set up.

Turkey Modern Movements

Republic of Turkey:

Turkey is one of the important and most modern Muslim country and is having an important strategic position in the Muslim world. Republic of Turkey occupies a unique Geographic position, lying partly in Asia and partly in Europe, and acts as a Bridge between the two continents. The Modern Turkish Republic founded in 1923 after the collapse of the ottoman Empire, is a Nationalist, Secular, Parliamentary Democracy, with its 1st head or its founder Mustafa Kamal Ataturk.

Tanzimat

Tanzimat has its own origin in Turkey and is related with its secular reforms brought in 19th century."Tanzimat" or "Reorganisation" is the name given to the series of ottoman reforms during the reign of Abdul Mecid (1839 – 1861), and Abdul Aziz (1861 – 1876). These reforms were brought to change the existing old system based on religious principles and bring in form a Modern state of Turkey. The

provisions of these Tanzimat reforms were set forth in the Hatt – Y Serif of Gulhance or Noble Edicts of the Rose Chamber – 1839.

These Tanzimat reforms intended to establish new institutions that would guarantee security of life, property and honour to all subjects of the empire regardless of their religion or race, the reforms also include the development of a new secular system, the reorganization of the Army, the creation of provincial representative assemblies, and the introduction of new codes of commercial and criminal law, which were largely modeled after those of France. Ulama or the Religious Persons were alienated from formulated these laws.

The Tanzimat has been the subject of much controversy. Many Western writers have dismissed the promises of reform as merely an ottoman desire to win European diplomatic support at critical moments, and some Tanzimat leaders did consider equality to be an ultimate goal of Tanzimat. New secular schools controlled by the Ulama were given less attention. Foreign Missionary schools were established by the countries like USA, France, Bratian etc.

The Tanzimat reforms had some objects in the reforms of law acceptable to Europeans, and to modernize traditional Islamic Law. The reforms intended to modernize Turkey faced some handicaps in the shape of lack of money, and skilled

men and the religious Ulama who believed Tanzimat as destroying the empires Islamic character.

The Young Turks:

Young Truks – as the name suggests was a group of young Turkish Nationals mostly students to start a campaign for secularizing and modernizing Turkey. Young Turks was a coalition of various reform groups that led a revolutionary movement against the Authoritarian regime of ottoman Sultan Abdul Hamid II, which culminated in the establishment of a constitutional government. After their rise to power, the young Turks introduced programs that promoted the modernization of the ottoman empire and a new spirit of Turkish nationalism.

This reform movement started in 1889 when a group of students in the Imperial Medical Academy in Istanbul initiated a conspiracy against Abdul Hamid II that spread rapidly to other collages in the city. Ahmed Ryza was key spokesman of young Turk organization known as committee of union and progress (CUP). There were number of other league's formed to Assist Young Turks.

In 1908 Young Turks brought a great revolution in the political arena of ottoman empire, which resulted in the

dissolution of the empire and Abdul Hamid II was deposed and replaced by Sultan Mehmed – V (1909 -1918), the constitution was Amended to transfer real power to the parliament, Young Turks came in power and carried out administrative reforms, to promote industrialization and to work for more centralization, and provided for the education of Woman and to secularizing the legal system of the empire.

Secular Turkey:

Young Turks played a crucial role in getting rid of the sick man of Europe given to Turkey by Europe countries. Today's Turkey with its capital as Ankara, was under the caliphate of Istanbul upto 1924. The secularizing and modernizing efforts had already started in the late 19th and early 20th century. After 1920 a new name “Mustafa Kamal Atatürk” came into prominence and attained a great support from the Western minded followers known as “Kemalists”. The creation of a sense of Turkish nationhood was the product of a long effort in which Mustafa Kamal played the dominant role.

On October 29, 1923, the Assembly declared Turkey to be republic and elected Mustafa Kamal as first President. The caliphate was abolished on March 3, 1924, and all members

of the ottoman dynasty were expelled from Turkey. And Turkey was declared Turkish secular Republic in 1928. So Turkey is the 1st Islamic country to be called as secular. After 1924 Religious schools and courts were replaced by secular schools and courts, Arabic was replaced by English, Turkish etc. Hijri calendar was replaced by Julian or Christian calendar, Sunday was kept as Holiday and not Friday, Sufi orders were banned, Mosques where Kurds were training people against government were stormed.

The secular outlook was only adopted to please other European countries and to get rid of the name "Sick man of Europe" as given by Europeans. Ataturk was regarded as the ideologue by the younger generation of Turkey. Turkey has become a role model for such Muslim countries which are trying to live on the guidelines of the Western world and Shun the religious principles of Islam.

Note: Kurds are the ethnic People living in the parts of Turkey and Iraq and are always in war with Turkey for Freedom and to make their own Nation – Kurdistan.

UNIT II

Iran

Cultural Development in Iran:

Iran has remained as the heart of the Islamic world after it was conquered during the caliphate of H. Umar^{R.A.}. Today Iran is surrounded by the countries like Iraq, Pakistan, Afghanistan, Azerbaijan, Turkmenistan etc.

In medieval times it was called as "Fars" or Persia. It was during the time of Abbasids that Persian cultural influence dominated in the Muslim empire, Persian or Iranian culture was further developed under the appearance of the native Persian Islamic dynasties with the rise of the Samanids in the early 10th century. The Iranian region fell under the Sway of the successive waves of Persian, Turkish and Mongol conquerors until the rise of the Safavids, who introduced Ithana Ashari Shiism as the official creed in the early 16th century, then with the passage of time a state fostered Persian based Shiite clergy came into existence between Persian culture and Shiite Islam.

During the Qajar and Pahlawi regime's Western influence was felt in the society and during these successive regimes Turks were taken as their Ideologue. Raza Shah Pahlavi led the campaign of modernization and progress of Iran. Then with the rise of Islamic revolution in 1979, religious reforms started in Iran with Khomenei leading the way, Iran is the hub of Shia Islam, and majority of the people strictly follow the tenets of Shia Islam.

In Past Iran has remained as the birth place of Zoroastrianism (Parsi) and the religion of Persian's before Islam dominated. But the influence of Past religion has been felt in the present Iranian society like the old Zoroastrian calendar and festivals like Novroz are celebrated in today's Iran.

Most of the Iranians are very skillful in Arts and Crafts and are more religious than Muslims of other countries, women in Iran are strictly observing veil or Hijab.

Q. Constitutional Movements in Iran:

Iran as it is today has gone through number of changes in the 20th century whether in social, political, religious aspect of life. Iran has always remained as the hot spot from the bigning of the Muslim rule there Iranian people always remained active in the political arena and

have always affected the constitutional reforms in the country.

The protest in 1906 in Iran against the ruling regime forced the ailing Shah to grant a constitution in 1906. The 1st National consultative provided a framework for secular legislation, a new judicial code, and a free press. All these reduced the power of the royal court and religious Authority and placed more authority in the hands of the Majlis, which in turn, took a strong stand against European intervention, after having elections in 1906 and Iranians won the unique distinction of becoming the first nation in the East to attain the Parliamentary form of government.

Iran was under the Yoke of two European Powers like Northern Iran was occupied by Russians and Southern Iran by the Britishers upto 1936. The Iranian Parliament was not allowed to work with freedom. But after the October Revolution in 1936, the Russian forces withdrew from Iran then British Army filled up the vacuum created by the departure of the Russian troops. The Iranian parliament never surrendered before the supremacy of Great Britain. After World War I, the Iranian nation now seriously started to advocate establishing of republic.

Now Reza Shah Pahlawi – the dictator of Iran was faced with the question of further constitution then the Abolishing

of Caliphate of Turkey in 1924 had a great impetus to this idea. On April 25, 1926 Reza Shah Pahlawi was deposed by the Allied forces and placed his son Muhammad Reza Shah Pahlawi on the throne, for his non – Alignment during the 2nd World War.

Number of Revolts took place in the empire against the European intervention in Iranian affairs, then with the discovery of oil and gas reserves, American troops entered Iran as both British and Russian forces left Iran, Now Iranian Shah became the puppet in the Hands of Americans until the Islamic revolution in 1979 A.D. which changed the whole complexion of Iran's policies. But Iran lost major parts of its economy to the West. Then Religious reformation took place in Iran under Imam Khomeini and Iran came to be known as the Islamic Republic of Iran.

Q. Iranian Response to the West during the Pahlawi regime:

Pahlawi dynasty ruled over Iran in 19th and 20th century. With the rise of the Pahlawi dynasty – Reza Shah Pehlawi the founder of the dynasty like his contemporary Ata Turk tried to secularise and westernize Iran, in the garb of Modernising Iran. He marginalized the Shia clergy and put on end to Islamic law and tried to unveil women. Raza Shah Pahlawi tried to

secularize Iran by ignoring the religious constitution. By the Mid 1930's his style of rule caused intense dissatisfaction to the Shia clergy and to the religious people of Iran. Iran at this time was under the influence of Russians and of England, the above measures of the Shah created a gap between the religious institutions and the government. Shah also banned the traditional Iranian dress for both men and women in favour of Western dresses. Women who resisted this compulsory unveiling had their veils forcibly removed and torn.

These harsh measures created great Anger among the Shia clergy and the people of Iran, who raised their voices against the Westernisation of Iran by the Shah, opposition parties along with the people and Shia clergy launched the protests, but protesters were harshly dealt, troops were sent to massacre the protestors at Mosque, streets etc, Nomads were also punished who refused to settle.

Shah Mohammad Reza Pahlawi came to power in 1941 after deposing his father – Reza Shah by an invasion of allied British and Russian troops. Shah Mohammad Reza Pahlawi held the power until 1979 Islamic revolution, He retained a close relationship with the USA, and with several other Western countries, which resulted in an opposition from leftist, Nationalist and religious groups. And was criticized for violating the Iranian constitution. Iranian people never supported Pahlawi regime for their friendly relation with the

West, they never liked their interference in Iranian affairs, Iran 1953 to 1979 revolution, number of protests were launched against Western interference.

Shia clergy had significant influence on Iranians, with Ayatollah Khomeini- the future leader of Iran leading from the front against the Pahlawi regime and the West. Iran lost a good part of its economy to the West in the shape of oil, gas etc, after establishment of Anglo – Persian companies. Iranian people never liked the modernization or westernization efforts by which the Iranian culture was tried to replace, Pahlawi regime was ruling over Iran with force and with the help of west mostly from 1953 to 1979. But the Iranian were continuously fighting against this regime and then were dethroned after the Massive protests led by Khomeini in 1979 and Western people and their companies were sent back to their countries, now Iran came to be known as Islamic Republic of Iran.

Q. Islamic Revolution – and its Achievement : (1979):

Islamic revolution 1979, led by the Shia clergy, opposition party and heavily supported by the people of Iran, with their leader of the revolution Ayatollah Khomeini. It started in 1978 with the protest by the people against Shah Reza Muhammad Pahlawi, demonstrations