NATIONAL OPEN UNIVERSITY NIGERIA

FACULTY OF ARTS

COURSE CODE: ISL402

COURSE TITLE: MODERN REFORM MOVEMENTS IN ISLAM

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**COURSE
MATERIAL**

ISL402: Modern Reform Movements in Islam

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COURSE GUIDE

INTRODUCTION

ISL402: Modern Reform Movements in Islam is a two-Credit Unit Course for the fourth year students in the degree programme. It gives student a deep insight into the following issues, among others; the concept of *Tajdīd* and its development; the position of Islam and the Muslims in world politics during the 18th century, the emergence of reform movements among the Muslims, the *Wahhābiyyah*, the pan-Islamist movement of al-Afghānī, Muhammad Abduh, Hasan Ridā and the *Sanūsiyyah*. The course also focuses on the Muslim Brotherhood Movement in Egypt, Uthman dan Fodio, the Mahdi of the Sudan, Sir Sayyid Ahmad Khan and Imām Ayatullah Al-Khumayni.

WHAT YOU WILL LEARN IN THE COURSE

Islam is a religion that deals with both the ephemeral and eternal life of humankind as believed by its adherents. Islam always dynamic since it is opened to reforms and reformers periodically, especially when it is noticed that the religion is losing its original value based on the attitudes of its adherents or external forces. The process of change used within the Muslim community is called *Tajdīd*. It seeks to revitalize the community and return it to the just order of Islam by restoring the vitality and supremacy of *Sharī'ah* and Islam. While every Muslim individual has a responsibility to partake in this process, the Islamic Scholars within the community justifiably bear the bigger part of this responsibility. Islam started to spread from its origin down to every part of the world gradually and in different styles. Wherever it is intended to be established; it moves together with its way of thought; be it cultural, ethical, educational, legal, theological, philosophical, political, medical moral, law, ritual, etc. Therefore, whenever any disparity is introduced to any of the aforementioned issues of religious status and others, a well-informed Muslim Scholar or a group will emerge and take up the responsibility of reforming the society by way of restoring the almost lost issue(s) back to its Islamic origin. Some of those personalities or groups that have displayed their various religious capacities are discussed in this course. This work is designed to introduce some Islamic *Mujadidun* or movements and to enlighten you on their contributions or struggle to establish Islam back to its origin on certain issues. At the end of the course you will be able to discuss the efforts of some of these personalities or movements towards the reformation of religion of Islam.

COURSE AIMS

    i.   To introduce you to *tajdīd* concept, origin and development.

    ii.   To acquaint you with the Islamic and the Muslims position in World politics during the 18th Century.

    iii.   To study with you, the emergence of reform movements among the Muslims.

iv.   To discuss the Pan-Islamist Movement of Al-Afgānī, Muhammad Abduhu, Hasan Ridā and *Sanūsiyyah*.

v.   To review the history of Muslim Brotherhood of Egypt.

vi.   To examine other Muslim Reformers like Shaykh Uthman Dan Fodio, the Mahdi of Sudan, Sir Sayyid Ahmad Khan, Imam Ayatullah Al-Khomeini and Louis Farakhan.

COURSE OBJECTIVES

Apart from the general aims of this course as specified above, each course unit has its own objectives with which the general aims will eventually be achieved. To get the best of this course you are advised to read through the objectives of each course unit before the beginning of the study session as well as in the course of study intermittently or regularly.

The general objectives stated below are expected from you to be achieved at the end of all the units of the course. Therefore, you should be able to do the following:

i. Give an account of the origin of *Tajdīd.*

ii. Explain the Islamic and the Muslims position in World politics during the 18th Century.

iii. Discuss the Pan-Islamist Movement of Al-Afgānī, Muhammad Abduhu, Hasan Ridā and *Sanūsiyyah*.

iv.   Outline the ideology of the Muslim Brotherhood movement and that of the "nation of Islam".

v.   Enumerate at least four Muslim Reformers and write on their biographies.

vi.   Highlight, at least, three non- indigenous scholars' works in any of the Islamic field in West Africa.

vii.   Discuss the effects of Western colonialism on Islamic thought in West Africa.

WORKING THROUGH THIS COURSE

This course contains 13 units which are broken into three modules. Under each module there are numbers of units. You are to read these units and related materials given at the end of this guide, including others that you might lay your hand upon. You will benefit a lot in this course if proper attention is given to the exercises and assignments given at the end of each unit. Submission of each assignment is very important. Performance will be assessed through the exercises, assignments as well as the final examination.

COURSE MATERIALS

In this course you will need the following materials:

   i. Course Guide

   ii. Study Unit

   iii. Textbooks

   iv. Assessment file

   v. Presentation schedule

   vi. Assess to internet resources

STUDY UNITS

The course units are broken down as follows:

MODULE I: Modern Reform Movements in Islam

Unit 1:   The Concept of *Tajdīd* and its Development.
Unit 2:   The Position of Islam and the Muslims in World
                 Politics During the 18ᵗʰ Century.
Unit 3:   Emergence of Reform Movements among the Muslims.
Unit 4:   The *Wahhābiyyah*.
Unit 5:   The Pan-Islamist Movement of Al-Afghānī.

MODULE II: Movements Personalities/Group in Islam
Unit 1: Muhammad Abduhu.
Unit 2: Hasan Riḍā and the *Sanūsiyyah.*
Unit 3: The Muslim Brotherhood in Egypt.
Unit 4: Uthman Dan Fodio.

Module iii:
Unit 1: The Mahdi of Sudan
Unit 2: Sir Sayyid Ahmad Khan
Unit 3: Imam Ayatullah Al-Khomeini.
Unit 4: Louis Farakhan and the Nation of Islam (NOI)**.**

TUTOR MARKED ASSIGNMENT (TMAs)

Every unit in this course has an assignment that must be marked by the tutor. Assessment will be based on four of them while the best three performances will be used for 30% grading. The marked obtained in the best three will count together with the final mark obtained at the end of the course in computing the overall grading/result.

It is very important that you submit each of your assignment to the tutor latest on the deadline date. Further information on assignment will be found in the assignment file itself.

SELF ASSESSMENT EXERCISES (SAEs)

The self-test questions on the section you have covered assist in evaluating your progress and maximum understanding of the course. This exercise together with the tutor marked assignment (TMAs) helps in achieving the aims of each unit in particular, and objectives of the course in general.

REFERENCES AND FURTHER READING

Each unit contains a list of references and other resources. Text materials which are provided by the NOUN are very essential in this whilst. There are also some materials written on this course which you can lay your hand on in addition with internet resources. All these materials are meant to deepen your knowledge of the course. Don't just be contented with a single material. This is because you may not be able to find title of each unit in just an ordinary single material. Below is a list of most of the books suggested as references.

Sunan Abi Dawud No. 4291, Dar al-Hijrah, Syria, 1973 vol. 4.

The Glorious Qur'ān

H. Turabi, *"al-Din wa al-Tajdīd" in Mujallat al-Fikr al-Islami*, No. 2 Khartoum.

Al-Suyūṭī, Al-Jami' al Saghir

'Uthmān Muḥammad Bugaje, The Tradition of *Tajdīd* in Western Bilād Al-Sudān: A Study of The Genesis, Development and Patterns of Islamic Reviv'Alīsm in The Region 900 -1900 AD. PhD Thesis,University of Khartoum, Sudan, 1991.
S.H.H. Nadvi, Islamic Legal Philosophy and the Qur'ānic origins of Islamic Law, Academica, Durban.

http://www.noi.org/hon-minister-farrakhan/ Retrieved on 14/01/2014.

Who is Farrakhan?, *Interview with The Arizona Republic*, March 25, 1996'

Gardell, Mattias (1996). *In the Name of Elijah Mohammed: Louis Farrakhan and The Nation of Islam*. Duke University Press.

Muḥammad, Jabril (2006). *Closing The Gap: Inner Views of the Heart, Mind & Soul of the Honorable Minister Louis Farrakhan*. FCN Publishing Company.

Farrakhan, Louis (1993). *A Torchlight for America*. FCN Publishing Company.

Lincoln, C. Eric (1994). *The Black Muslims in America*. Wm. B. Eerdmans Publishing Company.

http://utminers.utep.edu/ajkline/islam Retrieved 13th January, 2014

Cragg, K., and Speight, R. M., (1988) The House of Islam, 3d ed.

Lapidus, I. M., (1988) A History of Islamic Societies

Schacht, J., and Bosworth, C. E., eds., (1974) The Legacy of Islam, 2d ed.

Esposito, J., ed., (1991) Islam and Politics, 3d ed.

Nasr, S. H., (1987) Traditional Islam in the Modern World.

Smith, W. C., (1959) Islam in Modern History.

Watt, W. M., (1988) Islamic Fundamentalism and Modernity.

Al Faruqi, I., and Lamya, L., (1986) The Cultural Atlas of Islam.

Huda Jawad (2010) "Imām Al-Khumaynī: A Short Biography" Retrieved from:
www.al-islam.org/Imāmbiography on 15/01/2014.

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Azranush Samee'i Zafraqandi, "Imām Al-Khumaynī and Movement of Religious Revival" Iran: *Sa-zaman Tableeghat Islami Mibashid*.

Abu Rabi', Ibrāhīm M. (1996) Intellectual Origins of Islamic Resurgence in the Modern Arab World (Albany: State University of New York Press).

ASSESSMENT FILE

In the assessment file you will find details of the works you must submit to your tutor for marking. The assessment will be based or both the tutor marked assignment and the written examination. Your final marks will be the summation of the marks obtained from both of them. The tutor marked assignment counts for 30% of your total score. Therefore, your TMA(s) must be submitted in line with the stipulated deadline.

COURSE OVERVIEW AND PRESENTATION SCHEDULE

Unit	Title	Week	
MODULE 1	**Modern Reform Movements in Islam**		
Unit 1	The Concept of *Tajdīd* and its Development.	Week 1	
Unit 2	The Position of Islam and the Muslims in World Politics During the 18th Century.	Week 2	
Unit 3	Emergence of Reform Movements among the Muslims.	Week 3	Assignment 1
Unit 4	The *Wahhābiyyah*.	Week 4	
Unit 5	The Pan-Islamist Movement of Al-Afghānī.	Week 5	Assignment 2
MODULE II	**Movements Personalities/Group in Islam**		
Unit 1	Muhammad Abduhu.	Week 6	Assignment 3
Unit 2	Hasan Riḍā and the *Sanūsiyyah*.	Week 7	
Unit 3	The Muslim Brotherhood in Egypt.	Week 8	Assignment 4

Unit 4	Uthman Dan Fodio.	Week 9	
Unit 5	Ibrahim Niass and his contribution to Islamic thought in West Africa.	Week 10	
Unit 6	Adam Al-Iluriy and his contribution to Islamic thought in West Africa.	Week 11	

MODULE III	**OTHER MUSLIM REFORMERS**		
Unit 1	The Mahdi of Sudan	Week 12	
Unit 2	Sir Sayyid Ahmad Khan	Week 13	
Unit 3	Imam Ayatullah Al Khomeini.	Week 14	
Unit 4	Louis Farakhan and the Nation of Islam (NOI).	Week 15	Assignment 15

FINAL EXAMINATION AND GRADING

At the end of the course, you will sit a final examination which will last for three hours. This examination constitutes 70% of the total course grade. All aspects of the course will be examined. Revision of all the units of the course as well as different types of assignments you have passed through will be an added advantage for you in getting good marks at the end of the examination.

COURSE MARKING SCHEME

The table below shows the breakdown of the course assessment marks.

Assignment (The Best Three out of the Four Marked)	30%
Final Examination	70%
Total	100%

HOW TO GET THE MOST FROM THIS COURSE

In distance learning, the study units replace the university lecture. This is one of the great advantages of distance learning; you can read and work through especially designed study materials at your own pace, and at a time and place that suits you best. Think of it as reading the lecture instead of listening to the lecturer. In the same way a lecturer might give you some reading to do, the study units tell you where to read, and which are text materials or set books. You are provided with exercises to do at appropriate points, just as a lecturer might give you an in-class exercise. Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit, and how a particular unit is integrated with the other units and the course as a whole. Next to this is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether you have achieved the objectives. If this is made a habit, then you will significantly improve your chances of passing the course. This will usually be either from your set books or from a Reading section. The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

1- Read this Course Guide thoroughly, it is your first assignment.
2- Organise a Study Schedule. Design a 'Course Overview' to guide you through the Course. Note the time you are expected to spend on each unit and how the assignment relate to the units. Whatever method you choose to use, you should decide on and write in your own dates and schedule of work for each unit.

3- Once you have created your own study schedule, do everything to stay faithful to it. The major reason why students fail is that they get behind with their course work. If you get into difficulties with your schedule, please, let your tutor know before it is too late to help.

4- Turn to Unit 1 and read the introduction and the objectives for the unit.

5- Assemble the study materials. You will need your set books and the unit you are studying at any point in time. As you work through the unit, you will know what sources to consult for further information.

6- Keep in tourch with your centre. Up-to-date course information will be continuously available there.

7- Well before the relevant due dates (about 4 weeks before due dates), keeping mind that you will learn a lot by doing the assignment carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than due date.

8- Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study materials or consult your tutor.

9- When you are confident that you have achieved a unit's objectives, you can start on the next unit. Proceed unit by unit through the course and try to pace your stuffy so that you keep yourself on schedule.

10- When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor- marked assignment form and also the written comments on the ordinary assignments.

11- After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objective (listed at

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the beginning of each unit) and the course objectives (listed in the Course Guide).

TUTORS AND TUTORIALS

Your tutor is like a guide to you. Kindly utilize his guidance judiciously. The tutor is there for you to mark your assignment, assess your performance and comment on your assignment. Make sure have the name, phone number and address of your tutor at hand for easy contact. Likewise, your tutorials are very important, don't skip any of them. The dates, times and locations of these tutorials will be made available to you. The advantage you will achieve when you are discussing your difficulties with your fellow students as well as with your tutor can never be over-emphasized. To have maximum benefit from course tutorials try as much as possible to outline question from the unit you have difficulties with before coming to the tutorial. Don't ever hesitate to raise these questions while you are amidst your colleagues and your tutor.

CONCLUSION

Much as I cannot promise you a too-easy ride on this course, I equally do not envisage much difficulty as long as you play the roles assigned to you in the whole exercise.

Summary

In this Course Guide, we have provided you a general overview of *ISL402: Modern Reform Movements in Islam* in which students pursuing BA in Islamic Studies programme earn two credit Units. The Course Aims and Objectives and what learners will gain working through the Course Material and its Study Units are stated clearly at the onset. We have also provided you a list of textbooks and references for your further reading. As an inference in the Guide, to develop an active interest in the Course is a prerequisite for its successful completion. Assess yourself through the Self Assessment Exercises (SAEs). You will equally be assessed for grading purposes through the Tutor-Marked Assignments (TMAs). Thus to do well in the course, you must get yourself organized and try to conform to the presentation schedule.

We wish you success in the course.

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Module One

Unit 1: The Concept of *Tajdīd* and its Development

1.1 Introduction

There is a strong tradition of revival and reform in Islam. The concept of *Tajdīd* (renewal/revival) is a fundamental concept within Islam, based on the Qur'ān and *Sunnah* of the Prophet. The preaching of Islam itself is presented in the Qur'ān as the revival of the true religion of God and reform of corrupt practices that had crept into the practices of religion by earlier peoples. Islam regards itself as both the corroboration and the purification of the original faith as held by prophet Ibrahim, father of monotheism. Thus, Islam is not a new religion but a re-affirmation and renewal of the ancient Ibrahimic belief. This unit attempts to examine the concept of *Tajdīd* and its development in Islam.

1.2 Learning Outcomes

The objectives of this unit include the following:

- to delineate the meaning of the term *Tajdīd*

- to trace the origin of the term *Tajdīd*

- to examine the concept of *Tajdīd* linguistically and in the light of Qur'ān and *Ḥadīth*

- to investigate the development of the concept of *Tajdīd*.

1.3 Main Content: The Concept of *Tajdīd* and its Development

The responsibility of regenerating the Muslim community and returning it to the path of Islam anew has been obviously handed down to individuals within the community in the declaration of the Prophet that;

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ان الله يبعث لهده الامة على راس كل ماءة سنة من يجدد لها دينها

Meaning:

> "Certainly Allah will raise for this community, at the head of every hundred years, one (s) who will renew her religion for her."

This suggests to us that the Muslim community after the prophet will in reality go through some stagnation. This quote also contains an assurance that the community will certainly be revived and put back on track.

The key word in this quote is *yujāddid*, the present form of the verb *jaddada,* whose verbal noun is *Tajdīd*. The one(s) who carry out *Tajdīd* are thus guided "*mujāddid(ūn)*" revivalists. In its linguistic sense the word *jaddada* means "to renew something". The word in its various grammatical forms has been used in the Qur'ān and featured in some sayings "*ahādith"* of the prophet. Since then, it has acquired a somewhat technical meaning. It means returning something afresh exactly as it originally was. In the context of the *ḥadīth* quoted above, the word *Tajdīd* refers to renewing or better still reviving the application of Islam in the Muslim community. Since the religion of Islam, as contained in the Qur'ān and *Ḥadīth*, has already been revealed and will remain intact, needing neither addition nor subtraction but only interpretation and application, definitely it is the application - which tends to wane with time – that needs revivals. The word *Tajdīd* therefore, means the renewal of the application of Islam in society, revitalizing the Muslim community and returning it to the path of Islam afresh.

Though, the words *jaddada* and *Tajdīd* cannot be found anywhere in the Qur'ān, the concept of *Tajdīd* as well as the roots of the *ḥadīth* are firmly embedded in the Qur'ān.

The advent of the Qur'ān, could be said to have represented the "*Tajdīd*" renewal of previous messages sent through earlier messengers. Allah likens this *Tajdīd* of the Qur'ān to bringing the earth back to life, when He says;

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُواْ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ يَكُونُواْ كَالَّذِينَ أُوتُواْ الْكِتَـبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ اعْلَمُواْ أَنَّ اللَّهَ يُحْىِ الأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الأَيَـتِ لَعَلَّكُمْ تَعْقِلُونَ

"Has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of God and of the truth which has been revealed (to them) and that they should not become like those to whom was given revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. Know you (all) that God gives life to the earth after its death! Already have We shown the signs plainly to you, that you may learn wisdom. (Qur'ān 57:16-17).

Turabi has persuasively argued that the coming down of messages as well as their frequent remembrance, revitalizes the community just in the same way the rain rejuvenates the earth. These Qur'anic verses therefore, according to him, point to the necessity of receiving messages or remembrance thereof in order to prevent the drying of hearts to revitalize the community.

Being the last of the divinely revealed messages, the Qur'ān had gone further to embed the culture of *Tajdīd* in its message to ensure the continuity of the tradition of revitalization. In addition to this, by choosing to start its message with the command to;

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ ـ خَلَقَ الإِنسَنَ مِنْ عَلَقٍ ـ اقْرَأْ وَرَبُّكَ الأُكْرَمُ ـ الَّذِى عَلَّمَ بِالْقَلَمِ ـ عَلَّمَ الإِنسَنَ مَا لَمْ يَعْلْمْ

"Read: In the name of thy Lord Who created. Create man from a clot"…Read: And thy Lord is the most bounteous. Who teaches by the pen, teaches man that which he knew not". (Qur'ān 96: 1-5).

The Qur'ān with this is proclaiming an era of learning, encouraging the spirit of inquiry and closing the door of blind imitation *(Taqlīd)*. In the revelations that followed, the Qur'ān made its position very clear, condemning the blind followership of fore fathers;

وَإِذَا قِيلَ لَهُمُ اتَّبِعُواْ مَآ أَنزَلَ اللَّهُ قَالُواْ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ أَوَلَوْ كَانَ ءَابَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئًا وَلاَ يَهْتَدُون

> "When it is said to them: Follow what Allah has sent down. They say: Nay! We shall follow what we found our fore fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?" (Qur'ān 2:170).

The Qur'ān in numerous passages encouraged critical observation and reflection and, and thus kept asking the question *'afalā ya'qilūn* ?' meaning 'will they not reason?' In course of their long history, Muslims seem to forget this reality and went back into *Taqlīd* (blind imitation). This has prompted the A*hlu'l-Sunnah* (the Orthodox Muslims) to close the door of *Ijtihād*, which is forever open according to the Qur'ān. In fact, the Qur'anic condemnation of *Taqlīd* touches all kinds of conservatism including Muslim conservatism in view of the fact that the Islamic faith should be held by conviction and not by convention since conviction is always personal and requires constant renewal.

In the Qur'ān, the first step towards *Tajdīd* seems to prevent stagnation through constant renewal and strengthening of *Imān*. The Prophet had informed that;

> "certainly *Imān* (faith) wears out inside one of you just like cloth, so ask Allah to renew your the *Imān*, in your hearts"
>
> (al-Suyyūtī, Al-Jami' al Saghir).
>
> It is in the light of this prophetic saying that Turabi perceived the significance of those Qur'anic verses which call on those who believe to

believe again; those who do good deeds to do again and again; those who fear God to fear Him again. And When men ignore such appeals, as they often do, and therefore fail to prevent stagnation, then, the Qur'ān assures that Allah Himself causes a party of the faithful to rise up to the challenge so that the agents of corruption and injustice would not have their way.

It is found in the Qur'ān;

وَلَوْلاَ دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الارْضُ وَلَـكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَلَمِينَ

"And did not God check one set of people by means of another, the earth would indeed be full of mischief: but God is full of bounty to all the worlds" (Q2: 251).

Renewal of the religion of Islam or revitalization of the Muslim community means the restoration of the Islamic order in that society. As Islam is holistic in its approach and comprehensive in nature, it therefore neither admits of any spiritual-mundane dichotomy, nor leaves any aspect of human endeavor outside its purview. The restoration of this order therefore must entail every facet of society, the intellectual and spiritual as well as the socio-economic and political aspects of the society.

In the fourth century of *Hijrah*, the *Sunni* scholars, as we mentioned earlier closed the door of *Ijtihād* and encouraged the imitation (*Taqlīd*) of earlier jurists. As *Taqlīd* gained pre-eminence, the *Sharī'ah*, lost its dynamism and the Muslim community gradually began to stagnate. The restoration of *Ijtihād,* thus become an essential step towards the regeneration of the Muslim community.

Returning to the *ḥadīth* on *Tajdīd* quoted above one observes that the word *yab'ath*, the present form of the verb *ba'atha*, meaning 'to raise', sheds more light on the issue of

Tajdīd (revitalization). Though the word *ba'atha* has been used in the Qur'ān in reference to the prophets raised, this notwithstanding does not equate a *mujāddid* (a reviv'Alīst) with the prophets nor does it mean that the *mujāddid* is directly appointed in the way Prophets were. However, it surely suggests a relationship of a kind: that of continuity of role; a sharing in the divine blessing. The *mujāddid* is a *mujāddid* simply because his efforts in this regard surpassed those of other scholars and brings about the desired transformation of society.

In the Arabic construction, the letter 'مَنْ' "who" in the *ḥadīth* could mean both singular and plural, implying the meaning that the *mujāddid* can be one person or several other persons. Many Muslim scholars have tended to see the *mujāddid* as a single person often unrivaled in his time and exceptional in his contributions.

1.4 Summary

This unit opened by introducing to you the concept of *Tajdīd* whereby it delineates the meaning of the term *Tajdīd* and traces its origin. It then proceeded to examine the linguistic and technical meanings of the concept. It explained the term in the light of the Qur'ān and *Ḥadīth*, thus quoting some verses and sections of the Qur'ān and the *Ḥadīth*. It identified the first step towards *Tajdīd*, which seems to be to prevent stagnation through constant renewal and strengthening of *Imān*. It also investigated the development of the concept of *Tajdīd* and how it has come to carry its modern connotation in Islamic theology.

Self-Assessment Exercises (SAEs)

1. Examine the term, *Tajdīd* and discuss how it metamorphosed into its modern connotation.

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1.5 References / Further Reading

Sunan Abi Dawud No. 4291, Dar al-Hijrah, Syria, 1973 vol. 4.

Qur'ān 57:16-17

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1.6 Possible Answers to Self-Assessment Exercises (SAEs)

1. **Examine the term, *Tajdīd* and discuss how it metamorphosed into its modern connotation.**

The concept of *Tajdīd* (renewal/revival) is a fundamental concept within Islam, based on the Qur'ān and *Sunnah* of the Prophet. The preaching of Islam itself is presented in the Qur'ān as the revival of the true religion of God and reform of corrupt practices that had crept into the practices of religion by earlier peoples.

The key word in this quote is *yujāddid*, the present form of the verb *jaddada,* whose verbal noun is *Tajdīd*. The one(s) who carry out *Tajdīd* are thus guided "*mujāddid(ūn)*" revivalists. In its linguistic sense the word *jaddada* means "to renew something". The word in its various grammatical forms has been used in the Qur'ān and featured in some sayings "*ahādith"* of the prophet. Since then, it has acquired a somewhat technical meaning. It means returning something afresh exactly as it originally was. In the context of the *ḥadīth* quoted above, the word *Tajdīd* refers to renewing or better still reviving the application of Islam in the Muslim community. Since the religion of Islam, as contained

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in the Qur'ān and *Ḥadīth*, has already been revealed and will remain intact, needing neither addition nor subtraction but only interpretation and application, definitely it is the application - which tends to wane with time – that needs revivals. The word *Tajdīd* therefore, means the renewal of the application of Islam in society, revitalizing the Muslim community and returning it to the path of Islam afresh.

Though, the words *jaddada* and *Tajdīd* cannot be found anywhere in the Qur'ān, the concept of *Tajdīd* as well as the roots of the *ḥadīth* are firmly embedded in the Qur'ān. The advent of the Qur'ān, could be said to have represented the "*Tajdīd*" renewal of previous messages sent through earlier messengers. Allah likens this *Tajdīd* of the Qur'ān to bringing the earth back to life.

Unit 2

The Position of Islam and the Muslims in World Politics during the 18ᵗʰ Century

2.1 Introduction

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Islam has a triumphant past. During its early period, Muslim zeal sparked rapid religious and political expansion by peaceful conversion and violent conquest. This drive was led at first by Arabs, then by Ottoman Turks and other Muslim dynasties. At their farthest, the boundaries of Muslim domination encompassed the Middle East, North Africa, southwestern Asia to the Ganges River, Spain, and central Europe to just south of Vienna. Conflict with Christian powers, especially those of Europe, is a second element of Muslim political heritage. This unit examines the role of Islam in the political process at state, regional and international levels especially in the 18th century world politics.

2.2 Learning Outcomes

At the end of this course, students will be able to;

- know the Position of Islam and the Muslims in world politics during the 18th Century.

- assess Islam during the period of its rapidly growing empire.

- identify the rival dynasties and competing capitals such as Baghdad, Cordoba, and Cairo in earlier world politics.

- appreciate the position of two great Islamic powers: The Ottomans and the Moguls.

- discuss the role of two examples of the coming of Islam in frontier areas: Indonesia and West Africa.

- examine the place of Islam in Modern History.

2.3 Main Content

2.3.1 Islam and its Rapidly Growing Empire (632-750)

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After the death of Muḥammad, a successor (*khalīfah* or c'Alīph) was chosen to rule in his place. The first caliph, the Prophet's father-in-law, Abu Bakr (632-634), initiated an expansionist movement that was carried out most successfully by the next two caliphs, 'Umar Ibn Al-Khaṭṭāb (634-644) and 'Uthmān Ibn 'Affān (644-656). By 656 the caliphate included the whole Arabian peninsula, Palestine and Syria, Egypt and Libya, Mesopotamia, and substantial parts of Armenia and Persia. Following the assassination of 'Uthmān, the disagreements between those upholding the rights of the fourth caliph, 'Alī Ibn Abī Ṭālib (656-661), the Prophet's son-in-law, and their opponents led to a division in the Muslim community between the Shiites and the Sunnites that still exists today. When the governor of Syria, Mu'āwiyyah I, came to power after the murder of 'Alī, the Shiites refused to recognize him and his successors.

Mu'āwiyyah inaugurated an almost 90-year rule by the Umayyads (661 -750), who made Damascus their capital. A second wave of expansion followed. After they conquered (670) Tunisia, Muslim troops reached the northwestern point of North Africa in 710. In 711 they crossed the Strait of Gibraltar, rapidly overran Spain, and penetrated well into France until they were turned back near Poitiers in 732. On the northern frontier Constantinople was besieged more than once (though without success), and in the east the Indus River was reached; the Islamic empire now bordered China and India, with some settlements in the Punjab.

2.3.2 Rival Dynasties and Competing Capitals (Baghdad, Cordoba, Cairo), 750-1258

In 750, Umayyad rule in Damascus was ended by the Abbasids, who moved the caliphate's capital to Baghdad. The succeeding period was marked more by an expansion of horizons of thought than by geographical expansion. In the fields of literature, the sciences, and philosophy, contributions by such Muslim scholars as al-Kindī, al-Farābī, and Ibn Sinā (Avicenna) far surpassed European accomplishments of that time.

Politically, the power of the Abbasids was challenged by a number of rival dynasties. These included an Umayyad dynasty in Cordoba, Spain (756-1031); the Fatimids, a dynasty connected with the Ismailis (a Shi'ite sect), who established (909) themselves in Tunisia and later (969-1171) ruled Egypt; the Almoravids and the Almohads, Muslim Berber dynasties that successively ruled North Africa and Spain from the mid-11th to the mid-13th century; the Seljuks, a Muslim Turkish group that seized Baghdad in 1055 and whose defeat of the Byzantines in 1071 led indirectly to the Christian Crusades (1096-1254) against the Islamic world; and the Ayyubids, who displaced the Fatimids in Egypt and played an important role in the later years of the Crusades.

The Abbasids were finally overthrown (1258) in Baghdad by the Mongols, although a family member escaped to Egypt, where he was recognized as caliph. While the brotherhood of faith remained a reality, the political unity of the Muslim world was definitely broken.

2.3.3 Two Great Islamic Powers: The Ottomans and the Moguls, 15th-18th Century

The Ottoman Turkish dynasty, founded by Osman I (1300), became a major world power in the 15th century, and continued to play a very significant role throughout the 16th and 17th centuries. The Byzantine Empire, with which Muslim armies had been at war since

the early days of Islam, came to an end in 1453 when Ottoman Sultan Mehmed II conquered Constantinople. That city then became the capital of the Ottoman Empire.

In the first half of the 16th century, Ottoman power, already firmly established over all Anatolia and in most of the Balkans, gained control over Syria, Egypt (the sultans assumed the title caliph after deposing the last Abbasid in Cairo), and the rest of North Africa. It also expanded significantly northwestward into Europe, besieging Vienna in 1529. The defeat of the Ottoman navy in the Battle of Lepanto in 1571 was not, as many in Europe hoped, the beginning of a rapid disintegration of the Ottoman Empire; more than one hundred years later, in 1683, Ottoman troops once again besieged Vienna. The decline of the empire becomes more visible from the late 17th century onward, but it survived through World War I. Turkey became a republic under Kamal Ataturk in 1923, and the caliphate was abolished in 1924.

The Moguls was a Muslim dynasty of Turko-Mongol origin who conquered northern India in 1526. The Mogul Empire reached the climax of its power in the period from the late 16th century until the beginning of the 18th century. Under the emperors Akbar, Jahangir, Shah Jahan, and Aurangzeb, Mogul rule was extended over most of the subcontinent, and Islamic culture (with a strong Persian flavor) was firmly implanted in certain areas. The splendor of the Moguls is reflected in a special way in their architecture. In the 18th century Mogul power began to decline. It survived, at least in name, however, until 1858, when the last sultan was dethroned by the British.

2.3.4. Two Examples of the Coming of Islam in Frontier Areas: Indonesia and West Africa

While there may have been sporadic contacts from the 10th century onward with Muslim merchants, it was only in the 13th century that Islam clearly established itself in Sumatra, where small Muslim states formed on the northeast coast. Islam spread to Java in the 16th century, and then expanded, generally in a peaceful manner, from the coastal areas inward to all parts of the Indonesian archipelago. By the 19th century it had reached to the northeast and extended into the Philippines. Today there are 140 million Muslims in Indonesia, constituting about 85 percent of the population.

Islam penetrated West Africa in three main phases. The first was that of contacts with Arab and Berber caravan traders, from the 10th century onward. Then followed a period of gradual Islamization of some rulers' courts, among them that of the famous Mansa Musa (1312-27) in Mali. Finally, in the 16th century the Ṣūfī orders (brotherhoods of mystics), especially the Qadiriyyah, Tijāniyyah and Muridiyyah, as well as individual saints and scholars, began to play an important role. The 19th century witnessed more than one *Jihād* for the purification of Islam from paganic influences, while later in the19th century and in the first half of the 20th century, Muslims formed a significant element in the growing resistance to colonial powers. In the post-colonial period Islam plays an important role in Nigeria, Senegal, Guinea, Mali, and Niger, while there are smaller Muslim communities in the other states in West Africa.

2.3.5 Islam in Modern History

Napoleon's invasion of Egypt in 1798, followed three years later by the expulsion of the French troops by the combined British-Ottoman forces, is often seen as the beginning of the modern period in the history of Islam. The coming to power of Muḥammad ʿAlī (1805-49) and the modernization of Egypt under his leadership was the beginning of a long struggle throughout the Muslim world to re-establish independence from the colonial powers and for Muslim countries to assume their place as autonomous states in the modern world. Resistance to foreign domination and an awareness of the need to restore the Muslim community to its proper place in world history are integral parts of the pan-Islamic efforts of Jamāl Al-Dīn Al-Afghānī as well as the nationalist movements of the 20th century.

The political, social, and economic developments in the various countries with Muslim majorities show significant differences. For example, Turkey and many of the Arab countries have become secular republics, whereas Saudi Arabia is virtually an absolute monarchy, ruled under Muslim law. Iran was ruled from 1925 to 1979 by the Pahlavi dynasty, which stressed secularization and westernization. Growing resistance from the Muslim community, which is overwhelmingly Shi'ite, culminated in the forced departure of the Shah and the establishment of an Islamic Republic under the leadership of the Ayatullah Al-Khumaynī. Pakistan too is an Islamic Republic of some kind in which the constitution provides for the enforcement of Muslim law by the state. However, despite differences, the great majority of Muslims hold fast to the idea of the comprehensive character of Islam as well as to its basic theological doctrines.

2.4 Summary

This unit focused on the position of Islam and the Muslims in World Politics during the 18th Century. As a way of prelude it considers Islam during the period of its rapidly growing empire. Rival dynasties and competing capitals including Baghdad, Cordoba, and Cairo were re-examined considering their position in earlier world politics. Also the position of two great Islamic powers: The Ottomans and the Moguls were investigated before moving to assess the role of two examples of the coming of Islam in frontier areas: Indonesia and West Africa. The unit culminated at discussing the place of Islam in Modern History.

Self-Assessment Exercises (SAEs)

1. What was the position of Islam and the Muslims in World Politics during the 18th Century?

2. Assess the position of the Ottomans and the Moguls during the 18th century world politics.

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2.6 Possible Answers to Self-Assessment Exercises (SAEs)

1. What was the position of Islam and the Muslims in World Politics during the 18th Century?

The position of Islam and the Muslims in World Politics during the 18th Century is remarkable in Islamic history. The coming to power of Muḥammad 'Alī (1805-49) and the modernization of Egypt under his leadership was the beginning of a long struggle throughout the Muslim world to re-establish independence from the colonial powers and for Muslim countries to assume their place as autonomous states in the modern world. Resistance to foreign domination and an awareness of the need to restore the Muslim community to its proper place in world history are integral parts of the pan-Islamic efforts of Jamāl Al-Dīn Al-Afghānī as well as the nationalist movements of the 20th century.

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2. Assess the position of the Ottomans and the Moguls during the 18th century world politics.

The Ottoman Turkish dynasty, founded by Osman I (1300), became a major world power in the 15th century, and continued to play a very significant role throughout the 16th and 17th centuries. Ottoman Sultan Mehmed II conquered Constantinople in 1453 and that city became the capital of the Ottoman Empire.

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assumed the title caliph after deposing the last Abbasid in Cairo), and the rest of North Africa. It also expanded significantly northwestward into Europe, besieging Vienna in 1529. The defeat of the Ottoman navy in the Battle of Lepanto in 1571 was not, as many in Europe hoped, the beginning of a rapid disintegration of the Ottoman Empire; more than one hundred years later, in 1683, Ottoman troops once again besieged Vienna. The decline of the empire becomes more visible from the late 17th century onward, but it survived through World War I. Turkey became a republic under Kamal Ataturk in 1923, and the caliphate was abolished in 1924.

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Unit 3: Emergence of Reform Movements among the Muslims

3.1 Introduction

From the beginning of the Islamic era Muslim societies have experienced periods of renewal (*Tajdīd*). Since the eighteenth century, Muslim societies across the world have been subject to a prolonged and increasingly deeply felt process of renewal. This has been expressed in different ways in different contexts. Amongst political elites with immediate concerns to answer the challenges of the West, it has meant attempts to re-shape Islamic knowledge and institutions in the light of Western models, a process described as Islamic modernism. Amongst '*Ulamā'* and Ṣūfīs, whose social base might lie in urban, commercial or tribal communities, it has meant the re-organisation of communities or the reform of individual behavior in terms of fundamental religious principles - a development known as reformism. This unit examines the emergence of reform movements among the Muslims.

3.2 Learning Outcomes

The objectives of this unit include the ones listed hereunder:

- To investigate the evolution of reform movements among the Muslims;

- To trace the precedents of modern reform movements in Islam;

- To recognize what the process of revival and reform entail.

- Appraise the role of the *Ulamā'* and Ṣūfīs in Islamic reformism.

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3.3 Main Content

3.3.1. Emergence of Reform Movements among the Muslims

Islam regards itself as both the corroboration and the purification of the original faith of Prophet Abraham, not a new religion but a re-affirmation of the ancient Abrahamic faith and its renewal. *Islāḥ* (reform) is a Qur'anic term occurring in the following chapters of the Qur'ān:

<div dir="rtl">

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَـٰبِ وَأَقَامُواْ الصَّلَوةَ إِنَّا لاَ نُضِيعُ أَجْرَ الْمُصْلِحِينَ

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> "And as to those who hold fast to the Book and perform *Aṣ-Ṣalāt* (prayer), certainly We shall never waste the reward of those who do righteous deeds". (Qur'ān 7:170);

<div dir="rtl">

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ

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> "And your Lord would never destroy the towns wrongfully, while their people were right-doers" (Qur'ān 11:117).

All these verses refer to the reformist activities of all the prophets throughout time, who were sent by God to warn their communities of their sinful ways, by calling on them to return to God's path. The notion of *Tajdīd* (renewal) is based on the prophetic saying quoted in the previous unit. From the beginning of the Islamic era, Muslim communities have experienced periods of renewal (*Tajdīd*) and reform. Islamic scholars, thus, have declared that 'Umar Ibn 'Abdu'l-Azīz ('Umar, the second) and Imām Abū Ḥāmid al-Ghazālī were the reformers/revivalists of Islam for the 12th century. They have identified the components of the *Tajdīd* to be mainly two, as listed hereunder:

1. The process of renewal advocates that calls for a return to the basic moral and religious principles contained in the Qur'ān and *Sunnah*.

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2. The right to practice *Ijtihād*; that is to use independent reasoning in interpreting and re-interpreting the sources of Islam.

This two-edged process of renewal is based, primarily, on the assumption that the righteous community established and led by the Prophet Muḥammad at Madinah should be imitated by later Muslims. Secondly, that the additions and innovations (*bid'ah*) that have crept into the practices of Islam by Muslims over the centuries, have to be removed, and thirdly, one must critically examine the interpretation of the medieval commentators and scholars of Islam. Therefore, those who are regarded as renewer of the faith, like Imām al-Ghazālī, claimed the right to exercise *Ijtihād* to re-interpret Islam in order to purify and revitalize their societies or communities. As someone who exercised his right to re-interpret Islam and who had the credentials of a well-known scholar and theologian, al-Ghazālī was able to make Ṣūfīsm a part of mainstream Islam and instill new life into Islamic thought. Ibn Taymiyyah (d. 1328), was another famous renewer/reformer of Islam, who interestingly, as part of his campaign to reform Islam, spoke against some Ṣūfī practices, such as visiting the shrines of famous mystics and the (blind) following of Ṣūfī leaders, which he regarded as dangerous innovations within Islam and compromise of its basic principles.

Islamic reform movement reached its peak at the end of the 19th century, close to the end of the imperialist era. And most of the modern pioneers of Islamic reform lived at the end of the 19th century. There were major reformers and Modernists. The first real pioneers were the *Wahhābiyyah* and the *Sanussiyyah* Movements. The Wahhabi movement in

particular tried to purge Islam of the accretions that had become attached to Islam and therefore wanted to go back to a fundamentalist interpretation of the Qur'ān. They revived the Hanbalī school of thought, and adopted its dictates and writings. Ibn Taymiyyah, the 13th century reformer had earlier considered the Hanbalī School as the right interpretation of Islam.

3.3.2. Precedents of Modern Reform Movements

The Islamic movements of the 18th and 19th centuries have their predecessors in earlier movements of religious renewal and political action. The Ḥanbalī movement in Baghdad and Syria in the 9th and later centuries was opposed to any other Muslim options. With its strict insistence on acceptance and literal interpretation of *ḥadīth*, suppression of popular *Ṣūfī* practices, and strong criticism of corrupt Muslim states, Ḥanbalīsm was an active reformist force. In the 13th century, Ibn Taymiyyah was particularly important as the leader of a local struggle against Christian invaders, *Shi'i* minorities, and the perpetrators of corrupt religious practices. His writings became an important source for reform and revival from the 18th century to the present.

Revivalist movements were also available in North Africa where the Almoravids and the Almohads attempted to restructure a caliphate type of government; define Islamic doctrinal purity; and integrate ethnic peoples into Islamic societies. Reformist stances also emerged in Mughal India. While elaborate forms of Ṣūfīsm flourished, the syntheses of Muslim and Hindu practices were plentiful, and the Mughal state pursued a policy of conciliation among Muslims and Hindus. Shaykh Aḥmad Sirhindi, who claimed to be the *mujāddid*, the renewer of Islam in his century, waged a serious struggle to persuade the

Mughal authorities to adopt policies suitable for an Islamic state. He opposed the insinuation into Islam of *Ṣūfī* and Hindu practices such as veneration of saints, sacrifice of animals, and religious festivals. Thus he represented the *Sunni* consensus viewpoint against several levels of syncretism, aristocratic and popular, then current in Indian Islam. His successor, Shah Waliyyullah (1702-1763) set in motion a series of reform movements including the Delhi, Patna and Deobandi schools, the Barelwis, the *Jamā'at Tablīgh* and other movements, lasting to the present.

In the Ottoman Empire, reform-minded religious scholars opposed popular ceremonies for the dead, *Ṣūfī* dancing and singing, and the consumption of coffee and tobacco. The legists, with the support of *madrasah* students and tradesmen, won political stand for a narrow definition of Islamic learning and practice. Qadizade Mehmed Efendi (d.1635) formed a party to persuade the authorities to enforce a *Sharī'ah*-oriented form of Islamic practice. Under the influence of this party, *Ṣūfī* tekkes (camps/circles) were closed, and Ṣūfīs were imprisoned.

By the late 17th and early 18th centuries these earlier religious and political tendencies - Ḥanbalīsm, North African Ṣūfīsm, Indian Naqshabandi, and Ottoman conservative religious views found a common forum in Makkah and Madinah. Here a group of important seventeenth and eighteenth century teachers including Aḥmad al-Qushashi, Ibrāhīm ibn Ḥasan al-Kurani, Muḥammad Tahir ibn Ibrāhīm al-Madani, Abu'l Ḥasan Muḥammad 'Abd al- Hadi al-Sindi and Muḥammad Hayya al-Sindi made Makkah and Madinah the capital cities of the reform teaching. In the eighteenth century, Cairo, under the influence of the *Haramayn* (Makkah and Madinah) and with direct inputs from

travelers and pilgrims coming from Yemen, North Africa, and other places, also became an important center of *ḥadīth* studies and of the Ṣūfī brotherhoods committed to reform struggle. From these places, reform influences spread out throughout the Muslim world. Many of the movements discussed above were led by people who had studied in these places.

However in these earlier periods, the connection of revivalist or reformist ideology to political activism was not steady. Many of the early religious reformers such as Sirhindi, Shah Waliyyullah and Qadizade Mehmed still worked within the framework of existing states, trying to persuade their rulers to adopt pro-Islamic policies rather than creating independent political movements.

In India, Indonesia, and sub-Saharan Africa reformist movements were sometimes aimed at inculcating newly converted people with the true teachings of Islam. In other cases, *Ṣūfī* led political movements, such as the post-Saljuq *Ṣūfī* movements in Iran, symbolized by the Safavids, did not adopt a reformist position but adhered to syncretic *Ṣūfī* and *Shi'i* beliefs. Also in many early cases it is hard to find a convincing connection between reformism and modernization though more general connection between political and social tension and the rise of religious movements can be widely demonstrated. Fundamental to all of these movements was the example of the Prophet whose life and teachings became the model of Islam. In a cultural atmosphere predominant with competing pagan, shrine based, and monotheistic religious views, he brought a clarifying religious vision. As a response to the political and economic stresses of the time he organized the first of the Islamic 'reform' movements, set the precedent for defensive war

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and formed an Islamic state according to Islamic ideals and in the interests of Muslim peoples. The example of the Prophet is explicitly recognized and absolutely underlies all revivalist tendencies throughout Islamic history. The revivalist movements of the present era therefore, are a response to and an expression of Muslim modernity; even as they are rooted in a deep historical and cultural standard for how Muslim peoples should cope with changing political, economic and cultural realities.

3.4 Summary

This unit investigated the emergence of reform movements among the Muslims. It tracked the precedents of modern reform movements in Islam and identified the earliest reform movements. It also showed what the process of revival and reform is deeply rooted in Islam. The unit proceeded to appraise the role of the '*Ulamā'* and Ṣūfīs in Islamic reformism.

Self-Assessment Exercises (SAEs)

1. Track the origin of modern reform movements in Islam.

2. Did the '*Ulamā'* and Ṣūfī saints have any role in the development of Islamic reform movements? Substantiate your answer.

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1.6 Possible Answers to Self-Assessment Exercises (SAEs)

1. Track the origin of modern reform movements in Islam.

At the initial stage of Islam in the Arabian peninsular, Muslim communities have experienced periods of renewal (*Tajdīd*) and reform. Islamic scholars, thus, have declared that 'Umar Ibn 'Abdu'l-Azīz ('Umar, the second) and Imām Abū Ḥāmid al-Ghazālī were the reformers/revivalists of Islam for the 12th century. They have identified the components of the *Tajdīd* to be mainly two, as listed hereunder:

1. The process of renewal advocates that calls for a return to the basic moral and religious principles contained in the Qur'ān and *Sunnah*.

2. The right to practice *Ijtihād*; that is to use independent reasoning in interpreting and re-interpreting the sources of Islam.

This two-edged process of renewal is based, primarily, on the assumption that the righteous community established and led by the Prophet Muḥammad at Madinah should be imitated by later Muslims. Secondly, that the additions and innovations (*bid'ah*) that have crept into the practices of Islam by Muslims over the centuries, have to be removed, and thirdly, one must critically examine the interpretation of the medieval commentators and scholars of Islam. Therefore, those who are regarded as renewer of the faith, like Imām al-Ghazālī, claimed the right to exercise *Ijtihād* to re-interpret Islam in order to purify and revitalize their societies or communities. As someone who exercised his right to re-interpret Islam and who had the credentials of a well-known scholar and theologian,

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Islamic reform movement reached its peak at the end of the 19th century, close to the end of the imperialist era. And most of the modern pioneers of Islamic reform lived at the end of the 19th century. There were major reformers and Modernists. The first real pioneers were the *Wahhābiyyah* and the *Sanussiyyah* Movements. The Wahhabi movement in particular tried to purge Islam of the accretions that had become attached to Islam and therefore wanted to go back to a fundamentalist interpretation of the Qur'ān. They revived the Hanbalī school of thought, and adopted its dictates and writings. Ibn Taymiyyah, the 13th century reformer had earlier considered the Hanbalī School as the right interpretation of Islam.

2. Did the '*Ulamā'* and *Ṣūfī* saints have any role in the development of Islamic reform movements? Substantiate your answer.

Yes, the '*Ulamā'* and *Ṣūfī* saints played a significant role in the development of Islamic reform movements. The Ḥanbalī movement in Baghdad and Syria in the 9th and later centuries was opposed to any other Muslim options. With its strict insistence on acceptance and literal interpretation of *ḥadīth*, suppression of popular *Ṣūfī* practices, and strong criticism of corrupt Muslim states, Ḥanbalīsm was an active reformist force. In the 13th century, Ibn Taymiyyah was particularly important as the leader of a local struggle against Christian invaders, *Shi'i* minorities, and the perpetrators of corrupt religious practices. His writings became an important source for reform and revival from the 18th century to the present.

Revivalist movements were also available in North Africa where the Almoravids and the Almohads attempted to restructure a caliphate type of government; define Islamic doctrinal purity; and integrate ethnic peoples into Islamic societies. Reformist stances also emerged in Mughal India. While elaborate forms of Ṣūfīsm flourished, the syntheses of Muslim and Hindu practices were plentiful, and the Mughal state pursued a policy of conciliation among Muslims and Hindus. Shaykh Aḥmad Sirhindi, who claimed to be the *mujāddid*, the renewer of Islam in his century, waged a serious struggle to persuade the Mughal authorities to adopt policies suitable for an Islamic state. He opposed the insinuation into Islam of *Ṣūfī* and Hindu practices such as veneration of saints, sacrifice of animals, and religious festivals. Thus he represented the *Sunni* consensus viewpoint against several levels of syncretism, aristocratic and popular, then current in Indian Islam. His successor, Shah Waliyyullah (1702-1763) set in motion a series of reform

movements including the Delhi, Patna and Deobandi schools, the Barelwis, the *Jamā'at Tablīgh* and other movements, lasting to the present.

By the late 17th and early 18th centuries these earlier religious and political tendencies - Ḥanbalīsm, North African Ṣūfīsm, Indian Naqshabandi, and Ottoman conservative religious views found a common forum in Makkah and Madinah. Here a group of important seventeenth and eighteenth century teachers including Aḥmad al-Qushashi, Ibrāhīm ibn Ḥasan al-Kurani, Muḥammad Tahir ibn Ibrāhīm al-Madani, Abu'l Ḥasan Muḥammad 'Abd al- Hadi al-Sindi and Muḥammad Hayya al-Sindi made Makkah and Madinah the capital cities of the reform teaching. In the eighteenth century, Cairo, under the influence of the *Haramayn* (Makkah and Madinah) and with direct inputs from travelers and pilgrims coming from Yemen, North Africa, and other places, also became an important center of *ḥadīth* studies and of the Ṣūfī brotherhoods committed to reform struggle. From these places, reform influences spread out throughout the Muslim world. Many of the movements discussed above were led by people who had studied in these places.

However in these earlier periods, the connection of revivalist or reformist ideology to political activism was not steady. Many of the early religious reformers such as Sirhindi, Shah Waliyyullah and Qadizade Mehmed still worked within the framework of existing states, trying to persuade their rulers to adopt pro-Islamic policies rather than creating independent political movements.

In India, Indonesia, and sub-Saharan Africa reformist movements were sometimes aimed at inculcating newly converted people with the true teachings of Islam. In other cases, *Ṣūfī* led political movements, such as the post-Saljuq *Ṣūfī* movements in Iran, symbolized by the Safavids, did not adopt a reformist position but adhered to syncretic *Ṣūfī* and *Shi'i* beliefs.

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Unit 4: The *Wahhābiyyah*

4.1 Introduction

The first reform movement of significance in the 18th century is called the *Wahhābiyyah* from what is known as Saudi Arabia today. This movement is also called Wahhabism in western coinage. Muḥammad Ibn 'Abd al-Wahhab was the brain behind this movement and by training was a jurist and a theologian. He studied Ṣūfīsm in the two principal cities of Makkah and Madinah. He was greatly influenced by the writings of the 13th century reformer Aḥmad Ibn Taymiyyah. The movement has gone beyond its birth place and has spread into various continents. This unit focuses on *Wahhābiyyah* as one of the earliest reform movements of the modern time.

4.2 Learning Outcomes

The objectives of this unit include the following:

-to investigate the origin of the *Wahhābiyyah* movement;

- to peruse the history of the movement;

- to know the doctrines of the *Wahhābiyyah* and to;

- to examine their commandments and prohibitions.

4.3 Main Content: *Wahhābiyyah* (Wahhabism)

4.3.1. Origin of the Name of the Movement

The term Wahhabism is an English designation for the religious movement within Islam founded by Muḥammad Ibn Abd al-Wahhab (1703-1792). The name *Wahhābiyyah* derived from the name of the founder. Members of the movement describe themselves as *Muwāhhidun* (Unitarians), those who firmly uphold the doctrine of the oneness of God.

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This self-designation points to the movement's major characteristic, its opposition to any custom and belief threatening and jeopardizing the glorification of one God. It views as un-Islamic and therefore condemns such practices as using the name of any prophet, saint, or angel in a prayer; calling upon any such beings for intercession and making vows to them; and visitations to tombs of saints. Adherents of this movement insist on a literal interpretation of the Qur'ān and a strict doctrine of predestination.

Muḥammad Ibn 'Abdu'l-Wahhāb, spent some years in Madinah and various places in Iraq and Iran. He won the support of Muḥammad Ibn Sa'ūd, ruler of the Najd province (now part of Saudi Arabia), in the year 1744, after being expelled from his native city of Uyaynah, because of controversial teachings of one of his book titled '*Kitāb al-Tawḥīd'* (Book of Unity). Between 1763 and 1811 Saudi Arabia nationals, who were members of the *Wahhābiyyah* movement established control over most of Arabia. Though, pushed back by the then ruler of Egypt, Muḥammad 'Alī, they recovered part of their first empire between 1821 and 1833. A long period of decline followed, but, in 1932, Muḥammad Ibn Sa'ūd succeeded in establishing the Kingdom of Saudi Arabia.

4.3.2. History of *Wahhābiyyah*

Wahhābiyyah emerged in the middle of the 18th century in Arabia as both a religious and political movement responding to the decline of the Ottoman Empire and the increasing strength of *Shi'ah* in Iran. Its founder, Muḥammad Ibn 'Abdu'l-Wahhāb (1703-1792), had witnessed many examples of laxity, superstition, and blind allegiance to *Ṣūfī* saints during his travels through Iraq and Arabia. The political character of the movement took the form of opposition to the ruling Ottoman empire. In 1744, Ibn 'Abdu'l- Wahhāb formed

an alliance with a local chieftain, Muḥammad Ibn Saʿūd (1765), who accepted his doctrine and undertook its defence and propagation. The demolition of shrines, tomb stones and the capture of Makkah caused alarm in the Ottoman government which dispatched an army to crush the movement. The decisive defeat of the Bedouin troops in 1818 brought the first Sa'udi-Wahhabi venture to an end.

A remnant of the Wahhabi movement survived in a part of Central Arabia. In 1902, ʿAbduʾl-ʿAziz Ibn Sa'ūd, a member of the Sa'udi family and a follower of the Bedouin faith of the *Wahhābiyyah*, took Riyadh. This event led to his gradual conquest of the interior of the Arabian Peninsula. In 1927, ʿAbduʾl-ʿAziz Ibn Sa'ūd signed a treaty with the British (who at that time were controlling parts of the Arabian Peninsula). The signing of the treaty gave him full independence in exchange for his recognition of British suzerainty over the Gulf sheikdoms. The reformist movement of Muhammad Ibn ʿAbduʾl-Wahhab acquired a political dimension when he joined forces with a local tribal chief, by the name of Muḥammad Ibn Sa'ūd. Religious revivalism was now combined with military power to create a religion-political movement that was highly successful in achieving political power.

Finally in 1932, he named his state the Kingdom of Saudi Arabia. *Wahhābiyyah* then became the official doctrine of the state. And today, the Saudi State remains firmly rooted in the Wahhabi creed. The Wahhabi movement thus coalesced with the Sa'ūd family and together developed the ruling ideology for Saudi Arabia. *Wahhābiyyah* is therefore the official ideology of the Kingdom of Saudi Arabia.

Ibn 'Abdu'l-Wahhāb was by training a jurist or a lawyer and a theologian who had also studied Ṣūfīsm in the two principal cities of Makkah and Madinah. He was greatly influenced by the writings of the 13th century Islamic reformer, Ibn Taymiyyah, who also condemned popular *Ṣūfī* practices such as the visitation of tombs, and veneration of *Ṣūfī* mystics, which he said are more or less like and reminds of idolatry and superstition. Like other revivalists, Ibn 'Abdu'l-Wahhāb, therefore, maintained that the moral decline of the Muslim community was due to deviation from the original practices of the earlier *Ummah*. For the community to regain its vitality and moral vigor, these practices had to be uprooted and replaced with a society that resemble the early Muslim community set up by Prophet Muḥammad.

4.3.3. Prohibitions and Commandments of *Wahhābiyyah*

Since the appearance of this movement from mid-18th century, they have been calling for a renewal of the Muslim spirit, with cleansing of the moral, and removal of all innovations into Islam. The movement has played an important role in the funding of Saudi Arabia. *Wahhābiyyah* is known for its conservative regulations which have impact on all aspects of life. It has been recognized as being in accordance with Ibn Ḥanbalī doctrine. The term *'Wahhabiyyah'* is not used by them; they call themselves "*Muwāhhidūn*". *Wahhabiyyah* is a term given to them by their opponents, and is now mostly being used by both European and Arab scholars to refer to them. They started in 1912 to establish agricultural colonies, where people from different tribes lived together. The inhabitants of these colonies were known as 'brothers' (*Ikhwān*).

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Each colony could house from 1,000 to 10,000 inhabitants. The colonies were established near water sources, and were defended by arms. Mud huts were built in place of traditional tents.

Prohibitions of *Wahhābiyyah* include the following:

1. No other object for worship than God.

2. Holy men or women must not be used to win favours from God.

3. No other name than the names of Allah may enter a prayer.

4. No smoking of tobacco.

5. No shaving of beard.

6. No abusive language.

7. Rosaries are forbidden.

8. Mosques must be built without minarets and all forms of ornaments.

The commandments of *Wahhābiyyah* include the following:

1. All men must attend public prayer, *Ṣalāt.*

2. Alms, *Zakāt*, must be paid from all income .

3. Butchers slaughtering animals according to *halāl* (lawful) must have their life styles scrutinized. It is not sufficient that they perform the basic rituals correctly.

4.4 Summary

This unit was able to relate the history of the origin of the *Wahhābiyyah* movement. It perused the characteristics of the movement and highlighted its doctrines. It also examined the commandments and prohibitions of the *Wahhābiyyah*. We also considered

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the political achievements of the movements, whose impact is felt till this day in Saudi

Arabia.

Self-Assessment Exercises (SAEs)

1. Trace the history of the origin of *Wahhābiyyah* and examine its revival/reform activities.
2. Enumerate and explain the commandments and prohibitions of *Wahhābiyyah*.

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4.6 Possible Answers to Self-Assessment Exercises (SAEs)

1. Trace the history of the origin of *Wahhābiyyah* and examine its revival/reform activities.

The name *Wahhābiyyah* derived from the name of the founder, Muḥammad Ibn 'Abdu'l-Wahhāb (1703-1792). Members of the movement describe themselves as *Muwāḥhidun* (Unitarians), those who firmly uphold the doctrine of the oneness of God. This self-

designation points to the movement's major characteristic, its opposition to any custom and belief threatening and jeopardizing the glorification of one God.

Wahhābiyyah emerged in the middle of the 18th century in Arabia as both a religious and political movement responding to the decline of the Ottoman Empire and the increasing strength of *Shi'ah* in Iran. Its founder, Muḥammad Ibn 'Abdu'l-Wahhāb (1703-1792), had witnessed many examples of laxity, superstition, and blind allegiance to *Ṣūfī* saints during his travels through Iraq and Arabia. The political character of the movement took the form of opposition to the ruling Ottoman empire. In 1744, Ibn 'Abdu'l- Wahhāb formed an alliance with a local chieftain, Muḥammad Ibn Saʻūd (1765), who accepted his doctrine and undertook its defence and propagation.

Wahhābiyyah is known for its conservative regulations which have impact on all aspects of life. It has been recognized as being in accordance with Ibn Ḥanbalī doctrine. *Wahhābiyyah* is a term given to them by their opponents, and is now mostly being used by both European and Arab scholars to refer to them. They started in 1912 to establish agricultural colonies, where people from different tribes lived together. The inhabitants of these colonies were known as 'brothers' (*Ikhwān*).

Wahhābiyyah maintained that the moral decline of the Muslim community was due to deviation from the original practices of the earlier *Ummah*. For the community to regain its vitality and moral vigor, these practices had to be uprooted and replaced with a society that resemble the early Muslim community set up by Prophet Muḥammad.

3. **Enumerate and explain the commandments and prohibitions of *Wahhābiyyah*.**

Prohibitions of *Wahhābiyyah* include the following:

1. No other object of worship should not be worshipped rather than God. By this, any form of worship directed to any of the creatures of God is null and void.

2. The name of any of the holy men and women of God must not be used to request or win the favours from God because no other name other than the names of Allah should be used in a prayer.

3. Smoking of tobacco is highly discouraged as it may lead to deadly disease which could cause death.

4. Shaving of beard and using of rosaries are forbidden.

5. Mosques must be built without minarets and all forms of ornaments. This means that mosque should not be decorated.

The commandments of *Wahhābiyyah* include the following:

1. All men must attend public prayer, *Ṣalāt* and should be observed in congregation.

2. Alms, *Zakāt*, must be paid appropriately from all source of income.

3. Butchers slaughtering animals according to *halāl* (lawful) must have their life styles scrutinized. It is not sufficient that they perform the basic rituals correctly.

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Unit 5: The Pan-Islamist movement of Sayyid Jamāl ad-Dīn Al-Afghānī

5.1 Introduction

Sayyid Jamāl ad-Dīn al-Afghānī was a prominent pan-Islamist of the nineteenth century. His appeal of Muslim unity as a common front against the West and call for a regeneration of Islamic societies opened up the way for a new type of politics in Muslim lands and constituted a model for the Islamist discourse. This unit will focus on the pan-Islamist movement of Sayyid Jamāl ad-Dīn al-Afghānī.

5.2 Learning Outcomes

The objectives of this unit include the following:

- To investigate the pan-Islamic programme of Sayyid Jamāl ad-Dīn al-Afghānī.

- To assess his religious reformist activities in the last quarter of the 19th century.

- To see how he was able to harness Western science, technology and contemporary political principles, for reform and regeneration of Islamic religion.

5.3 Main Content

One of the prominent pan-Islamist figures of the nineteenth century hailed today as a precursor by contemporary Islamists is Sayyid Jamāl ad-Dīn al-Afghānī. Sayyid Jamāl ad-Dīn al-Afghānī (1838/1839-1897) was a Muslim thinker, religious reformer and political agitator, who stands out as the major ideologist of pan-Islamism during the last quarter of the nineteenth century. With his effortful propagation of the ideas of Islamic unity, that Muslim states should come together under the banner of religion as a common front against the West, and of an internal revival that Muslim societies needed to achieve

through a combined adaptation of Western science, technology and contemporary political principles, and a reform and regeneration of Islamic religion; he became the foremost figure influential in transforming Islam to a political factor. Throughout his life he also championed the idea of nationalism in Muslim lands, sometimes equated with religion and sometimes defined in linguistic terms. In both ways, he is considered to have opened the way for a novel type of politics in the Middle East; and he either trained as his pupils or prepared the ground for the ideas of many pan-Islamists, religious revivalists, nationalists, liberals and constitutionalists in Egypt, Syria, the Ottoman Empire, and Persia in the beginning of the 20th century.

During the course of his life, Al-Afghānī travelled extensively and stayed in Afghanistan, India, the Ottoman Empire, Persia, Egypt, Britain, France and Russia. Through these trips and residences, he established contacts with prominent figures from diverse groups including religious reformers; early Arab nationalists; British, Russian, Ottoman and Persian government officials; Persian constitutionalist opposition parties, exiles, and dissidents; *Shi'i* jurisprudents (mujtahids); Babis and Bahais; members of the Young Ottomans, and, then, the Young Turks; and European intellectuals and political theorists. While his oratory skills and personal magnetism both as a learned man of religion and as a man of politics enabled him to gather around himself many devoted followers wherever he stayed, he also managed or attempted on many occasions to work with statesmen to realize his desired ends. He engaged in journalistic activities and intellectual debates; wrote political, social and religious tracts and articles; and acted on his own initiative as an agent in the conjuncture of Middle Eastern politics.

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Though, Al-Afghānī was never the originator of pan-Islamic and reformist ideas for the Muslim world, what made his reputation as the foremost nineteenth century Pan-Islamist was that he conveyed the message of the indispensability of Islamic unity against growing western encroachments repeatedly and towards various audiences, suiting his appeal at any particular time to the specific elites of the country that he operated in. On the one hand, his message was essentially anti-western, while on the other hand he conceded that Islamic societies, in trying to achieve internal regeneration and revival, should borrow and benefit from European science, technology and philosophy, and adopt the values of modern western polity. The fact that Al-Afghānī had to work in different political environments forced him to switch his tone to match the particular circumstances leading to apparent inconsistencies in his thought throughout his personal history. At times, he advocated parliamentary politics, but at other times he was ready to work with absolutist rulers; he sometimes saw the Ottoman caliph as legitimate and tried to configure a Muslim union centered around it, while on other occasions he seemed to support the claims for Arab caliphate; even though he was notoriously anti-British he was on particular cases ready to co-operate with British officials and agents; and moreover, it seemed hard to follow when he would put forward Islamic religion as the only possible nationalistic bond for Muslim *Ummah* or otherwise when he would be favoring local nationalist tendencies.

Al-Afghānī‛s reputation as the best known Muslim thinker of the nineteenth century comes from the fact that he championed anti-imperialist pan-Islamic ideas in the political context of the nineteenth century imperialism when there was the perceived threat and

popular and intellectual reaction to growing Western pressures. He was also an early critic of orientalism challenging the notion held by Europeans that Muslim Middle East was backward because of the "essential" features of Islam. On the one hand, he sought to glorify the earlier achievements of the Islamic civilization; and on the other hand, he was apologetic in trying to explain the downfall of Muslim societies. In many ways, he laid out the arguments and the rhetoric to be used by later nationalists and anti-imperialist Islamists in the Middle East. Beside his ideas on Muslim unity, Al-Afghānī was also influential regarding his thoughts on Islamic revival, involving both reform and purification of religion, and borrowing from the West for the improvement of Muslim societies. In this respect, he desired that Islamic societies develop their own philosophical reasoning referring to their own sources and traditions. In that, he assigned central place to Islamic religion and sought to transform religion into a social and political force. Thus, while he was a remarkable man during his life, Al-Afghānī became a legendary figure after his time, with his call for Islamic regeneration through solidarity remaining as a model. Today, he continues to maintain his reputation among contemporary political Islamists who regard him as a precursor.

It is under the light of the ideas, reputation and personal history of this pan-Islamist figure that his arrival in Istanbul to spend the last five years of his life, 1892-1897, becomes a case deserving profound analysis, especially when one considers that these years coincided with Abdulhamid II's regime which was fundamentally one that sought centralization and legitimation centered around Islamism with pan-Islamic overtones. These concepts, Islamism and pan-Islamism, are used as two distinct but interrelated

concepts throughout this thesis. Whereas the extensive and varied usage of these concepts does not allow precise and standard definition, the former refers to the ascension of the role of religion in social and political spheres so as to make Islam a dominant and decisive factor as ethics, politics and system of thought, whilst standing against Western domination. The latter refers to organized activity to achieve, in practical terms, the ideology of Islamic unity toward the political union of Muslims everywhere, around the central position of the caliph.

5.4 Summary

This unit investigated the pan-Islamic programme of Sayyid Jamāl ad-Dīn al-Afghānī. It assessed his religious reformist activities in the last quarter of the 19th century. We also showed how he was able to harness western science, technology and contemporary political principles, for reform and regeneration of Islamic religion. Al-Afghānī was a man with a vision for Islam and the Muslims. This vision consisted primarily of a reform of Islam and a revival of a purified religion. Some of the conversations of Al-Afghānī make it clear that al-Afghānī's interest in a religious reformation was primarily instrumental. Religious reform, he thought, had been the key to subsequent European progress and power, and such a reformation was also needed for the Islamic world to achieve the same goals.

Self-Assessment Exercises (SAEs)

> 1. Assess the pan-Islamist movement of Sayyid Jamāl ad-Dīn Al-Afghānī.
> 2. Al-Afghānī borrowed from the West for the improvement of Muslim societies. Expatiate.

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5.5 References / Further Readings

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5.6 Possible Answers to Self-Assessment Exercises (SAEs)

1. Assess the pan-Islamist movement of Sayyid Jamāl ad-Dīn Al-Afghānī.

Sayyid Jamāl ad-Dīn al-Afghānī (1838/1839-1897) was a Muslim thinker, religious reformer and political agitator, who stands out as the major ideologist of pan-Islamism during the last quarter of the nineteenth century.

The propagation of the ideas of Jamāl ad-Dīn al-Afghānī is Islamic unity, that Muslim states should come together under the banner of religion as a common front against the West, and of an internal revival that Muslim societies needed to achieve through a combined adaptation of Western science, technology and contemporary political principles, and a reform and regeneration of Islamic religion.

Throughout his lifetime, he championed the idea of nationalism in Muslim lands, sometimes equated with religion and sometimes defined in linguistic terms. In both ways, he is considered to have opened and prepared the ground for the ideas of many pan-Islamists, religious revivalists, nationalists, liberals and constitutionalists in Egypt, Syria, the Ottoman Empire, and Persia in the beginning of the 20th century.

Al-Afghānī's reputation as the best known Muslim thinker of the nineteenth century comes from the fact that he championed anti-imperialist pan-Islamic ideas in the political context of the nineteenth century imperialism when there was the perceived threat and popular and intellectual reaction to growing Western pressures.

2. Al-Afghānī borrowed from the West for the improvement of Muslim societies. Expatiate.

Al-Afghānī borrowed from the West for the improvement of Muslim societies. Al-Afghānī's message was essentially anti-western, while on the other hand he conceded that Islamic societies, in trying to achieve internal regeneration and revival, should borrow and benefit from European science, technology and philosophy, and adopt the values of modern western polity.

The fact that Al-Afghānī had to work in different political environments forced him to switch his tone to match the particular circumstances leading to apparent inconsistencies in his thought throughout his personal history.

At times, he advocated parliamentary politics, but at other times he was ready to work with absolutist rulers; he sometimes saw the Ottoman caliph as legitimate and tried to configure a Muslim union centered around it, while on other occasions he seemed to support the claims for Arab caliphate; even though he was notoriously anti-British he was on particular cases ready to co-operate with British officials and agents.

Module Two

Unit 6: Muḥammad 'Abduh

6.1 Introduction

The contributions of Muḥammad 'Abduh (d.1905) to modern Islamic movement was outstanding, and his role in the formation of the 20th century Islamic reform was unique, for according to Gibb,

> "he had inaugurated a new temper of religion and scholarship in Egypt to which 'more than any other single man (he) gave…a centre of gravity and created…a literature inspired by definite ideas of progress within an Islamic framework."

'Abduh was one of the Egyptian thinkers, who is considered as the pioneer and prime advocate of Islamic modernism in Egypt during his lifetime. He introduced Islamic modernism to overcome the backwardness of Muslims in Egypt and in other countries. However, his Islamic modernism was unable to surmount the backwardness of Muslims in Egypt due to political and religious factors.

6.2 Learning Outcomes

The objectives of this unit are to:

- examine Islamic modernism as advocated by Muḥammad 'Abduh in Egypt.

- identify the aims and characteristics of 'Abduh's Islamic modernism.

- discuss 'Abduh's contribution to modernity and his dynamic influences throughout the Muslim society.

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6.3 Main Content

6.3.1 Muḥammad 'Abduh and Islamic Modernism ('Abduh's Views on Modernity)

'Abduh favourably embrace the ideas of modernity which principally geared to the advancement of Muslim society. The basic foundation of modern ideal proposed by him was largely grounded in rationalism, liberalism, nationalism and universalism of Islam. 'Abduh believed the rigid structures of Islamic culture were holding back what was essentially a logical and fluid religion. The practice of Islam is essentially rooted in ontological premise of rational and logical truth and its teaching is lucid and clear for common understanding and comprehension. He crafted essential framework for reform clamoring for change and "advocating a more modern conception of Islam", making significant effort to enlighten classical tradition and ideas. The struggle represents his ground for revival of Islamic ideals in modern society, and the expansion of freedom and the renaissance of political Islam.

Some scholars including Adams are of the view that Islamic modernism of Muḥammad 'Abduh represents an attempt to free the religion of Islam from the shackles of an excessively rigid orthodoxy, and to accomplish reforms which will render it adjustable to the complex demands of modern life. The prevailing character of 'Abduh's Islamic modernism is that of religious reform; it is inspired and dominated mainly by theological considerations. He embarked on a theological exercise to purge Islamic doctrine of traditional interpretations which are inconsistent with the original ethical and religious message of Islam. His desire was to introduce a reformed Islam by asking Muslims to return to "the true Islam", but his reformist call was by no means a simple one due to the

grave backwardness of Muslims in many fields. The Muslim were politically, for the most part subject to non-Muslim powers, and where they were not directly under foreign rule, they were subjected to foreign influence…Their social, moral, and intellectual condition was terrible; they fell in many weaknesses and ills and were victims of many degrading customs, which are no part of the religion of Islam. All these are observed to be the result of their ignorance of the true Islam and their failure to practice what they knew. 'Abduh therefore believed that the cure for these many ills of Muslims is to return to "the true Islam". The true Islam as perceived by 'Abduh is Islam that is free from all the accretions which have originated from the customs of those who profess it, and the matters which they have added to it and which may have derived from some other religions.

'Abduh also believed that the true Islam is that one practiced by the early generations of Muslims before the emergence of division among them. He is quoted to have said;

> "I raise my voice…to summon to two important matters. The first was, to free the mind from the chains of belief on authority, and to understand the religion (of Islam) as the early generation understood it, before the appearance of divisions among them, and to return to the original sources of the branches of the sciences (of Islam) in order to attain a proper knowledge of thing.

According to him, Islam is a religion of understanding and thought, not of imitation (*taqlīd*); the study of the (Islamic) sciences becomes a service of God; veneration of prophets and saints is to be opposed; exclusive adherence to one school of Islamic Jurisprudence is the source of rigidity and backwardness in Islam; independent investigation (*Ijtihād*) is the solution to all the problems of any time. Abduh was a devout

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Moslem, who believed that Islam is in harmony with modern science and thought, and it satisfies the needs of modern life. The truths of Islam according to him could be found in the primary sources, where lies the faith in its pristine form.

6.3.2 The Influence of Muḥammad 'Abduh in Modern Religious Movements

The significant influence and pervasive impact of Muḥammad 'Abduh has reflected in the modern religious movements around the world. Example could be cited of such Malaysian movements as *Muḥammadiyah*, *al-Irsyad*, *Pensyarikatan Ulama*, *Ḥizbu'l Muslimīn*, *Pertubuhan al-Islāh* (*al-Islāh Organization*), *Persatuan Islam*, *Sarekat Islam* and *Sumatera Thawālib*. These institutions had remarkably developed and extended 'Abduh's decisive effort to advocate reform and renewal and challenge the obsolete and naivety of conservative old guard and demand radical transform in Muslim society and its worldview.

Generally speaking, Muḥammad 'Abduh has great influence and contributions to Islamic reform in the Muslim world. He made significant impact and major influence in diverse and wide spectrum of modern undertaking ranging from *Tafsīr*, journals, press, newspapers, magazines, Islamic institutions, schools and movements. The fundamental aim of his reform was to reconstruct the modern worldview of Islam and adapt to modern requirement of dynamic civilization. He had manifested greatest impact in the reform and *Tajdīd* movement due to several factors including;

    i.   the dynamic aspiration for Islamic reform and renewal.

    ii.   inclusive approach to reconstruct religious idealism and scientific thought.

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iii.   defining method to reclaim the dynamic position of the *Ummah*.

iv.   high aspiration to proclaim the power of reason and definitive *Ijtihād* (independent reasoning).

v.   rational approach and strong emphasis on *Islāh (reform)*, *maslaḥah* (general welfare), *wasatiyyah* (moderation)and the principle of *maqāsidu'sh-sharī'ah* (the higher objective of Islamic law).

vi.   the great commentary, *al-Manar* that provide viable solution to current challenge and malaise of the *Ummah*.

6.4 Summary

In this unity, we were able to examine Islamic modernism as advocated by Muḥammad 'Abduh in Egypt. We also investigated his Views on Modernity, identified the aims and characteristics of his Islamic modernism and discussed his contribution to modernity and his dynamic influences throughout the Muslim society. Based on the time of its rise and emergence in Muslim societies, Islamic modernism is a religious response from Muslims who do not see the political and national responses as suitable and attainable against the foreign powers ruling over Muslim societies and countries. In case of Egypt, the British ruled the Egypt during the lifetime of Muḥammad 'Abduh. His Islamic modernism can be seen as his reaction to the British rule in Egypt. He co-operated with the British to make his Islamic modernism work and survive in Egypt.

Self-Assessment Exercises (SAEs)

1. Examine the views of Muḥammad 'Abduh on modernism and identify its characteristics.

2. What is Muḥammad 'Abduh's view of true Islam?

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6.5 References / Further Readings

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6.6 Possible Answers to Self-Assessment Exercises (SAEs)

1. Examine the views of Muḥammad 'Abduh on modernism and identify its characteristics.

Islamic modernism of Muḥammad 'Abduh represents an attempt to free Islam from the shackles of an excessively rigid orthodoxy, and to accomplish reforms which will render it adjustable to the complex demands of modern life.

The prevailing character of 'Abduh's Islamic modernism is that of religious reform; it is inspired and dominated mainly by theological considerations. He embarked on a theological exercise to purge Islamic doctrine of traditional interpretations which are inconsistent with the original ethical and religious message of Islam.

His desire was to introduce a reformed Islam by asking Muslims to return to "the true Islam", but his reformist call was by no means a simple one due to the grave backwardness of Muslims in many fields.

'Abduh therefore believed that the cure for these many ills of Muslims is to return to "the true Islam". The true Islam as perceived by 'Abduh is Islam that is free from all the accretions which have originated from the customs of those who profess it, and the matters which they have added to it and which may have derived from some other religions.

The characteritics of Muḥammad 'Abduh's modernism are as the following;

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i.   Dynamic aspiration for Islamic reform and renewal.

ii.   Inclusive approach to reconstruct religious idealism and scientific thought.

iii. Defining method to reclaim the dynamic position of the *Ummah*.

iv.   High aspiration to proclaim the power of reason and definitive *Ijtihād* (independent reasoning).

v.   Rational approach and strong emphasis on *Islāh (reform)*, *maslaḥah* (general welfare), *wasatiyyah* (moderation)and the principle of *maqāsidu'sh-sharī'ah* (the higher objective of Islamic law).

2. What is Muḥammad 'Abduh's view of true Islam?

The true Islam as perceived by 'Abduh is Islam that is free from all the accretions which have originated from the customs of those who profess it, and the matters which they have added to it and which may have derived from some other religions.

'Abduh also believed that the true Islam is that one practiced by the early generations of Muslims before the emergence of division among them.

True Islam is a religion of understanding and thought, not of imitation (*taqlīd*); the study of the (Islamic) sciences becomes a service of God; veneration of prophets and saints is to be opposed; exclusive adherence to one school of Islamic Jurisprudence is the source of rigidity and backwardness in Islam; independent investigation (*Ijtihād*) is the solution to all the problems of any time.

The truths of Islam according to him could be found in the primary sources, where lies the faith in its pristine form.

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Unit 7: Muḥammad ibn ʿAlī as-Sanūsī and the *Sanūsiyyah*

7.1 Introduction

Sanūsiyah is a Muslim *Ṣūfī* (mystic) brotherhood established in 1837 by Sīdī Muḥammad ibn ʿAlī as-Sanūsī. In modern history, the head of the Sanūsī brotherhood was king of the federal kingdom of Libya from its creation in 1951 until it was superseded by a Socialist republic in 1969. The *Sanūsīyyah* brotherhood was a reformist movement aimed at a return to the simple faith and life of early Islam. As a missionary order it sought to reform the lives of the Bedouins and convert the non-Muslim peoples of the Sahara and Central Africa. The vast majority of people called Sanūsī did not practice Sanūsī rites but were personal followers of as-Sanūsī al-Kabīr, the Grand Sanūsī, and his family. By the turn of the 20th century the order was well-established among most of the Bedouins and the oasis dwellers of Cyrenaica and the Sirtica, the Libyan Desert of Egypt, southern Tripolitania, Fezzan, central Sahara, and the Hijaz. The order was strongest in Cyrenaica, where it integrated its religious lodges (*zāwiyah*s) with the existing tribal system to such an extent that it was able to marshal its members against the Italians in World War I. After the war, the Sanūsīs emerged as political spokesmen for the people of Cyrenaica in the negotiations with the British and the Italians and maintained this role throughout World War II. On December 24, 1951, Idrīs, the head of the *Sanūsīyyah* movement, was proclaimed king of an independent United Kingdom of Libya. He was overthrown by a military junta led by Colonel Muʻammar al-Qadhdhāfī on September 1, 1969.

7.2 Learning Outcomes

Some of the objectives of this unit include the following:

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- to study the evolution of the *Sanūsīyyah* movement;

- to look at the structure of the movement;

- to examine its activities within the context of the *Sunni* Islam;

- to assess its success in its call to Traditional Islam.

7.3 Main Content

7.3.1 History of its Evolution

Ever since the Suez Canal was opened in 1869, North-Eastern Africa and the Middle East have attracted a great deal of attention. As a consequence of this event, the unavoidable process of rivalry has emerged; mainly between France, Great Britain, Italy and then Germany, after this country had been unified in 1871. The purchasing by the British government 44% shares of the Suez Canal from Egyptian Khedive Ismā'il in November 1875 brought another significant factor which accelerated the challenge for these regions of the world. However, having established its domination over Egypt in 1882, Great Britain intensified the creation of its famous 'Imperial route', which facilitated better connections of the Mother country with her vast and remote colonies in India, Australia and the Far East. Having achieved a political domination over the Suez Canal region, the British initiated another significant process, a new stage of rivalry over the African territories. Thus, the so called "scramble for Africa" had begun.

What also needs to be mentioned are the social processes that began to take place among the Arab tribes at the turn of the 19th century. Mainly, the ruling sheiks and tribal elders, embarked on breaking off the ties with Constantinople with a view to creating an Arab state, or some states when the decaying Ottoman Empire was expected to collapse. The

above factors and the approaching turmoil of war, which involved the whole region in 1914-1918, was to determine the objectively existing background of the *al-Sanūsīyyah* question. a movement with religious, political and military aspects yet a warlike and influential religious Order.

The *Sanūsīyyah* is a Ṣūfī brotherhood based in Libya and the central Sahara founded by Muḥammad Ibn 'Alī al-Sanūsī (1787-1859). The *Sanūsīyyah* brotherhood is well known for its role in the resistance movement against French and Italīan colonialism, but it was formed as a strictly religious brotherhood based on the doctrine of the *Shadhiliyyah* order. Muḥammad Ibn 'Alī al-Sanūsī was born near Mostaganem in Algeria. In his early life he studied Sufism and Islamic sciences including law and tradition in the reformist environment of Fez. In 1823 he moved to Cairo and later to Hijaz to continue his studies. In Makkah he studied under the guidance of Aḥmad Ibn Idrīs, a well known Ṣūfī teacher. Soon afterward, when Ibn Idrīs left for Yemen, al-Sanūsī was in charge of his students and built the first lodge at Abu Qubays outside Makkah in 1827. In 1841 he returned back to North Africa settled in Cyrenaica and founded his new organization. The *Sanūsīyyah* is commonly known as a "revivalist" brotherhood but its doctrine is not different from other traditional Ṣufism. It disapproves of excess in ritual, such as dancing or singing. Its great emphasis is on the role of the prophet and on following his example. Al-Sanūsī wrote several books arguing for the right of *Ijtihād*. He put this into practice by incorporating elements usually found in Shafi'i school but still maintaining his way to be a Maliki one.

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7.3.2. Structure of the Movement

The structure of the organization was simple and centralized. The local lodge had very little autonomy and was ruled by three or four officials appointed by the center. The core area of the organization was a desert that of the Bedouin of Cyrenaica. The order also had a number of urban lodges and into non-Bedouin areas like Tripolitania and Fezzan in western Libya as well as in Hijaz. It spread across the Sahara to the east of Lake Chad. The brotherhood was not at all militant; rather, it promoted learning and piety among its adherents. It also had a strong work ethic, particularly to the building and upkeep of new lodges and development through agriculture. The brotherhood became an important factor in the development of Trans-Saharan trade. The center of the order was established in Jaghbub, on the Libyan-Egypt border, but later on moved to Kufa in the middle of Libyan desert in 1895. The French, who were moving toward Lake Chad saw the *Sanūsīyyah* as an activist and inimical force and opened hostilities at the Bir 'Alī Lodge in Kanem in 1901. The *Sanūsīyyah* were caught unaware and withdrew but they quickly took up arms, and the population in the region fought the French in the name and under the leadership of the brotherhood, until the *Sanūsīyyah* were forced to withdraw around 1913-14. When Italians invaded Libya in 1911, the *Sanūsīyyah* order was not targeted as enemies, but when Turkey withdrew from Libya the following year, the Sanūsī leader Aḥmad al-Sharif raised the call for *Jihād* and led a large Bedouin force against the invaders. The Sanūsī held the Italians at bay for several years, but an attack on the British forces in Egypt led to the brotherhood's defeat. Al-Sharif was replaced by his cousin, Muḥammad Idrīs. After the rise of fascism in Italy, the struggle became a more purely

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Bedouin one led by tribal leaders like 'Umar Mukhtar, while the Sanūsī led by Idrīs was in exile in Egypt. During this time, which lasted until 1932, the Sanūsī organizational structure of lodges was largely destroyed. When the modern state of Libyan was created and in 1951 was made king of Libya. He was removed by the coup of Mu'ammar Qadhdhāfī in 1969. Later on the religious *Sanūsīyyah* brotherhood had become a monarchical order. Today the order is not tolerated in Libya, and outside Libya only a few lodges remain, including the oldest one at Abu Qubays near Makkah.

7.4 Summary

Acting in the sphere of Sunnism, the Ṣufis fraternity *Sanūsīyyah* preached the necessity of returning to the human "pure" principles of conduct which should conform to Wahhabi's ideology created in 18th century. Soon, ideas of this militant mystical movement began to catch up among the Bedouin tribes dwelling in the Hijaz. Therefore, the Ottoman authorities, supported by jealous Muslim spiritual leaders of Makkah, expelled the Sanūsīs from there. Muḥammad Ibn 'Alī As-Sanūsī and his ardent followers moved to Cairo and then to Siwah oasis.

Self-Assessment Exercises (SAEs)

> 1. Examine the history of the evolution of the *Sanūsiyyah* movement and discuss its activities before its decline.

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7.5 References / Further Readings

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7.6 Possible Answers to Self-Assessment Exercises (SAE)

1. Examine the history of the evolution of the *Sanūsiyyah* movement and discuss its activities before its decline.

The *Sanūsīyyah* is a Ṣūfī brotherhood based in Libya and the central Sahara founded by Muḥammad Ibn 'Alī al-Sanūsī (1787-1859). The *Sanūsīyyah* brotherhood is well known for its role in the resistance movement against French and Italiīan colonialism, but it was formed as a strictly religious brotherhood based on the doctrine of the *Shadhiliyyah* order.

The *Sanūsīyyah* is commonly known as a "revivalist" brotherhood but its doctrine is not different from other traditional Ṣufism. It disapproves of excess in ritual, such as dancing or singing. Its great emphasis is on the role of the prophet and on following his example.

The *Sanūsīyyah* was not at all militant; rather, it promoted learning and piety among its adherents. It also had a strong work ethic, particularly to the building and upkeep of new lodges and development through agriculture. The brotherhood became an important factor in the development of Trans-Saharan trade.

The background of the *al-Sanūsīyyah* question, a movement with religious, political and military aspects yet a warlike and influential religious Order could be traced to the following the fact that ruling sheiks and tribal elders, embarked on breaking off the ties with Constantinople with a view to creating an Arab state, or some states when the decaying Ottoman Empire was expected to collapse. The above factors and the approaching turmoil of war, which involved the whole region in 1914-1918, was to determine the objectively existing

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for its role in the resistance movement against French and Italiīan colonialism, but it was formed as a strictly religious brotherhood based on the doctrine of the *Shadhiliyyah* order.

The *Sanūsīyyah* were caught unaware and withdrew but they quickly took up arms, and the population in the region fought the French in the name and under the leadership of the brotherhood, until the *Sanūsīyyah* were forced to withdraw around 1913-14.

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Unit 8: The Muslim Brotherhood in Egypt

8.1 Introduction

The Muslim Brotherhood is probably the most powerful political force in Egypt in the modern time. It began as a religious and anti-colonialist movement and became the "wellspring of Islamist ideologies around the world", according to the *New York Times*. Today, it has metamorphosed into a freely-affiliated global movement and its ideology and methodology as envisioned by its founder, Ḥasan al-Bannā, has profoundly influenced generations of Muslim activists in their objective of spreading Islam throughout the world. While united in this goal, the Muslim Brotherhood has taken different forms, adjusting to the local political conditions in which it operates. This unit will briefly address the history of Muslim Brotherhood, its ideology and organizational structure.

8.2 Learning Outcomes

The objectives of this unit include the following;

- to quickly review the history of the Muslim Brotherhood of Egypt;

- to examine its ideology and ideologues;

- to study its organizational structure;

- to consider the status of the Muslim Brotherhood around the globe today.

8.3 Main Content

8.3.1 History of the Muslim Brotherhood

In 1453 the successful conquest of Istanbul by the Ottomans solidified the Ottoman Empire's predominance, headed by the Islamic Caliphate, in the region until 1923. After

World War I, the Ottoman Empire was dissolved as a state and the nation of Turkey was formally established. Mustafa Kamal Attaturk was the founder and first President of republican Turkey. He was a war hero and a national figure. He quickly sought to abolish all Islamic influence in Turkey in favour of European influences, including secular rule. Ataturk abolished the caliphate, which had existed in varying forms since Islam began in the seventh century C.E. He banned the growing of beards by men and wearing of scarves by women. He banned the call to prayer by Muezzins. He abolished Arabic script and replaced it with Latin and made the Turkish military the custodians of secular tradition. The abolishment of the caliphate in 1923 was viewed negatively by the global Muslim community. In response, Ḥasan al-Bannā formed the organization called "The Society of Muslim Brothers, or *al-Ikhwān al-Muslimīn,* in Egypt in 1928. Al-Bannā was convinced that the Islamic community was at a "critical crossroads" and insisted that Muslims would find strength in the total self-sufficiency of Islam.

The Muslim Brotherhood began as a twofold movement for the reform of both the individual as well as societal morality. In order to achieve their goals, they advocated for moving away from secularism and moving towards a political and civil society organized by the principles of the Qur'ān which includes the implementation of *Sharī'ah* law. Since the early 1930s, the Muslim Brotherhood has long viewed social outreach as a way to demonstrate its ideological commitment to alleviating poverty, reducing inequality and increasing social responsibility. Through the creation of medical clinics, hospitals, charitable societies, cultural associations and schools, they seek to integrate the Islamic principles taught in the Qur'ān into the fabric of daily life.

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In the 1920s and 1930s, when the Muslim Brotherhood rejected Western imperialism, the movement grew quickly and established branches in other countries. Within its first two decades, it boasted a membership of two million people and had established approximately 2000 branches across Egypt. Throughout the 1940's and during World War II, the Brotherhood continued to advocate and work for a society that followed *Sharī'ah* law while adamantly calling for the removal of British forces occupying Egypt.

8.3.2 Ḥasan al-Bannā, Founder of the Muslim Brotherhood

The Muslim Brotherhood (*al-Ikhwān al-Muslimīn)* was founded as an Islamic revivalist movement in the Egyptian town of Ismā'iliyyah in March 1928 by school teacher Ḥasan al-Bannā (1906-1949). Ḥasan al-Bannā derived his definition of an ideal Islamic state through his interpretation of the Qur'ān. He asserted that the only way to create a genuine Islamic State would be the banning of western ideas and influences on *Sharī'ah* doctrinal laws. In general, Al-Bannā did not propose using violence as a means of creating an Islamic State. While Article IV, section 2 of the Muslim Brotherhood's basic regulations of 1945 stated that;

"the Brethren will always prefer gradual advancement and development .."

Several statements by the leadership of the Muslim Brotherhood showed that it was inclined to resort to violence under certain circumstances. Al-Bannā, for example, clearly asserted that he would not hesitate to use violence if he were forced to do so, or when the Brotherhood was ready to "seize power". The idea of political pan-Islam was less central to his thinking than that of religious pan-Islam. Al-Bannā sought the union of Islamic nations around the precepts of the Qur'ān and he saw political organization, propaganda

and activism as the means to achieve his goals. He declared that the mission of his organization was to accomplish two objectives; the independence of the Muslim land from foreign domination, and the establishment of an Islamic socio-political system. He believed that reviving and resurrecting the *Ummah* must inevitably begin with the individual, stressing that those able to rebuild the Muslim community must have three qualities; spiritual strength manifested through the determination of the individual and his integrity and self-sacrifice, knowledge of the principles of Islam, and the ability to relate the Islamic principles to real life and apply them effectively to practical circumstances. There was no room in their thinking for compromise with other manners or customs; Islam had presented to them a unified and perfect system and the introduction of foreign elements on a large scale into Muslim society were to be avoided.

8.3.3 Ideology and Ideologues

The Muslim Brotherhood seeks to restore the historical caliphate and then expand its authority throughout the world with the intent of dismantling all non-Islamic governments. Historically, their objectives have been pursued by a combination of political and violent warfare. According to the American Defamation League's International Terrorist Symbols Database, the early ideologues of the Muslim Brotherhood provided the ideological framework for almost all modern *Sunni* Islamic terrorist groups. The Muslim Brotherhood ideology has largely been influenced by a few primary intellectuals including Ḥasan al-Bannā, its founder, Sayyid Qutb and Ḥasan al-Huḍaybī.

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8.3.4 Present Day Muslim Brotherhood

The Muslim Brotherhood's 'federated structure' grants individual branches a certain degree of autonomy that allows for independent operation in case of a state crack-down. The organization has used activism, mass communications and sophisticated governance to create an impressive base of support within the lower class and professional elements of Egyptian society. By leveraging existing social networks associated with mosques, welfare associations and neighborhood groups, the Muslim Brotherhood has incorporated itself into the social fabric of Muslim societies. It has reached global status, wielding power and influence in almost every country with a Muslim population. In countries with a Muslim majority, there is often a political party of the Muslim Brotherhood. The Brotherhood is active in over eighty countries including Algeria, Bahrain, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, the Palestinian territories, Saudi Arabia, Sudan, Syria and Tunisia as well as the regions of Eurasia and Africa. It is the dominant party in Egypt's parliament, obtaining 47% of the vote and in the Tunisian government getting 40% of the vote. In the form of Hamas, it is an explicit branch of the Muslim Brotherhood as it rules the Gaza Strip.

8.4 Summary

This unit opened by introducing you to what the Muslim brotherhood means and what gave impetus to it. It then proceeded to examine its ideology, objectives and methodology as envisaged by its founder, Hassan al Banna. In the main content, we discussed the history of the Muslim Brotherhood, its goal, organizational structure and how it has

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influenced or is influencing some Muslim groups and political system in some parts of the world.

Self-Assessment Exercises (SAEs)

> 1. Trace the history of the Muslim Brotherhood and examine it ideology, objectives and methodology.

8.5 References / Further Readings

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8.6 Possible Answers to Self-Assessment Exercises (SAE)

1. **Trace the history of the Muslim Brotherhood and examine it ideology, objectives and methodology.**

The abolishment of the caliphate in 1923 Mustafa Kamal Attaturk in the republican Turkey was viewed negatively by the global Muslim community. In response, Ḥasan al-Bannā formed the organization called "The Society of Muslim Brothers, or *al-Ikhwān al-Muslimīn,* in Egypt in 1928.

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Al-Bannā was convinced that the Islamic community was at a "critical crossroads" and insisted that Muslims would find strength in the total self-sufficiency of Islam.

The Muslim Brotherhood began as a twofold movement for the reform of both the individual as well as societal morality. In order to achieve their goals, they advocated for moving away from secularism and moving towards a political and civil society organized by the principles of the Qur'ān which includes the implementation of *Sharī'ah* law.

Ḥasan al-Bannā derived his definition of an ideal Islamic state through his interpretation of the Qur'ān. He asserted that the only way to create a genuine Islamic State would be the banning of western ideas and influences on *Sharī'ah* doctrinal laws. In general, Al-Bannā did not propose using violence as a means of creating an Islamic State.

Since the early 1930s, the Muslim Brotherhood has long viewed social outreach as a way to demonstrate its ideological commitment to alleviating poverty, reducing inequality and increasing social responsibility.

Through the creation of medical clinics, hospitals, charitable societies, cultural associations and schools, they seek to integrate the Islamic principles taught in the Qur'ān into the fabric of daily life.

In the 1920s and 1930s, when the Muslim Brotherhood rejected Western imperialism, the movement grew quickly and established branches in other countries.

Within its first two decades, it boasted a membership of two million people and had established approximately 2000 branches across Egypt.

Throughout the 1940's and during World War II, the Brotherhood continued to advocate and work for a society that followed *Sharī'ah* law while adamantly calling for the removal of British forces occupying Egypt.

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Unit 9: 'Uthmān Ibn Fūdī

9.1 Introduction

In this unit we will look at brief biography, teaching and preaching activities of Shaykh 'Uthmān Ibn Fūdī. We will also examine his *Jihād* activities as well as his revival and reform efforts and effects all these have on western Sudan and by extension Africa and the Muslim world at large.

9.2 Learning Outcomes

At the end of this unit you should be able to:

- discuss the biography of Sheikh 'Uthmān Ibn Fūdī.

- explain his teaching career.

- enumerate the subject of 'Uthmān Ibn Fūdī's teaching.

- assess the existing conditions in Hausaland when he appears.

- examine forces that led to the outbreak of the *Jihād*.

- discuss the reform and revival activities of 'Uthmān Ibn Fūdī.

9.3 Main Content

9.3.1 His Early Life

The wheel of socio-political unrest was set in motion in Hausa land. The man who masterminded the *Jihād* to its successful completion was a Fulani scholar, 'Uthmān Ibn Fūdī. In fact, Ibn Fūdī was the patron and inspirer of the 19th century Islamic revolution that swept through the Sudan. He combined in himself both courage and devotion to the cause of Islam and erudition. He was a highly vocal preacher and a prolific writer. 'Uthmān Ibn Fūdī was born at Maratta to a Fulani tribe, whose scattered members

provided most of the Muslim reformers. His own ancestors had migrated from Futa Toro, possibly in the 15th century and were a scholarly clan devoted to Islamic learning, teaching and the manufacture of Quranic amulets. Shortly after 'Uthmān's birth, his family moved to Degel in Northern Gobir where he grew up. He was taught to read the Qur'ān by his father, and later studied under different scholars among whom were Mallam Jubril at Agades and Mallam 'Uthmān Ibn Dūrī, thus he became an expert in Arabic grammar; Islamic theology, history and learnt the techniques of explanation and public speaking and the writing of poetry.

'Uthmān became famous as a scholar and a teacher, many young men flocked to Degel to study under him and receive his spiritual guidance. During the 1780's, Ibn Fūdī was employed by rulers of Gobir Nafata as a teacher to the royal court, among his pupils was Prince Yunfa who later became the King in 1802. This was the result of his popularity which came because of his teaching and intellect. Ibn Fūdī gained followership from among his Fulani tribesmen, Bororoje, Hausa talakawas and generally the downtrodden in the society as he engaged in his career from one community to another.

9.3.2 His Teachings

'Uthmān Ibn Fūdī's teaching was not just restricted to theological matters; he also concerned himself with issues of social justice, women education, corruption, public administration and above all the establishment of a virile Islamic State. 'Uthmān Ibn Fūdī's preaching was aimed, first at converting the common people to a puritanical form of Islam and only later at compelling the rulers of Gobir to set up an Islamic state. He enlightened people on Islamic doctrine and pointed out how wicked it was to make

sacrifice to another gods and to be careless in observing prayer times. He preached against the treatment of women as tools only to be used and dumped. He condemned the drinking alcohol and encouraged the giving of alms. Ibn Fūdī strongly preached against the ostentatious life led by the aristocrats and demanded rulers to rule in accordance with Islamic injunctions. The government should conform to requirement of the *Sharī'ah*. Law courts should follow Islamic law and apply Islamic remedies.

'Uthmān Ibn Fūdī also preached against the un-Islamic nature of the fiscal system of the society. Taxes were levied indiscriminately and heavily on the masses which generated tension and sharp contradictions in the society. Corruption was very prevalent in the society at all levels. Government officials demanded bribes for everything that had to be done. The Judicial system was not only corrupt but manned and organized in un-Islamic manners thus, criminals got away with their crimes. 'Uthmān Ibn Fūdī's teachings challenged the entire administrative system and social order of Gobir and by extension Hausaland in late 15th century and for that reason, he won a large body of followers. Nominal Muslims (both settled Fulanis and Hausas) responded to his calls to reform their personal lives. Settled Fulanis discontented at their exclusion from the higher levels of government, saw the religious movement as means of establishing their political power over the Hausa people.

9.3.3 'Uthmān Ibn Fūdī's Preaching Career

As mentioned earlier Shaykh 'Uthmān Ibn Fūdī was a great teacher who preached against injustice and un-Islamic attitude in the society. Therefore, more followers were attracted

to him. He started his preaching career in Degel, his home town and as he became more popular, Sarki Bawa of Gobir (1776-1796) tried to win him over by flattery, through consulting him on doctrines of Islam but failed, the Sarki used other means including a present of 500 Mitkals of gold but all in vain. All these increased his popularity. Thus, the King banned his activities and decreed that Muslim men should not wear turban while women must also not wear veil, to all these, 'Uthmān objected. During the reign of Yunfa confrontation against the Shaykh continued to the extent of attempting on his life. This forced 'Uthmān Ibn Fūdī to take a flee to Gudu from Degel. With this he claimed to have performed *Hijrah*. It was in the midst of all these antagonism, the Fulanis decided to take arms against their Hausa overlords.

9.3.4 'Uthmān Ibn Fūdī's Reform and Revival Activities

It is, indeed, during the nineteenth century that we see two major revivalist figures in Africa. The first, 'Uthmān Ibn Fūdī, came close to being proclaimed *Mahdī* but opted instead for establishing an Islamic state in what is now northern Nigeria. The other, Muḥammad Aḥmad, proclaimed himself *Mahdī* in the Sudan, but died before carrying out his grand plans, and left it to his successor, the Khalīfah 'Abdullahi, to grapple with the day-to-day problems of establishing an Islamic state. Both men were scholars of the law and both were also Ṣufis; both were rare examples in the Islamic tradition of men of learning becoming men of action and wielders of state power.

Both of these movements deserve closer attention, not only because of what they tell us about Islamic revivalism and its relation to social and political protest. The long-term

consequences of them both are still with us. Let us look at the movement of Shaykh 'Uthmān Ibn Fūdī. He sprang from a Fulani group with origins in northern Senegal. They had been settled in (what is now) north-western Nigeria since the fifteenth century, and by the mid-eighteenth century had become known for their piety and learning. 'Uthmān received a local education in the Qur'ān and Islamic law and dogma, and by 1774 at the age of 20 had embarked upon a career as an itinerant preacher and teacher. He had also been inducted into the *Qadiriyyah Ṣūfī* Order. The Fulani were a marginal people, living on the edges, or in the interstices, of a predominantly Hausa society. The Hausa were divided into a number of small and often antagonistic kingdoms, ruled by Muslim kings (*sarakuna*) supported by an elaborate hierarchy of officials. The mass of the people were peasants living in villages and hamlets, while in the cities many various crafts were pursued, as well as trade, both local and long distance. Slaves provided a good deal of the labor among the elite class, and the rulers maintained large harems of enslaved women. Yet others formed a staple in the trans-Saharan trade. A historian of this area, Murray Last, has suggested that there was an economic crisis in the area in the eighteenth century. Hausa kings practiced extortion on their subjects to maintain their overblown life styles; a wide gamut of taxes was being raised, including a cattle tax that particularly affected the pastoral Fulani. The Fulani themselves were becoming increasingly hemmed in by the nomadic Tare to their north and loss of local grazing land turned over to agriculture in an apparent cotton boom. Enslavement of rural populations may also have been on the increase, not only to satisfy trans-Saharan trade, but also to be funneled southwards towards the Atlantic slave trade, then at its height.

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There also seems to have been an expansion of the Muslim learned class among the Fulani and increasingly narrower interpretations of Islamic obligations. Shaykh 'Uthmān preached against narrow condemnation of the ordinary Muslim on doctrinal grounds, while fostering a movement of wider education and community solidarity among Muslim populations both Fulani and Hausa. The local ruler of the state of Gobir saw this as the development of a state within a state and tried to hold it at bay, banning what we would today recognize as fundamental dress like turbans for men and veils for women, seen apparently as loyalist clothing of followers of 'Uthmān Ibn Fūdī. Although he had some close and unfriendly encounters with his local king, 'Uthmān was left free, though restricted in his freedom to make new converts. In the closing years of the eighteenth century, he preached that the king of Gobir, and then, by extension, all Hausa kings, had renounced the faith of Islam on account of their oppression of Muslims, their ostentatious life-styles, and the un-Islamic taxes they imposed on the people. Having declared them infidels, he then withdrew from the territory of Gobir with a devoted band of followers following the practice of the *Hijrah* of the Prophet Muḥammad. Like the Prophet also, 'Uthmān became the political, as well as religious leader of his community, adopting the caliphate title "Commander of the Faithful" (*Amīru'l-Mu'minīn*), and again like the Prophet he proclaimed a *Jihād* against those he considered "unbelievers" and enemies. In the short space of four years, from 1804 to 1808 'Uthmān, with the help of his brother 'Abdullah Ibn Fūdī and his son, Muḥammad Bello, roused most of the local Fulani and many Hausa peasants, even some Tuareg, to fight and overthrow the king of Gobir, while allied Fulani groups undertook the defeat of several other remoter Hausa kings.

His movement certainly had millenarian overtones. Among his hundred or so writings are several that deal with the question of the *Mahdī*. It is clear that he thought the *Mahdī*'s appearance was imminent. Nevertheless, he saw his basic mission as the establishment of an Islamic state and the spiritual preparation of Muslims for the *Jihād*. Within this Islamic state, he set up Fulani-ruled stateless (or emirates, as they were called) in place of the Hausa states and, together with his junior brother, 'Abdullah Ibn Fūdī and his son, Muḥammad Bello, wrote numerous treatises on how to establish and run an Islamic state. 'Uthmān's sons and grandsons continued to be at the helm of political affairs of the emirates of an over-arching Islamic state, using the title "Commander of the Faithful", for the rest of the nineteenth century, while descendants of 'Uthmān's original appointees ruled the emirates.

These emirates proved to be enduring political organizations, essentially grounded in older Hausa forms of government that stretched back several centuries. When the state founded by 'Uthmān, generally known as the Sokoto Caliphate, fell to the maxim gun of British imperialism in the opening years of the twentieth century, the shrewd High Commissioner for Northern Nigeria, Sir Frederick Lugard, used them as the basis of his policy of Indirect Rule. Emirs continued to be responsible for the day-to-day running of their states, but under the watchful eye of British Residents who would intervene if the emirs' actions did not meet their approval. Certainly, the wings of the emirs and of the Commander of the Faithful, now given the more secular title of Sultan of Sokoto, were clipped by the British, and they have been even more sharply clipped by successive Nigerian governments since independence in 1960. Nevertheless, they still survive,

blending Islamic legitimacy with older traditions of Hausa government and now, even sometimes with modern business sectors, one of the last sultans of Sokoto, Ibrāhīm Dasuqi, having been a successful merchant banker before his elevation.

If the shadow, at any rate, of 'Uthmān's political institutions continued to be cast over much of northern Nigeria throughout the twentieth century, what about his social ideas? 'Uthmān was writing and acting at a time well before any ideas of the European enlightenment had penetrated the Islamic world. But he was active at a time when Islamic revivalist-reformist ideas were much in the air elsewhere in the Muslim world. In Arabia, in the Prophet's city of Madinah, for example, there was a prominent school of thought in the eighteenth century that gave pride of place to the precise implementation of the Prophet's practice, his *sunnah,* in all spheres of human activity, and stressed the need for individuals to ascertain Prophetic practice and follow it.

'Uthmān certainly preached a revival of the *Sunnah,* one of his major books is entitled "Revival of the *Sunnah* and Suppression of Innovation" (*Ḥiyā' al-Sunnah Wa-Ikhmad al-Bid'ah*), and late in life he appears to have advocated more personal responsibility in this matter. But, by and large, his approach was a conservative one, follow the models elaborated by the scholars of the past and eschew radical rethinking of social and political norms. His recipe for religious regeneration was education for all, study of the Qur'ān, the *ḥadīth*, the prayers, and basic obligations of the religion. Reviving the Prophet's practice, he encouraged the education of women in religious matters, and several of his daughters emerged as scholars and writers.

9.4 Summary

The unit highlighted the brief biography of Shaykh 'Uthmān Ibn Fūdī, the causes of his *Jihād* which were categorized on religion, political, social and economy. Other aspect pin-pointed out in this unit includes the process of the *Jihād* and finally, the effect of the *Jihād*. 'Uthmān certainly preached a revival of the *Sunnah,* one of his major books is entitled "Revival of the *Sunnah* and Suppression of Innovation" (*Ḥiyā' al-Sunnah Wa-Ikhmad al-Bid'ah*), and late in life he appears to have advocated more personal responsibility in this matter. The Sokoto *Jihād* was a revolutionary movement within a traditional Muslim society. It was revolutionary in ideology, in organization and in intellectual and emotional appeal. The *Jihād* transformed the Hausa states in different perspectives, from paganism to true practice of Islam, from lack of systematized and exploitative system of administration to a systemized, sincere and accountable system of governance.

Self Assessment Exercises (SAEs)

1. Write a short biography of Sheikh 'Uthmān Ibn Fūdī.

2. Enumerate three causes of Sokoto *Jihād*.

3. Discuss the effects of Sokoto *Jihād* in Hausa land.

4. Assess the revival and reform activities of Sheikh 'Uthmān Fudi

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9.5 References / Futher Readings

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10.6 Possible Answers to Self-Assessment Exercises (SAEs)

1. Write a short biography of Sheikh 'Uthmān Ibn Fūdī.

'Uthmān Ibn Fūdī was the patron and inspirer of the 19th century Islamic revolution that swept through the Sudan. He combined in himself both courage and devotion to the cause of Islam and erudition. He was a highly vocal preacher and a prolific writer.

'Uthmān Ibn Fūdī was born at Maratta to a Fulani tribe, whose scattered members provided most of the Muslim reformers. His own ancestors had migrated from Futa Toro, possibly in the 15th century and were a scholarly clan devoted to Islamic learning and teaching.

Shortly after 'Uthmān's birth, his family moved to Degel in Northern Gobir where he grew up. He was taught to read the Qur'ān by his father, and later studied under different scholars.

'Uthmān became famous as a scholar and a teacher, many young men flocked to Degel to study under him and receive his spiritual guidance. During the 1780's, Ibn Fūdī was employed by rulers of Gobir Nafata as a teacher to the royal court, among his pupils was Prince Yunfa who later became the King in 1802.

This was the result of his popularity which came because of his teaching and intellect. Ibn Fūdī gained followership from among his Fulani tribesmen, Bororoje, Hausa talakawas

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and generally the downtrodden in the society as he engaged in his career from one community to another.

2. Enumerate three causes of Sokoto *Jihād*.

The three causes of his *Jihād* were religious cause, political cause, social cause and

economic cause.

3. Discuss the effects of Sokoto *Jihād* in Hausa land.

The Sokoto *Jihād* was a revolutionary movement within a traditional Muslim society. It was revolutionary in ideology, in organization and in intellectual and emotional appeal.

The *Jihād* transformed the Hausa states in different perspectives, from paganism to true practice of Islam, from lack of systematized and exploitative system of administration to a systemized, sincere and accountable system of governance.

The emirates in the Hausaland proved to be enduring political organizations, essentially grounded in older Hausa forms of government that stretched back several centuries.

When the state founded by 'Uthmān, generally known as the Sokoto Caliphate, fell to the maxim gun of British imperialism in the opening years of the twentieth century, the shrewd High Commissioner for Northern Nigeria, Sir Frederick Lugard, used them as the basis of his policy of Indirect Rule.

Emirs continued to be responsible for the day-to-day running of their states, but under the watchful eye of British Residents who would intervene if the emirs' actions did not meet their approval.

The wings of the emirs and of the Commander of the Faithful, now given the more secular title of Sultan of Sokoto, were clipped by the British, and they have been even more sharply clipped by successive Nigerian governments since independence in 1960.

'Uthmān certainly preached a revival of the *Sunnah* by reviving the Prophet's practice, he encouraged the education of women in religious matters in his early life but in his later life he appears to have advocated for more personal responsibility in this matter.

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4. Assess the revival and reform activities of Sheikh 'Uthmān Ibn Fūdī.

Shaykh 'Uthmān Ibn Fūdī sprang from a Fulani group with origins in northern Senegal. They had been settled in (what is now) north-western Nigeria since the fifteenth century, and by the mid-eighteenth century had become known for their piety and learning.

'Uthmān received a local education in the Qur'ān and Islamic law and dogma, and by 1774 at the age of 20 had embarked upon a career as an itinerant preacher and teacher. He had also been inducted into the *Qadiriyyah Ṣūfī* Order.

The Fulani were a marginal people, living on the edges, or in the interstices, of a predominantly Hausa society. The Hausa were divided into a number of small and often antagonistic kingdoms, ruled by Muslim kings (*sarakuna*) supported by an elaborate hierarchy of officials.

The mass of the people were peasants living in villages and hamlets, while in the cities many various crafts were pursued, as well as trade, both local and long distance. Slaves provided a good deal of the labor among the elite class, and the rulers maintained large harems of enslaved women.

Shaykh 'Uthmān preached against narrow condemnation of the ordinary Muslim on doctrinal grounds, while fostering a movement of wider education and community solidarity among Muslim populations both Fulani and Hausa.

The local ruler of the state of Gobir saw this as the development of a state within a state and tried to hold it at bay, banning what we would today recognize as fundamental dress like turbans for men and veils for women, seen apparently as loyalist clothing of followers of 'Uthmān Ibn Fūdī.

He preached that the king of Gobir, and then, by extension, all Hausa kings, had renounced the faith of Islam on account of their oppression of Muslims, their ostentatious life-styles, and the un-Islamic taxes they imposed on the people.

 'Uthmān became the political, as well as religious leader of his community, adopting the caliphate title "Commander of the Faithful" (*Amīru'l-Mu'minīn*), and again like the Prophet he proclaimed a *Jihād* against those he considered "unbelievers" and enemies.

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Module Three

Unit 10: The Mahdī of the Sudan

10.1 Introduction

The idea of a *Mahdī* (a saviour of humanity) is held not only in Islam but by various other religions, such as Christianity, Judaism, Buddhism and Zoroastrianism. This theoretical idea of *Mahdī* has however, been given a political and religious dimension by Muslims who believe that the expected *Mahdī* will fight the wrong, correct the evils and establish a new world order based on the Islamic teachings on justice and virtue. The history of the Mahdī-claimants begins with Muḥammad Ibn al-Hanafiyyah (d. 700 C.E.), who was proclaimed as a *Mahdī* by his followers. They denied his death and claimed that he was in hiding at Jabal al-Rahwa and he would one day return to champion the cause of his followers. From 9th century onwards, many people have claimed the *Mahdī* and led religious movements in their own territories for the revival of Islam. Among them are Muḥammad 'Ubaydullah (d.934 C.E), the first Fatimid Caliph, who came to power through manipulation of both Mahdist expectations and *Shi'i* sentiment in North Africa. Muḥammad Ibn Abdullah Ibn Taymart (d. 1130 C.E), who guided the Almohads reform movement against the Almoravid dynasty 1; Ismā'il al-Hafawī (d.1524 C.E.), who carved out for himself a kingdom in Iran and Iraq from which the modern Persian state of Iran has evolved and; Muḥammad Aḥmad Ibn Abdullah (d.1885 C.E.), who overthrew the Turco-Egyptian administration (1821-1881) in the Sudan, and established an indigenous territorial state, by the name of the Mahdist State (1881-1898 C.E.). This unit focuses on

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the reform and revival activities of the *Mahdī* of Sudan, Muḥammad Aḥmad Ibn 'Abdullah.

10.2 Learning Outcomes

The main objectives of this unit are to:

- to study the ideology of the Expected *Mahdī* in both Sunni and Shiite literature.

- to examine the case of the Sudanese *Mahdīyyah* (1881-1898), the most eminent opposition movement in the 19th century Muslim world.

- to highlight the distinctive features of the Sudanese *Mahdīyyah*, and to investigate its political legacy before and after Sudan's independence.

- to look at the reform and revival activities of the *Mahdī* of Sudan.

10.3 Main Content

10.3.1. The Ideology of the Expected *Mahdī* in both *Sunni* and *Shi'i* Literature

The term *Mahdī* (divinely guided one) has come to denote an eschatological figure whose presence will usher in an era of justice and true belief prior to the end of time. The origin of the word cannot be traced back to the Qur'ān, where in fact it is never mentioned, but rather to a strictly honorific title applied to the Prophet Muḥammad (PBUH) and the Rightly Guided Caliphs by the earliest Muslims. The term first appeared in its meaning of the divinely guided one in 686 C.E. when the *Shi'ah* revolted in Kufa against the leadership of the Umayyads, and their leader al-Mukhtar Ibn Ubaydullah al-Thaqafī and his Kayseni followers proclaimed Muḥammad Ibn Hanafiyyah as the *Mahdī*. This revolt was suppressed by the Umayyads and brought to an end by Mus'ab Ibn Zubayr who defeated and killed al-Mukhtar in 687 C.E. Before the death of al-Mukhtar, Ibn al-Hanafiyyah declined the title and the cause, and died in 700 C.E. without achieving any

significant success. But many of his adherents denied his death as reality, and argued that he was in hiding at Jabal al-Rahwa from where he would eventually return and fill the earth with justice and equity, as it had been filled with injustice and oppressions. Similar beliefs arose around Muḥammad Ibn Hanafiyyah's son, Abu Hashim (d. 716 C.E.), Muḥammad Ibn Abdullahi al-Nafs al-Zakiyyah (d. 762 C.E.), Ja'far al-Sadiq (d. 765) and numerous others.

The denial of the *Imām's* death has popularized a number of religious aspects of the *Shi'i* theory of the Imamate, such as the clear designation of the *Imām* by God's command and determination, the concealment and expected return of the *Mahdī*. The concepts of concealment and return of the expected *Mahdī* at the appropriate time became two central beliefs in the *Shi'i* doctrines. This has helped the Shi'ites to endure under difficult circumstances and to hope for reform in anticipation of the return of the *Mahdī*. They looked forward to occurrence of the promised events that would accompany the emergence of the Hidden *Imām*, who would adjust the present unbearable circumstances in favor of the oppressed loyalists to the *Imām*. The *Imām* would be advised by God to conceal himself in order to avoid the aggression of his enemies. The best example in this case could be said to be that of the Twelfth Imām, Muḥammad al-Ḥasan al-'Askarī, who went into occultation (*Ghaybah*) in the year 874 C.E., and according to his followers, will continue to live in this state for as long as God deems necessary; and then God will command him to re-appear and take control of the world in order to restore justice and equity. They hold that during this period of concealment, the *Imām* is not completely cut

off from his followers but has spokesmen in the person of jurists who can act on his behalf and guide the Shi'ites in their religious matters.

The idea of the expected *Mahdī* was developed from a simple notion of a leader who would bring Islamic justice to the oppressed. The idea developed into complex theories that were largely institutionalized by Imām Ja'far al-Sadiq (765) as a way to firmly establish the legitimacy of the Imāmate and acknowledge the concealment of the Hidden *Imām* until his full return at the appropriate time.

In the writings of the *Shi'ah*, the features of the Hidden *Imām* (*Mahdī*) are as follows:

- Firstly, he is from the descendants of the Prophet Muḥammad (PBUH) and possesses final authority in both the temporal and religious spheres.

- Secondly, he derives his authority by a clear designation by the previous *Imām* and not through an elective system of succession.

- Thirdly, he has the ability to understand both outer and inner meaning of the Qur'ān by the virtue of the Muḥammadan light which is passed along to each succeeding *Imām*.

- Fourthly, he has the authority of interpreting the Qur'ān's inner meanings because he is divinely inspired, sinless and infallible.

To the Shiites, the belief in these features is an integral part of the profession of Islamic faith. In other words, the acknowledgment of the expected *Mahdī* is the fourth cardinal article of the *Shi'i* faith. To support their belief, the *Shi'i* theologians listed a number of traditions attributed to the Prophet Muḥammad (PBUH), such as: the *Mahdī* will be of the Prophet's family, he will bear the Prophet's name, and his father will bear the Prophet's father's name etc.

As for Sunni Muslims, belief in consensus of religious scholars for authoritative decision-making is very important. In general, *Sunni* notion of a *Mahdī* came to represent a restorer of faith and one chosen for office. Two of the four fundamental collections of *Sunni* traditions (al-Bukhari and al-Muslim), make no mention of the *Mahdī*. *Sunni* theologians accept the general belief in a Renewer, or Reformer (*Mujāddid*), who appears every century in some part of the Muslim world and whose function as the reviver of the faith and the strength of the community partly corresponds to the role awarded to the *Mahdī*.

10.3.2. The Case of the Sudanese *Mahdīyyah* (1881-1898)

Most Westerners believe that the Mahdist revolution in the Sudan was staged against the western Christian rulers, probably because of the events that led to the death of a British general, Charles George Gordon, who was killed in Khartoum in 1885 after a year-long siege by the Mahdī's forces. Though, the *Mahdī* actually moved against western influences; but his movement was originally aimed against the alleged Ottoman rulers of the time. The Mahdī's justification for declaring *Jihād* against the Ottoman administration in the Sudan was that the country′s leaders were no longer "real" Muslims, and therefore no longer had any right to rule. The Westerners were drawn into this conflict partly because they were accused of supporting the "apostate leaders" in their deliberate effort to undermine and eventually destroy the Muslim identity.

Thus the occurrence of the Mahdist revolution in the 19th century Sudan was a result of various internal and external factors that shaped the political situation in the country, and facilitated the spread of Mahdist tendencies. At the top of these internal factors is the

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corrupt administration of the Turkish rulers, who were accused of brutality and injustice, and whose religious conviction was seriously contested by the Sudanese. Throughout the sixty years of their administration they took several measures that provoked the opposition of powerful religious and tribal groups against their administration. This later led the religious and tribal groups to unite under the banner of the Expected Mahdī, who would release them from the oppression and tyranny of the Turkish rulers. In 1874 for example, the conquest of Darfur by the Turks and their Sudanese clients led to resistance from the Kayra ruling family and the Baqqera nomads of southern Darfur, who realized that they had exchanged the light and sporadic suzerainty of Sultan Ibrāhīm for an ostracized and tax-collecting administration.

Another internal factor that fired the opposition against the Turco-Egyptian administration has to do with the efforts by Khedive Ismā'il to establish an effective administration over the non-Muslim southern Sudan, predominantly controlled by the riverine traders. The Khedive's attempt to suppress the slave trade also intensified the resistance of these trades, and incited the opposition of other two main groups. The first group was nomadic tribes, who used to help the slave traders in transporting slave caravans through tribal lands up to the northern Sudanese borders with Egypt. The second group was the riverine farmers, who were affected by the suppression of slave trade that caused a sharp rise in the prices of domestic and agricultural workers.

The third factor was associated with the appointment of religious scholars in the administration of the governmental mosques and judicial institutions at the expense of traditional religious leaders who subsequently voiced their rivalry against the Turco-

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Egyptians agitating against the loss of a wide range of their judicial, teaching and arbitration functions in the pre-colonial Sudanese kingdoms. The nomination of a large number European Christians in key posts over a vast majority of Muslims also triggered the anger of this group and made it loose its faith in the Ottoman administration and therefore subscribe to the ideology of the Expected *Mahdī*.

This jittery political situation encouraged the discontented Sudanese to think loudly about the time of the Expected *Mahdī*, who would resolve their grievances. The people of Kordofan in western Sudan particularly voiced their bitter grievances and waited for the deliverance at the hands of a *Mahdī*. All these accounts reveal how the idea of the Expected *Mahdī* had spread widely among the Sudanese and proved to be highly potent ideology in mobilizing and directing their energies against the Turco-Egyptian regime on the one hand, and towards constructing a salvation history on the other.

It was amid the happenings related above that a Ṣūfī Shaykh with a reputation for piety and integrity, proclaimed himself as the Expected *Mahdī*. This man was Muḥammad Aḥmad Ibn 'Abdullahi (1844-1885) who had originally been a disciple in the Sammaaniyyah Ṣūfī Order. Muḥammad Aḥmad Ibn 'Abdullah is the most famous *al-Mahdī*.

10.3.3. The Distinctive Features of the Sudanese *Mahdīyyah* and its Political Legacy

The father of *al-Mahdī* was a ship builder in the Dungulah district of the Sudan. The family moved south to a village near Khartoum shortly after the birth of *al-Mahdī*. As a young man *al-Mahdī* was devoted to religious study. His devotion inclined very much toward Ṣufism. He aspired to strong self discipline and an ascetic life. As a young man he

joined a religious order called the *Sammanujah* and it was not long before he was given the status of *shaykh*.

Muḥammad Aḥmad Ibn ʿAbdullah (Muḥammad al-Mahdī) headed a religious political movement (the *Mahdīyyah*) for the revival and reform of Islam with a view to restoring, on the basis of the Qurʾān and the *Sunnah*, the Islamic theocracy that prevailed in the days of the Prophet Muḥammad and the Righteous Caliphs. The idea of Mahdīsm had manifested itself in the Sudan as early as the seventeenth century. The Mahdist movement was motivated by eschatological expectations whose source of inspiration can be traced to Egypt in the eighteenth and nineteenth centuries. In its initial stages, the Mahdīst movement had many features of a social and political protest movement. Its main causes were as follows: the conquest of the Sudan by Egypt under Muḥammad ʿAlı; the decline of the socio-political status of the indigenous religious functionaries and their replacement by orthodox *Ulamāʾ*, who were supported by the Turco-Egyptian regime; the annexation of Darfur to Egypt in the last quarter of the nineteenth century; and the attempts to put an end to the slave-trade with the assistance of Euro-American Christians, attempts that antagonized Sudanese vested interests.

Sudanese society was well entrenched in tribal customary law (and identified by its affiliation with popular Ṣūfī *tarıqa*s). The success of the *Mahdī's* attempt to consolidate a radical theocracy in such a society was dependent on the mitigation of the orthodox *Sharīʿah* to the extent that was necessary to meet custom half-way (while maintaining strict uncompromising Puritanism in matters pertaining to morality and ethics), and enabling a charismatic leader enough scope of maneuver to solve daily political and

social problems arising within a theocracy. For this purpose, Mahdī created a unique legal methodology that provided him with unlimited authority to enact positive rules without any institutional restriction on the part of orthodox *Ulamā'*.

In June 1881 he dispatched letters from the Island of Abba in the White Nile, informing the notables of the Sudan that he was the Expected *Mahdī*. He argued that his Mahdiship was declared in a prophetic assembly attended by the Prophet (PBUH), the four Guided Caliphs, the Prophet al-Khidr, and princes of the faith, where the Prophet (PBUH) informed him that he was the Expected *Mahdī*. He then supported his claim by quoting Ibn al-Arabi's commentary on the Qur'ān that "the knowledge of the *Mahdī* and that Hour none knows but Allah Most High", emphasizing that the nomination of the *Mahdī* lies outside the scope of human capacity. The previous *Mahdī*-claimants were illegitimate due to the assumption of Aḥmad Ibn Idrīs that the *Mahdī* will come forth from a place that nobody knows and in a condition which the people will refuse to acknowledge. In this sense, Muḥammad Aḥmad legitimized his claim and declared *Jihād* against the "infidel Turkish rulers" in the Sudan and for the sake of liberating the Muslim world from European colonial domination. His call for *Jihād* attracted various socio-political and religious groups, which had a common interest in removing the Turco-Egyptian regime from power. Sudan was thus divided into two quarters: the abode of Islam (*Dār al-Islām*) and that of war (*Dār al-Ḥarb*), and the *Mahdī's* followers were advised to stop the payment of taxes and wage *Jihād* against their opponents. The responses to the *Mahdī's* call gradually developed into a nationwide revolution that led to the overthrow of the Turco-Egyptian administration, and the establishment of the Mahdist state in 1885.

Khartoum was deserted and branded as the capital of the "infidels" and the Mahdists set up the headquarters of their new Mahdist government in Omdurman on the western bank of the Nile.

The Mahdī, as a head of the state and the sole legitimate successor of the Prophet Muḥammad (PBUH), called for a literal return to the idealist model of the first Islamic State in Madinah. Consequently, he named his senior military officers after the four Rightly Guided Caliphs and appointed a group of judges to hear civil, criminal and personal cases according to the Qur'ān, the *Sunnah* and Mahdist proclamations. He also established a treasury, known as *Bayt al-Māl*, to manage state revenues that accrued from booty, *zakat*, etc. The events marked the end of the Turco-Egyptian administration and laid the foundations of the Mahdist social and political order.

10.3.4. Islamic Political Activities of the Mahdī of Sudan.

As a young man, al Mahdī's religious fervor attracted a following and in 1870 he and some of his disciples travelled 175 miles of Khartoum to an island in the Nile called Abba. They went there to receive religious instruction from one of the teachers living on that island. But al-Mahdī later faulted his teacher's worldliness and was thus expelled from the following. He then joined the following of another teacher on Abba Island. Between 1880 and 1881, al-Mahdī became convinced that the rulers of Egypt and the Sudan were all corrupt puppets of the infidel Europeans and that the ruling class in general had abandoned true Islam. He felt his mission was to destroy those corrupt forces and agents. On June 29, 1881 Muḥammad Aḥmad Ibn 'Abdullah assumed the title of *al-*

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Mahdī, (The Divinely Guided One). He and a small number of his followers began the insurrection. He quickly gained followers and took control of the territory. The government in Egypt sent troops to subdue the uprising. Two such expeditionary forces were wiped out. The government then sent a force of eight thousand troops commanded by a British general. This too was wiped out, to a man. In 1884, al-Mahdī forces besieged Khartoum. The defense was under the command of Charles Gordon, who had earlier commanded British forces in the Chinese Empire. The defenders of Khartoum resisted the siege for months and a military expedition under Lord Kitchener was sent to relieve the defenders but it was delayed. In January 1885, the forces of al-Mahdī overpowered the defenses. When Gordon's headquarters was stormed he took up a sword to valiantly fight to the end. Apparently against the express wishes of al-Mahdī, Gordon was killed. Al-Mahdī did not live long after his brilliant military victory over the Anglo-Egyptian forces in Khartoum. He died about six months later on June 22, 1885. He was about forty-one years of age. It had taken not quite four years from his assumption of the title of al-Mahdī to conquer the Sudan and establish Islamic theocratic rule over it. Before his death *al-Mahdī* named three *Khalifas* to be his successors. Khalifah 'Abdullah emerged as the dominant figure and ruled with the support of the Baqqara Arabs, but he was later hunted down and killed.

10.4 Summary

We have been able to study in this unit the ideology of the Expected *Mahdī* in both *Sunni* and Shi'ite literatures. We examined the case of the Sudanese *Mahdīyyah* (1881-1898), the most eminent opposition movement in the 19th century Muslim world. We also

highlighted the distinctive features of the Sudanese *Mahdīyyah*, and investigated its

political legacy before and after Sudan's independence. We looked at the reform and

revival activities of the Mahdī of Sudan and observed that it is mostly religio-political.

Self Assessment Exercises (SAEs)

1. Examine the ideology of the Expected *Mahdī* in both Sunni and Shiite literature.

2. Discuss the case of the Sudanese *Mahdīyyah* and its Islamic political activities.

10.5 References / further Reading

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10.6 Possible Answers to Self-Assessment Exercises (SAEs)

1. Examine the ideology of the Expected *Mahdī* in both Sunni and Shiite literature.

The term *Mahdī* (divinely guided one) has come to denote an eschatological figure whose presence will usher in an era of justice and true belief prior to the end of time.

The term first appeared in its meaning of the divinely guided one in 686 C.E. when the *Shi'ah* revolted in Kufa against the leadership of the Umayyads, and their leader al-Mukhtar Ibn Ubaydullah al-Thaqafī and his Kayseni followers proclaimed Muḥammad Ibn Hanafiyyah as the *Mahdī*.

The denial of the *Imām's* death has popularized a number of religious aspects of the *Shi'i* theory of the Imamate, such as the clear designation of the *Imām* by God's command and determination, the concealment and expected return of the *Mahdī*.

They looked forward to occurrence of the promised events that would accompany the emergence of the Hidden *Imām*, who would adjust the present unbearable circumstances in favor of the oppressed loyalists to the *Imām*. The *Imām* would be advised by God to conceal himself in order to avoid the aggression of his enemies.

The best example in this case could be said to be that of the Twelfth Imām, Muḥammad al-Ḥasan al-'Askarī, who went into occultation (*Ghaybah*) in the year 874 C.E., and according to his followers, will continue to live in this state for as long as God deems necessary; and then God will command him to re-appear and take control of the world in order to restore justice and equity.

As for Sunni Muslims, belief in consensus of religious scholars for authoritative decision-making is very important. In general, *Sunni* notion of a *Mahdī* came to represent a restorer of faith and one chosen for office.

Two of the four fundamental collections of *Sunni* traditions (al-Bukhari and al-Muslim), make no mention of the *Mahdī*. *Sunni* theologians accept the general belief in a Renewer, or Reformer (*Mujāddid*), who appears every century in some part of the Muslim world and whose function as the reviver of the faith and the strength of the community partly corresponds to the role awarded to the *Mahdī*.

2. Discuss the case of the Sudanese *Mahdīyyah* and its Islamic politicsal activities.

Al Mahdī's religious fervor attracted a following and in 1870 he and some of his disciples travelled 175 miles of Khartoum to an island in the Nile called Abba. They went there to receive religious instruction from one of the teachers living on that island. But al-Mahdī later faulted his teacher's worldliness and was thus expelled from the following.

He then joined the following of another teacher on Abba Island. Between 1880 and 1881, al-Mahdī became convinced that the rulers of Egypt and the Sudan were all corrupt puppets of the infidel Europeans and that the ruling class in general had abandoned true Islam. He felt his mission was to destroy those corrupt forces and agents.

On June 29, 1881 Muḥammad Aḥmad Ibn 'Abdullah assumed the title of *al-Mahdī*, (The Divinely Guided One). He and a small number of his followers began the insurrection. He quickly gained followers and took control of the territory. The government in Egypt sent troops to subdue the uprising. Two such expeditionary forces were wiped out. The government then sent a force of eight thousand troops commanded by a British general. This too was wiped out, to a man.

In 1884, al-Mahdī forces besieged Khartoum. The defense was under the command of Charles Gordon, who had earlier commanded British forces in the Chinese Empire. The defenders of Khartoum resisted the siege for months and a military expedition under Lord Kitchener was sent to relieve the defenders but it was delayed. In January 1885, the forces of al-Mahdī overpowered the defenses.

When Gordon's headquarters was stormed he took up a sword to valiantly fight to the end. Apparently against the express wishes of al-Mahdī, Gordon was killed. Al-Mahdī did not live long after his brilliant military victory over the Anglo-Egyptian forces in Khartoum. He died about six months later on June 22, 1885. He was about forty-one years of age.

It had taken not quite four years from his assumption of the title of al-Mahdī to conquer the Sudan and establish Islamic theocratic rule over it. Before his death *al-Mahdī* named three *Khalifas* to be his successors. Khalifah 'Abdullah emerged as the dominant figure and ruled with the support of the Baqqara Arabs, but he was later hunted down and killed.

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Unit 11: Sir Sayyid Aḥmad Khan

11.1 Introduction

Perceiving Muslims as backward and in need of education, Indian Islamic modernist writer, educational activist and reformer, Sir Sayyid Aḥmad Khan (1817-1898), undertook various major projects in the field of education, both as a response to British Imperialism and to change the intellectual, political and economic destiny of Muslims in India. The progressive spirit of the Aligarh movement founded by Sir Sayyid for the intellectual revival and socio-moral renewal and rejuvenation of Indian Muslims was one of the responses, among others, of Muslims to European Imperialism, which began in the 16th century but came to fruition in the 19th and 20th centuries, and brought more than half of the Muslim world under its control. In order to put his education program into practice, Sir Sayyid established the Aligarh Scientific Society, the Muḥammadan Anglo-Oriental College at Aligarh, and the Muḥammadan Anglo-Oriental Educational Conference as well as the *Tahzib al-Akhlāq* journal and Aligarh Institute Gazette. This unit presents the educational reforms of Sir Sayyid as a response to the British Imperialism in the context of Indian Subcontinent.

11.2 Learning Outcomes

At the end of this unit students should be able to;

- write about the life and legacy of Sir Sayyid Aḥmad Khan;

- discuss the modern reforms program and projects of Sir Sayyid Aḥmad Khan;

- assess the educational reforms of Sir Sayyid Aḥmad Khan as a response to the British Imperialism in the context of Indian Subcontinent.

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11.3 Main Content

11.3.1. Sir Sayyid Aḥmad Khan: Life and Legacy

Sir Aḥmad Khan was a product of British ruled post-Mughal India. He was born on 17 October 1817 in Delhi, the capital of the Mughal Empire,. His family had migrated from Herat (a town now in Al-Afghanistan) in 17th century CE. He was born at a time when rebellious governors, regional insurrections and the British colonialism had weakened the power of the Mughal state, reducing its monarch to mere figure head. He received traditional Islamic education traditional in Delhi and later studied Mathematics, Astronomy, Medicine and Islamic jurisprudence. In short, Sir Aḥmad Khan had a strictly formal traditional education, which he never completed as he stopped schooling at the age of 18. But through his personal study and independent investigation, was able to reach out to new horizons of intellectual creativity and thus laid groundwork for a modern interpretation of Islam, especially after the Mutiny of 1857. Under British rule, the social, economic, and political positions of Indian Muslims had been severely eroded. This reality had a profound impact on the intellectual development of Sir Aḥmad Khan.

Sayyid Aḥmad Khan was the eldest of the five prominent Muslim modernists whose influence on Islamic thought and polity was to shape and define Muslim responses to modernism in the latter half of the nineteenth century. He was deeply concerned with the circumstance of Muslims in a world dominated by European colonial powers.

As an educational and political leader of Muslims living under British colonial rule in India, Sayyid Aḥmad Khan developed the concepts of religious modernism and community identity that marked the transition from Mughal India to the rise of

representative government and the quest for self-determination. In other words, he surveyed the terrible and unpleasant state of Muslim community in India after the Sepoy Uprising of 1857, which resulted in formal British colonial rule and the end of Muslim supremacy in the Indian sub-continent. The Sepoy Uprising (the first Indian war of Independence) was a crucial and major event in the history of Indian Muslims and it deeply influenced the development and progression of Aḥmad Khan's s thinking. The Uprising was an outmoded attempt of Indian Muslims to regain their lost power in India as its failure, due to lack of organization, caused the disintegration and collapse of the structure of the Muslim society. This defeat was accepted as final by Indian Muslims in the second half of the 19th century, and they felt the need for a new kind of leadership, a leadership of adjustment, to find a mode of agreement with the British rulers and their resurgent Hindu compatriots. From 1858 to 1898, this leadership was provided by Sir Sayyid Aḥmad Khan thrust upon him by historical circumstances within India.

Aḥmad Khan's response to the British presence (colonialism and imperialism) in India was a complete surrender to the impact of modern ideas, as he was concerned with the Indian Muslims. Most importantly, it convinced him that the best of Western civilization could and should be assimilated by the Muslims because the pure Islam taught by the Qur'ān and lived/practiced by Prophet (PBUH) was not only unopposed to Western civilization but was in fact, its ultimate source and inspiration. The first two decades after 1857 witnessed Aḥmad Khan's increasing preoccupation with the prevailing conditions of Muslims in India. Sir Aḥmad Khan championed the causes of;

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- Rationalism in Islam, which established a new orientation—that religion existed as an aid to man's progress, and man did not exist just for religion;

- Social reforms patterned after Western culture;

- Modern education through English, and

- Muslim nationalism.

- Civilizations do not belong to nations, but to man.

Consequently, progress and prejudice, advancement and narrow-mindedness, could not co-exist. To accomplish the goals of his normative values, Sayyid Khan endeavoured to establish Muslim-British friendliness and cordiality in India. Perceiving Muslims as backward and in need of education, he undertook three major projects designed to increase public involvement in educational and social areas as follows;

1. To initiate a unifying movement in order to create understanding between Muslims and Christians. In other words, he organized a modernist movement that saw no genuine conflict between Islam and Christianity since they have common moral message.

2. To establish scientific organizations that would help Muslims to understand the secret of the success achieved by the West. This. he did with the establishment of Aligarh Scientific Society in 1865 — a translation society to make Western thought more accessible; and

3. To objectively analyze the causes for the 1857 revolt.

To Aḥmad Khan, Muslims need to change the way they see and respond to the modern world. For that purpose, he devoted his life to religious, educational, and social reform. He called for a daring new theology or re-interpretation of Islam and acceptance of what was best in Western thought. He called for a new theology to respond to the modern change. He tried to reclaim the original religion of Islam, which God had revealed and as

practiced by His Messenger, Muḥammad, not that religion which the *Ulama* and the preachers had fashioned. His interpretation of Islam was guided by his belief that Islam was compatible with reason and the laws of nature and, therefore, is in perfect agreement with modern scientific thought.

He argued that the teachings of Islam about God, the Prophet, and the Qur'ān are compatible with modern science, which involves discovery of the work of God in natural laws. In other words, Sayyid Khan argued that Islam is in total agreement with reason.

11.3.2 Modern Reforms Program and Projects of Sir Sayyid Aḥmad Khan

Sayyid Aḥmad Khan's educational program was meant to change the intellectual, political, and economic destiny of Muslims in India. The program started in 1864, when he founded the Aligarh Scientific Society for the introduction of Western sciences primarily among Muslims in India. The Society translated works on physical sciences into Urdu and published a bilingual journal, *Aligarh Institute Gazette* (1866). The objectives of the Society were;

1) to translate works from English or other European languages into native languages for common use among the people.

2) to search for and publish rare and valuable oriental works.

3) to publish any periodical which may improve the native mind; etc.

The planning and the approved projects of the Society basically reflect Aḥmad Khan's orientation toward the sciences and their relevance to contemporary India. The Society succeeded in translating forty European books dealing with history, political science,

meteorology, electricity, algebra, geometry, calculus, hydrology, and agriculture. In 1864, Aḥmad Khan founded a modern school at Ghazipur, and in 1868 promoted the formation of educational committees in several districts of northern India. During his visit to England between 1867 and 1870, he internalized positive aspects of British culture including the value system of modern scientific education. He visited the universities of Cambridge and Oxford to study the British educational institutions. Upon return, he prepared a blueprint for the higher education of Muslims and laid the foundation of the Muḥammadan Anglo-Oriental College (MAOC) at Aligarh in 1874, modeled after the Cambridge University.

In 1920, the College became Aligarh Muslim University (AMU). Intended primarily for Muslims, but it was inter-denominational as it provided *Sunni-Shia* theological education, and included Hindu students as well. It aimed at the liberalization of ideas, broad humanism, a scientific world view, and a practical approach to politics. It strove for a steady increase of educated Muslims in the government services. It smoothed the transition of young generation of Muslim elite from medieval conservatism to superficial modernism. And ultimately, it was to produce the leadership for Muslim political separatism in India as a counter-balance to the growing influence of the Indian National Congress.

He along with his colleague and son, Sayyid Mahmud, conceived the idea of three colleges to be located on a single campus, constituting the nucleus of a university patterned after the system of Oxford and Cambridge. The Muḥammadan Anglo-Oriental College was to create a new value system among Muslim students. First, a consciousness

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of Muslim nationality, national solidarity, and solidarity obligation had to be instilled. Secondly, their dedication to Islamic religion should be strengthened so that they would remain loyal to the testimony of Oneness of God (*Shahādah*), the affirmation of Islamic faith. Thirdly, values such as honesty, truthfulness, and compassion for others must be internalized. Fourthly, Aḥmad Khan maintained that Arabic and Persian literary and cultural traditions should be maintained in order to counter-balance the derisive impact of modern English education. Lastly, primacy should be given to the value of Muslims' solidarity obligation in the boarding houses, where the students were made to realize that only with mutual help and the development in group orientation, could nations be born.

Sir Aḥmad Khan devoted most of his time to promoting education among Muslims. He also founded the Muḥammadan Anglo-Oriental Educational Conference (MAOEC). Along with MAO College, the MAOEC aimed at rectifying the situation through the voluntary efforts of the Muslim community for the general promotion of Western education in Muslim India and to formulate a policy for the higher education of Muslim students in Europe.

Consequently, he began the publication of a journal, *Tahzib al-Akhlāq*, which was to reform Muslim religious thought and progress. In this journal, Sayyid Khan featured articles on such topics as morals, social life as well as religion. In the journal, he also wrote on modernism as a potent force that could considerably change the course and the direction of Islam in India. *Tahzib al-Akhlāq,* which was meant to educate and civilize Indian Muslims, had three main objectives;

(1) Establishment of social harmony among the Muslims of India.

(2) Revival of true Islamic traditions; and

(3) Removal of the misconception of Islam from the masses with regard to modern developments.

The first issue of this journal was published in 1870, and Aḥmad Khan made it an instrument for the diffusion of his modern values, eliciting an intensely negative response from some segments of the religiously conservative Muslim middle classes. The *Tahzib al-Akhlaq* aimed majorly at overcoming those religious prejudices which were impeding the progress of Muslims and which really had nothing at all to do with Islam. By pointing out to the Muslims the weaknesses of their own society, which had brought about a decline in their morals, he tried to make them detest the offensive and injurious customs and beliefs to which they are clinging.

11.4 Conclusion

Sir Sayyid Aḥmad Khan, captivated by the amazing progress registered in multiple fields by Europeans, wanted similar scientific and technological sophistication and material progress/advancement for Muslims as well. Stimulated by a vision, and inspired by a dream, he was armed with the courage of convictions, generated a unified vision and put his ideas into practice. His vision today is seen in the form of Aligarh Muslim University — a legacy of education, of learning, of culture, of civilization, and of a rich tradition left behind by Sir Sayyid for the educational advancement and improvement of Muslims.

11.5 Summary

In this unit, an attempt was made to discuss the modern reforms program and projects of Sir Sayyid Aḥmad Khan. We specifically assess his educational reforms as a response to

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the British Imperialism in the context of Indian Subcontinent. The progressive spirit of the Aligarh movement founded by Sir Sayyid for the intellectual revival and socio-moral renewal and rejuvenation of Indian Muslims was one of the responses, among others, of Muslims to European Imperialism, which began in the 16th century but came to fulfillment in the 19th and 20th centuries, and brought more than half of the Muslim world under its control.

Self-Assessment Exercises 1 (SAEs)

1. Assess the educational reforms of Sir Sayyid as a response to the British Imperialism in the context of Indian Subcontinent.

11.6 References / Further Readings

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11.7 Possible Answers to Self-Assessment Exercises (SAEs)

1. Assess the educational reforms of Sir Sayyid Aḥmad Khan as a response to the British Imperialism in the context of Indian Subcontinent.

Sayyid Aḥmad Khan's educational program was meant to change the intellectual, political, and economic destiny of Muslims in India. The program started in 1864, when he founded the Aligarh Scientific Society for the introduction of Western sciences primarily among Muslims in India. The Society translated works on physical sciences into Urdu and published a bilingual journal, *Aligarh Institute Gazette* (1866).

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1) to translate works from English or other European languages into native languages for common use among the people.

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In 1920, the College became Aligarh Muslim University (AMU). Intended primarily for Muslims, but it was inter-denominational as it provided *Sunni-Shia* theological education, and included Hindu students as well. It aimed at the liberalization of ideas, broad

humanism, a scientific world view, and a practical approach to politics. It strove for a steady increase of educated Muslims in the government services.

It smoothed the transition of young generation of Muslim elite from medieval conservatism to superficial modernism. And ultimately, it was to produce the leadership for Muslim political separatism in India as a counter-balance to the growing influence of the Indian National Congress.

He along with his colleague and son, Sayyid Mahmud, conceived the idea of three colleges to be located on a single campus, constituting the nucleus of a university patterned after the system of Oxford and Cambridge.

The Muḥammadan Anglo-Oriental College was to create a new value system among Muslim students. Firstly, a consciousness of Muslim nationality, national solidarity, and solidarity obligation had to be instilled. Secondly, their dedication to Islamic religion should be strengthened so that they would remain loyal to the testimony of Oneness of God (*Shahādah*), the affirmation of Islamic faith. Thirdly, values such as honesty, truthfulness, and compassion for others must be internalized.

Fourthly, Aḥmad Khan maintained that Arabic and Persian literary and cultural traditions should be maintained in order to counter-balance the derisive impact of modern English education. Lastly, primacy should be given to the value of Muslims' solidarity obligation in the boarding houses, where the students were made to realize that only with mutual help and the development in group orientation, could nations be born.

Sir Aḥmad Khan devoted most of his time to promoting education among Muslims. He also founded the Muḥammadan Anglo-Oriental Educational Conference (MAOEC). Along with MAO College, the MAOEC aimed at rectifying the situation through the voluntary efforts of the Muslim community for the general promotion of Western education in Muslim India and to formulate a policy for the higher education of Muslim students in Europe.

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Unit 12: Imām Ayatullah Rūḥullah Al-Khumaynī

12.1 Introduction

In recent centuries, the religious revival reached its climax through the efforts of people such as Sayyid Jamāluddin Asad Abadi, Martyr Ayatollah Modarres and Imām Al-Khumaynī. Imad Bezi from Australia, writes in the essay entitled "Bases and Principles of religion's revival in accordance with the thought of Imām Al-Khumaynī", that undoubtedly the greatest and the most successful Muslim reformer of the recent time was Imām Al-Khumaynī who changed the passage of history with the publicity of new period and created remarkable changes by sending new forces to the ground of revolution that their depth will be understood by the next generations. This unit investigates the revolutionary and revival activities of Imām Al-Khumaynī of Iran.

12.2 Learning Outcomes

Student will at the end of this unit be able to;

- identify the causes of the Islamic revolutionary activities that took place in Iran few decades ago.

- discuss the revolutionary and revival cum reform activities of Imām Al-Khumaynī.

- appreciate the efforts of Imām Al-Khumaynī in reform the Muslims.

- examining the methods and aftermath effects of Imām Al-Khumaynī's religious revival.

12.3 Main Content

12.3.1 Imām Al-Khumaynī and the Method of Religious Thought's Revival

As it is obvious from the behavior and performance of Imām Al-Khumaynī, His method in the revival of Islamic thought has been the method of the Messenger of God, Holy

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Muḥammad, (PBUH), and this matter means the reflection of behavioral method of the Prophet in the early Islamic period and also the continuation of method and way of the Household of the Prophet, peace be upon Him, Imām Al-Khumaynī put the character and behavior of Prophet Muḥammad and his family as the model of his work in order to disseminate and develop Islamic thought and as a result he gave the steady Islamic teachings a new vitality.

The Islamic community accepted the thoughts of Imām Al-Khumaynī without paying attention to the discord between the groups and sects and thus one of the most obvious and uproaring Islamic movements (Islamic Revolution) were created in the world. The most important feature of the revival movement of Imām Al-Khumaynī was in the recognition of obstacles, distortions and deviations happened to the religion and religious society and then the presentation of serious strategies and attempts in performing them, since the revival of the religious facts is based on the careful recognition of present obstacles and damages in the way of the revival of religion's culture that such affair occurred necessarily and suitably according to his perfection. Now, we point to some cases of these obstacles;

1) Lack of Independence Feeling of Nations and Their Self-abasement Against Foreigners

The vast domination of Western and Eastern culture over the Islamic societies and making the nations believe that they can't live without relying on Western and Eastern culture, and on the other hand the impressionability of some civil intellectual people from the alien culture made them believe that they can't be alive without these alien powers or

the right of living is not proved for them and so this matter caused the religious culture be replaced by the alien culture and also caused the true Islamic revival to be deviated.

Regarding this matter, Imām Al-Khumaynī says,

> "One of the great disaster created for the nation was that they made the nation pessimistic toward themselves. It means that if we find a patient in Tehran, they say that it is impossible to cure him/her here, go to England, go to Paris, this matter has been created by them for us, it means that we lost ourselves".

Also He underlines this matter that,

> "Regarding the issues that caused the past government(s) to become daunted and they should not be like them".

2) Creating of Discord between Muslim Societies by Alien Powers

After the Crusades, the Western countries considered the best alternative to divide the Islamic Empire into various countries in order to prevent the Muslims from regaining power and developing Islam in the heart of Europe. The neo-colonialism made the Islamic countries believe the vain and delusive inculcations by the way of nationalism among the Islamic countries. They also perverted them from paying attention to reptilian movement toward the loot and ravage of Islamic territories by making communal-racial conflicts among the Muslims". Recognizing the conspiracy, Imām Al-Khumaynī has warned toward this matter in His whole messages and speeches. He said pay attention to one case;

> "America and Soviet are beginning to act some activities such as sowing discord and making civil disturbances via hireling and seduced agents and starting war between the Islamic and impoverished countries of the world".

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4) Tending Toward Petrifaction, Pretending Sanctity and lack of Understanding of Time and Place

One of the important problems concerning the revival of religion and Islamic thought is the existence of petrifactious and dependent sanctimonious persons. Warning about the danger of these people for the religion and system, Imām Al-Khumaynī says,

> "Today, some people undermine the religion, revolution and system by some sanctimonious gestures as if they do not have any duty save this one. The danger of foolish petrifactors and sanctimonious persons is not less in the seminaries. The precious theological students shouldn't neglect to think about these snakes in the grass. These are the promoters of American Islam and the enemies of the Prophet of Islam."

5) Misunderstanding of News

Another obstacle of the revival of religious thinking in Imām Al-Khumaynī's movement is the existence of some wrong understandings and comprehensions of prophet's sayings that have entered into Islamic sources. For example, the prophet's sayings which introduce the pioneers of the uprisings as the hegemony or consider the uprisings before the manifestation of Imām Mahdī, May God hasten his glad advent, as a defeated ones, While resorting to such news is forbidden from some aspects, for some of them have been fabricated, or are related to a personal subject and event and also another that have been issued on dissimulation and some of them are resulted from the wrong understanding of the prophet's saying. Beside all of them, resorting to such prophet's sayings has no absolute intellectual and narrative reason, for many verses and prophet's sayings concerning the calling people to goodness and prohibition of sin, fighting and holy war to enemy, lack of acceptance of cruelty, ... are created that are contrary to the content of that prophet's saying.

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However, this has been one of the present challenges that Imām Al-Khumaynī has taken stance toward it several times. Concerning this matter, He says;

> "they may show the narrations a lot that have been fabricated by the oppressive agents and courtly mullahs concerning the praise and admiration of sultans. As you can see, what they did via two weak narrations and put it against Qur'ān. The Qur'ān that strongly says that you should rise against sovereigns and also It makes Moses rose against the sovereigns (sultans) ".

Regarding that there is no need for the preparation and education of preliminaries for the advent of Imām Mahdī, May God hasten His glad advent, He says that some ignorant people believe that we should try to accomplish disbelief and injustice for the advent of this gracious Imām so that the world is covered by oppression and the preliminaries of the advent are prepared, آنّا لله وّ انا اّليه رّاجعون. meaning " from God we are and to Him is our return"

5) Distortion of Some Part of Religious Concepts and Teachings

One of the damages which has a significance influence on the deviation of Islamic society is the distortion in the religious teaching. For example, trust in God which is constructive and has been advised in Islam, has been interpreted as the meaning of dissemination of laziness and being sluggish and also lack of trying by some people, or some persons have meant the word of piety that means the renunciation of the world, as the discontinuation and leaving of work and effort in the life's affairs, or still others have considered the awaiting for the re-appearance of Imām Mahdī that means the preparation for a great battle, as waiting and doing nothing and sitting idly or prevarication that is a

way of fighting for the preservation of Islam ,and religion was meant and interpreted in such a manner that was an obstacle in the way of fighting for the preservation of Islam and religion.

Regarding this, Imām Al-Khumaynī says that dissimulation was for the preservation of Islam and religion that if they didn't dissimulate, they would not have remained the religion. Dissimulation is related to the subsidiary rules of religion, for example perform ablution in this or that manner, but when the principles and reputation of Islam are in danger, there would be no place for dissimulation and silence.

6) The Defective Support of the Right Islamic Government

Some people believe that the establishment of Islamic government is only the task of the infallible Imām. Any government is unjust save the government of the infallible one, peace be upon Him. One of the supporters of this theory says;

> "Show that example of Islamic governor who is impeccable of sin, the one that the lust and carnal desires, love, asceticism, passion, wrath and covetous desires never have any effect on him. If he comes, people will bow before him."

Reacting against such kind of thinking, the late Imām says,

> "Believing in such matters or their statement is worse than believing in and stating that Islam is abolished. Anyone who states that the establishment of Islamic government doesn't have any necessity, he has denied the necessity of the enforcement of commandments and freedom of the commandments and eternity of the true Islam religion".

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7) Separation of Religion from Politics

Another factor of depravity and downfall of Muslim's power is the idea of separation of religion from politics and its dissemination. It is necessary to mention that such kind of thinking is rooted in Europe and the end of the Middle Ages. This thinking was generated in Europe in order to decrease or annihilate the power of church and also the philosophy of ''Escolastic''. It is obvious that entering such kind of thinking in the Islamic culture is not correct and wise, because first: Islam like the present Christianity in the explanation of world and taking and developing of science doesn't have behaved petrified, second: regarding the ideology and functional theosophy, it doesn't accept the method of Christianity which had only paid attention to the ethic arena and had ignored the other arenas. Also, the erudites of Islam have not been like the erudites of Christianity. However, Christianity aggravated the secularism that is the same as making religion to be worldly or the separation of religion from the politics. Furthermore, they started to share and publish it.

Unfortunately, the societies of the Muslims were not safe from the danger of such kind of thinking and some erudite Muslim's governments and also some puppet open-minded people disseminated this threatening thinking and as a result, the undesired influences appeared on these societies and the Islamic society of Iran; it hit the figure of political power of Islam strongly. Imām Al-Khumaynī fought against such kind of thinking and preferred not separating the religion from politics and he also stressed on the deviation of some people that aggravate this issue.

8) Modernism of Open-minded People under the Influence of West and East's Culture

The hasty impressionability by the alien culture and believing in this matter that our happiness depends on the complete and entire acceptance of alien culture and performance show the influence of the onslaught of Western and Eastern foreigner's thoughts in the Islamic countries that this factor was one of the important problems in the settlement of religious culture and also caused the Islamic glory to become obstructed. Whatever was told of the current obstacles and problems in the way of religion and religious thinking is revival.

12.4 Conclusion

A critical look at the events of the revival and reform activities of Imām Al-Khumaynī reveals to us that that history is the introducer of great people who have accomplished the revival of religious thought at different moments and undoubtedly Imām Al-Khumaynī is one of the successful Muslim revivalists of recent period on the evidence of history. This is true considering the principles and bases of religious thought's revival from the view of this great man.

12.5 Summary

In this unit, we were able to identify the causes of the Islamic revolutionary activities that took place in Iran a few decades ago. We also discussed the revolutionary and revival cum reform activities of Imām Al-Khumaynī and assessed his efforts in reform of the Muslim *Ummah*. We particularly examined his methods and the aftermath effects of his

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religious revival and revolutionary activities in his home country, Iran and its impact on the global village.

Self-Assessment Exercises 1 (SAEs)

> 1. Write on the reform efforts of Imām Al-Khumaynī emphasizing on at least five of his main areas of concentration in the revival of Islamic religious thought.

12.6 References / Further Readings

Huda Jawad (2010) "Imām Al-Khumaynī: A Short Biography" Retrieved from: www.al-islam.org/Imāmbiography on 15/01/2014.

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12.7 Possible Answers to Self-Assessment Exercises (SAEs)

1. Write on the reform efforts of Imām Al-Khumaynī emphasizing on at least five of his main areas of concentration in the revival of Islamic religious thought.

Lack of Independence Feeling of Nations and Their Self-abasement Against Foreigners

The vast domination of Western and Eastern culture over the Islamic societies and making the nations believe that they can't live without relying on Western and Eastern culture, and on the other hand the impressionability of some civil intellectual people from the alien culture made them believe that they can't be alive without these alien powers or the right of living is not proved for them and so this matter caused the religious culture be replaced by the alien culture and also caused the true Islamic revival to be deviated.

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Creating of Discord between Muslim Societies by Alien Powers

After the Crusades, the Western countries considered the best alternative to divide the Islamic Empire into various countries in order to prevent the Muslims from regaining power and developing Islam in the heart of Europe. The neo-colonialism made the Islamic countries believe the vain and delusive inculcations by the way of nationalism among the Islamic countries.

Distortion of Some Part of Religious Concepts and Teachings

One of the damages which has a significance influence on the deviation of Islamic society is the distortion in the religious concepts and teaching.

The Defective Support of the Right Islamic Government

Some people believe that the establishment of Islamic government is only the task of the infallible Imām. Any government is unjust save the government of the infallible one, peace be upon Him.

Another factor of depravity and downfall of Muslim's power is the idea of separation of religion from politics and its dissemination. It is necessary to mention that such kind of thinking is rooted in Europe and the end of the Middle Ages. This thinking was generated in Europe in order to decrease or annihilate the power of church and also the philosophy of ''Escolastic'

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Unit 13: LOUIS FARRAKHAN AND THE NATION OF ISLAM (NOI)

13.1 Introduction

The Nation of Islam under the leadership of the Honorable Minister Louis Farrakhan is the catalyst for the growth and development of Islam in America. Founded in 1930 by Master Fard Muḥammad and led to prominence from 1934 to 1975 by the Honourable Elijah Muḥammad, the Nation of Islam continues to positively impact the quality of life in America. This unit investigates the emergence and the activities of the Nation of Islam as a modern Islamic movement.

13.2 Learning Outcomes

At the end of this unit, students should be able to;

- know the origin and evolution of the nation of Islam;

- discuss the ideology of the movement of the "nation of Islam";

- give a biographical account of the founder and minister of the movement;

- say a few things about the activities of the movement in the United States of America and elsewhere.

13.3 Main Content

13.3 Minister Louis Farrakhan

Minister Louis Farrakhan was born on May 11, 1933 in Bronx, New York and was reared in a highly disciplined and spiritual household in Roxbury, Massachusetts. Raised by his mother, a native of St. Kitts, Louis and his brother Alvan learned early the value of work, responsibility and intellectual development. Having a strong sensitivity to the plight of Black people, his mother engaged her sons in conversations about the struggle for

freedom, justice and equality. She also exposed them to progressive material such as the Crisis magazine, published by the NAACP.

Popularly known as "The Charmer," he achieved fame in Boston as a vocalist, calypso singer, dancer and violinist. In February 1955, while visiting Chicago for a musical engagement, he was invited to attend the Nation of Islam's Saviours' Day convention. Although music had been his first love, within one month after joining the Nation of Islam in 1955, Minister Malcolm X told the New York Mosque and the new convert Louis X that Elijah Muḥammad had said that all Muslims would have to get out of show business or get out of the Temple. Most of the musicians left Temple No. 7, but Louis X, later renamed Louis Farrakhan, chose to dedicate his life to the Teachings of the Honorable Elijah Muḥammad.

The departure of the Honorable Elijah Muḥammad in 1975 and the assumption of leadership by Imām Warithu'd-Din Muḥammad brought drastic changes to the Nation of Islam. After approximately three years of wrestling with these changes, and a re-appraisal of the condition of Black people and the value of the Teachings of the Honorable Elijah Muḥammad, Minister Farrakhan decided to return to the teachings and program with a proven ability to uplift and reform Blacks. His tremendous success is evidenced by mosques and study groups in over 120 cities in America, Europe, the Caribbean and missions in West Africa and South Africa devoted to the Teachings of the Honorable Elijah Muḥammad. In rebuilding the Nation of Islam, Minister Farrakhan has renewed respect for the Honorable Elijah Muḥammad, his Teachings and Program.

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At 80 years of age, Minister Farrakhan still maintains a grueling work schedule. He has been welcomed in a countless number of churches, sharing pulpits with Christian ministers from a variety of denominations, which has demonstrated the power of the unity of those who believe in the One God. He has addressed diverse organizations, been received in many Muslim countries as a leading Muslim thinker and teacher, and been welcomed throughout Africa, the Caribbean and Asia as a champion in the struggle for freedom, justice and equality.

In 1979, he founded The Final Call, an internationally circulated newspaper that follows in the line of The Muḥammad Speaks. In 1985, Minister Farrakhan introduced the Power concept. In 1988, the resurgent Nation of Islam repurchased its former flagship mosque in Chicago and dedicated it as Mosque Maryam, the National Center for the Re-training and Re-education of the Black Man and Woman of America and the World. In 1991, Minister Farrakhan reintroduced the Three Year Economic Program, first established by the Honorable Elijah Muḥammad to build an economic base for the development of Blacks through business ventures. In 1993, Minister Farrakhan penned the book, "A Torchlight for America," which applied the guiding principles of justice and good will to the problems perplexing America. In May of that year, he traveled to Libreville, Gabon to attend the Second African-African American Summit where he addressed African heads of state and delegates from America. In October of 1994, Minister Farrakhan led 2,000 Blacks from America to Accra, Ghana for the Nation of Islam's first International Saviours' Day. Ghanaian President Jerry Rawlings officially opened and closed the five-day convention.

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The popular leader and the Nation of Islam repurchased farmland in Dawson, Georgia and enjoyed a banner year in 1995 with the successful Million Man March on the Mall in Washington, D.C., which drew nearly two million men. Minister Farrakhan was inspired to call the March out of his concern over the negative image of Black men perpetuated by the media and movie industries, which focused on drugs and gang violence. The Million Man March established October 16 as a Holy Day of Atonement, Reconciliation and Responsibility. Minister Farrakhan took this healing message of atonement throughout the world during three World Friendship Tours over the next three years. His desire was to bring solutions to such problems as war, poverty, discrimination and the right to education. Minister Farrakhan would return to the Mall on Washington, D.C. in 2000 convening the Million Family March, where he called the full spectrum of members of the human family to unite according to the principle of atonement. Minister Farrakhan performed thousands of weddings, as well as renewed the vows of those recommitting themselves in a Marriage Ceremony.

As part of the major thrust for true political empowerment for the Black community, Minister Farrakhan re-registered to vote in June 1996 and formed a coalition of religious, civic and political organizations to represent the voice of the disenfranchised on the political landscape. His efforts and the overwhelming response to the call of the Million Man March resulted in an additional 1.7 million Black men voting in the 1996 presidential elections. In July 1997, the Nation of Islam, in conjunction with the World Islamic People's Leadership, hosted an International Islamic Conference in Chicago. A broad range of Muslim scholars from Europe, Asia, Africa and the Middle East, along

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with Christian, Jewish and Native American spiritual leaders participated in the conference.

Following the September 11, 2001 attacks against the United States, Minister Farrakhan was among the international religious voices that called for peace and resolution of conflict. He also wrote two personal letters to President George Bush offering his counsel and perspective on how to respond to the national crisis. He advised President Bush to convene spiritual leaders of various faiths for counsel. Prior to the war on Iraq, Minister Farrakhan led a delegation of religious leaders and physicians to the Middle East in an effort to spark the dialogue among nations that could prevent war.

Marking a new milestone in a life that has been devoted to the uplift of humanity, Minister Farrakhan launched a prostate cancer foundation in his name May 10-11, 2003. First diagnosed in 1991 with prostate cancer, he survived a public bout and endured critical complications after treatment that brought him 180 seconds away from death.

In July of that year, Minister Farrakhan accepted the request to host the first of a series of summits centered on the principles of reparations. Nearly 50 activists from across the country answered his call to discuss operational unity within the reparations movement for Black people's suffering in the trans-Atlantic slave trade. Culminating the Nation of Islam's Saviours' Day convention in February 2004, Minister Farrakhan delivered an international address entitled, "Reparations: What does America and Europe Owe? What does Allah (God) promise?" stepping further into the vanguard position of leadership calling for justice for the suffering masses of Black people and all oppressed people throughout the world.

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On May 3, 2004, Minister Farrakhan held an international press conference at the National Press Club in Washington, D.C. themed, "Guidance to America and the World in a Time of Trouble." The press conference sought to expose the plans and schemes of President George W. Bush and his neo-conservative advisors who plunged American soldiers into worldwide conflict with the occupations of Al-Afghanistan and Iraq. This international press conference was translated into Arabic, French and Spanish.

In October 2005, after months of a demanding schedule traveling throughout the U.S., Minister Farrakhan called those interested in establishing a programmatic thrust for Black people in America and oppressed people across the globe to participate in the Millions More Movement, which convened back at the National Mall in Washington, D.C. on the 10th Anniversary of the Historic Million Man March. The Millions More Movement involved the formation of 9 Ministries that would deal with the pressing needs of our people. Also in 2005, Minister Louis Farrakhan was voted as BET.com's "Person of The Year" as the person users believed made "the most powerful impact on the Black community over the past year."

In April 2006, Minister Farrakhan led a delegation to Cuba to view the emergency preparedness system of the Cuban people, in the wake of the massive failure to prevent the loss of human life after Hurricane Katrina in August 2005. In January 2007, the Honorable Minister Louis Farrakhan underwent a major 14-hour pelvic exoneration. In just a few weeks, and as a testament to the healing power of God, Minister Farrakhan stood on stage at Ford Field in Detroit, Michigan on February 25, 2007 to deliver the first of several speeches that year with the theme "One Nation Under God."

On October 19, 2008, after nearly a year of extensive repairs and restoration, Minister Farrakhan opened the doors and grounds of Mosque Maryam to thousands of people representing all creeds and colors during a much anticipated Rededication Ceremony themed "A New Beginning." This day also served as the commemoration of the 13th Anniversary of the Historic Million Man March and Holy Day of Atonement.

The prayers of spiritual leaders representing the three Abrahamic faiths—Judaism, Christianity and Islam—were offered to bless this momentous affair. Those who were present that day, and who watched live via internet webcast throughout the world, witnessed Minister Farrakhan's message of unity and peace for the establishment of a universal government of peace for all of humanity.

13.4 Summary

Louis Farrakhan Muḥammad, formerly known as Louis X is the leader of the syncretic and mainly African-American religious movement, the Nation of Islam (NOI). He served as the minister of major mosques in Boston and Harlem, and was appointed by the longtime NOI leader, Elijah Muḥammad, as the National Representative of the Nation of Islam. After Warithu'd-Din Muḥammad disbanded the NOI and started the orthodox Islamic group, American Society of Muslims, Farrakhan started rebuilding the NOI.

Self-Assessment Exercises (SAEs)

> 1. Examine the origin of the "Nation of Islam" and peruse its activities within the context of revival and reform movements of Islam.

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13.5 References / Further Readings

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13.6 Possible Answers to Self-Assessment Exercises (SAEs)

Examine the origin of the "Nation of Islam" and peruse its activities within the context of revival and reform movements of Islam.

The Nation of Islam was founded by Elijah Muḥammad in USA. The aim and objectives this group is a strong sensitivity to the plight of Black people, and struggle for freedom, justice and equality.

The departure of the Honorable Elijah Muḥammad in 1975 and the assumption of leadership by Imām Warithu'd-Din Muḥammad brought drastic changes to the Nation of Islam. After approximately three years of wrestling with these changes, and a re-appraisal of the condition of Black people and the value of the Teachings of the Honorable Elijah Muḥammad, Minister Farrakhan decided to return to the teachings and program with a proven ability to uplift and reform Blacks.

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In 1981, he revived the name Nation of Islam for his organization, previously known as "Final Call", regaining many of the Nation of Islam's National properties including the NOI National Headquarters Mosque Maryam, reopening over 130 NOI mosques in America and the world.

Over recent years, however, Farrakhan has been very active, including delivering weekly online sermons throughout 2013 as well as speaking at both large public NOI events as well as smaller venues. Since 2010, Farrakhan has advocated Dialectics and the use of its "auditing" technique.

There has been much discussion throughout the years about who will succeed Farrakhan as the national leader of the NOI. On October 20, 2013, Farrakhan chose Assistant Minister Ishmael Muḥammad to deliver the Holy Day of Atonement keynote address when Farrakhan was unable to attend last minute due to illness. This, among other things, may shed some light on future direction of the group's leadership.

In 1991, Minister Farrakhan reintroduced the Three Year Economic Program, first established by the Honorable Elijah Muḥammad to build an economic base for the development of Blacks through business ventures.

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