ISLAMIC MODERNISM

Muhammad Rasheed Arshad
Lecturer
Department of Philosophy
University of the Punjab
Lahore, Pakistan
Email: *rarshadpk@gmail.com*

Abstract: The existing article is a response of Muslims to modernity. How did they deal with such a formidable challenge? It states that the current challenge is not the first time Muslims have faced it many times in history there have been movements that defied Islamic principles. With these challenges, there are also many challenges that threatened the survival of Islamic civilization, such as the arrival of the Tatars, who has almost destroyed to the Islamic world, but only could not be vanished it and at the end they became guardian of Islam. The current Western civilization is a universal civilization, which poses challenges to Islam at every stage of life. The current civilization has not only given the military and political defeat to the Muslims, but is also facing a social and cultural defeat. There are two types of people who have appeared in this situation-one who has not embraced its principles and maintain its Islamic identity and the other who have recognized the Western development, western sciences and Western culture and tried to Islamize these developments. The first class has secured the principles of Islam, while the second class has adopted the principles of the West and labeled them Islam.Generally speaking, the paper discusses the response of Muslim modernists to the assault of modernity.

Key Words: Islam, History, Modernity, Enlightenment, Change.

Introduction

The Muslim world remained ignorant and indifferent to the social change process that eventually led to the European dominance in the world that started to fuel up in sixteen century and reached at a climax in the end of the eighteenth century. However, the colonization left an inerasable effect on the Muslim societies. In the colonial period, not only the military dominance showed up against the colonies, their greater attack was on the ideological level which instilled the modernity into Muslim brains. To cope with the downfall of the Muslims a range of responses emerged from the Muslim intellectuals in these colonies, ranging from military resistance to asceticism (disenchanting from all worldly affairs). One of the most influential positions at this moment was of those Muslims who were appalled by the modernity and foresaw any chances of revival of Muslims only in ascribing to the principles of modernization. On the other hand, they also wanted to preserve their Muslim identities. For this dilemma they proposed an amalgamation of Islam with the ideas and values of modernity. The presumption that was underlying this standpoint was of a subconscious appreciation of the superiority of the colonizers.

There were two major varieties of Muslim responses. One group of Muslims refused to engage with the intellectual and cultural side of the modernity in order to safeguard their own faith and way of life as well as to preserve and transmit the legacy of the Islamic tradition to future generations. The traditionalists-conservatives adopted a strategy of isolation. In their analysis, if we want to gain our past glory and achieve a dignified place among the nations of the world, we have to return to our sources. The other response is of assimilation. A segment of Muslim thinkers thought that in order to survive in the current situation, there is only one option left and that is a complete acceptance of all the modern ideals. These thinkers which we can label as secularists thought that we have to follow the modern idea of a complete separation between the church and the state. All of the Enlightenment themes like nationalism, constitutionalism and secularism should be adopted. The secularists thought that in order to survive we should embrace wholeheartedly, the whole spectrum of the modern norms and values. If the Muslim world wants to regain its lost dignity and identity, the only option left for Muslims is to imitate the west in each and every sphere of life-world. Between these extremes, the discourse of Islamic modernism emerged. In contrast, to the traditionalist-conservative response their approach vis-à-vis modernity was to face the challenge head-on.

Islamic Modernism

The analysts of post-colonial period generally associate Islamic Modernism with the response of Muslim intellect to the phenomenon of colonization and globalization (Kurzman, 2006). Islamic Modernism tried to present the positive image of Islam to the world. Its need arose in the colonial period when Muslims, especially fallen as prey for colonial atrocities mainly due to the technological dominance (Ahmad, 1967). So many thinkers concluded that there was a dire need of the modern interpretation of Islam so that it becomes consistent with the modern standards (Kendall & Khan, 2016; Kenney & Moosa, 2013; Ellethy, 2014). Also, they found it as the only possibility to keep Muslims firm upon their religion and save them from the attacks of atheism (Moaddel, 1998). Hourani (1983) describes such a mindset with the example of Muhammad Abduh. He says, "it is significant that both his controversies were concerned, not with the truth or falsity of Islam, but with its being compatible with the supposed requirements of the modern mind and in the process, it may be that Abduh's view of Islam was itself affected by his view of what the modern mind's needs" (144).

In this sense, one can accept Charles C. Adams (1968) definition of modernism, as it's a deliberate attempt to free Islam from the shackles of too rigid orthodoxy. He, likewise, discussed Egyptian modernism as they tried to create adaptability in Islam with the day-to-day affairs of the modern civilization. For instance, many the modern inclined scholars use certain "if's and but's" to prove that the Islamic concept of women's rights totally identical to the modern concept (Moaddel, 1998).

John L. Esposito (1998) defines the role of modernists as "Islamic modernists asserted the need to revive the Muslim community through a process of reinterpretation or reformulation of their Islamic heritage in light of the contemporary world" (48). The Oxford Encyclopedia of The modern Islamic World defined Islamic modernism as the struggle of "Islamic modernists to advocate flexible continuous reinterpretation of Islam so that Muslims may develop institutions of education, law and politics suitable to the modern condition" (118).

R Hrair Dekmejian (1985), distinguished between traditionalist and modernist as the modernist "seeks to reform and adapt it to the contemporary life, while conservatives along to the traditional Islamic percepts and reject Western and other influences" (21). Hisham Sharabi (1970) regards traditionalism as negative while modernism

optimistically toward Islam. "Modernism is to be understood as a positive attitude towards innovation and change and towards the modern civilization generally; while traditionalism is to be viewed as a negative attitude towards all types of innovation and towards modernity. Modernism, thus, represents a dynamic outlook, essentially pragmatic and adaptable; while traditionalism is a static position, fundamentally passive and hardly able to react to external stimuli" (6).

The modernists' purpose is to create an amalgamation of faith and modernism, Islam and secular modernity (Abū Zayd, 2006). According to Fazlur Rahman, the sustenance of Qur'an's value is possible only by adjusting it in the modern paradigm, otherwise it will become outdated. Although the Islamic modernists do not compromise the superiority of Islam over other religions, and their primary motive is to serve Islam, but the results of their efforts arguably proved harmful to Islam (Meehan, 2014, 31).

Islamic Modernism remained the dominant discourse in post-colonial Muslim societies (Kobo, 2012, 115). The political, cultural and administrative leadership remains with the Islamic modernists. At the end of the twentieth century and the beginning of the 21stcentury, some intellectual and cultural trends emerged that challenged the hegemony modernism in Islam. Fundamentalism and cosmopolitan liberalism posed a real threat to Islamic modernism (Lumbard, 2009, 256, Aydin, 2014). The main thesis of the current project is that the space of Islamic modernism is shrinking (Abu Bakr, 1994) while fundamentalism and cosmopolitan liberalism are gaining ground. On one hand, there are thinkers, who thought that to survive in the modern milieu we have to embrace secularism, i.e. a complete separation between state and religion (Meehan, 2014, 32). The secularists thought that for the survival we should embrace wholeheartedly, the whole spectrum of the modern norms and values (Kenney & Moosa, 2013, 25). If the Muslim world wants to regain its lost dignity and identity, the only option left for Muslims is to imitate the modernity.

Islamic modernism took the middle path; they tried to reconcile Islamic fundamentals with the modern concepts such as nationalism, constitutionalism, rationalism, human rights and so on (Soroush, 2000). In their opinion, making religion compatible with the modern world requires a thorough reconstruction of religion (Iqbal, 2013). No one denies the fact that to encounter the modernity an intellectual effort is needed. An effort that not only proves the validity and possibility of religion in the modern life of a human but again this should also have to

refute the intellectual basis of the modern worldview. This refutation should be in accordance with the Qur'an and, further, should be up to the present standards of reasoning. As Rafiuddin (1983), a prominent Muslim thinker of the twentieth-century, wrote, "Intellectual knowledge is always advancing and in the new intellectual ideas that arise in every age truth is always found mixed with untruth. Original Islamic research has, therefore, to be renewed in every age in order to scrutinize the truth from untruth, to refute the wrong philosophical ideas that happen to be challenging Islam and to affirm and defend Islam with the right philosophical ideas of the time that goes in its favor. The research scholars of every age have to separate the chaff from the grain in the mass of the new intellectual knowledge of that age and make use of the grain and throw the chaff to the winds" (18).

Even the non-Muslims are mocking the Muslims for their unjustified complacency in this matter. The famous orientalist, Prof. W. C. Smith (1943) says in his book 'The modern Islam in India': "Whereas there used to be zealous religious debates on the street corners, hardly more than a decade or two ago, and the educated used to pore over and to puzzle over book after book on modernism, today the youth is unacquainted and unconcerned with any of the intellectual problems which religion, as a valid way of life, is facing" (173).

This phenomenon itself was the result of many intellectual movements of Europe that started from Renaissance in the 15th century. The philosophy, evolving from Renaissance and flourishing in Enlightenment and Modernity, has now touched the boundaries of existence. The existentialism, which was the last theory of Modernity, almost liberated the Man from all the external authorities. In the last decades of the nineteenth-century when Nietzsche claimed that the God is dead, it was indeed the most vocal expression of the intellectual spirit of not particularly his time but of the coming centuries too (Gundry, 2001). This expression has interpreted by many as the announcement of the death of the Man who required a God. Now the man has placed himself in the place of deity with no obligation whatsoever towards any authority (O'brien, 1995). It is evident that these movements created an entirely new worldview that offers no space for dogmatic convictions.

Historical Perspective

Muslim civilization after its inception, some fourteen hundred years ago, has been the most dominant civilization across the globe for almost a thousand years. This civilization exhibited great strength in absorbing diverse cultures and evolving their value structure in the framework

given by Islam. So, it was the key characteristic of Muslim societies that a continuous intrinsic process of Islamization of everything or concept that was alien to Islam ran in an automated way (Kuyper, 2010). We have used the word "Islamization" in the sense that the scrutiny of every new concept, idea or action was performed in the light of Qur'an and *Sunnah* and it was almost impossible to continue any practice within the Muslim societies if the legal jurists declared it *Haraam (prohibited)*. So it was a common practice that each and every innovation was scrutinized and if found against Islam, it was rejected or changed to a form that is compatible with the teachings of Islam. The main reason behind it was the confidence of Muslims in their faith and revelation. The meta-narrative that prevailed during those centuries was totally dogmatic in its core. Also, it was the internal strength of those Muslim societies that made them dominant over the others that were exposed to it.

Many thinkers give the view that Islam at its start was liberal and flexible and it was at the later stage that exclusiveness and sense of superiority were added to it (Armajani, 2004, 50). The initial growth of Muslim civilization was due to these liberal foundations that they consider necessary for the development of knowledge and arts. With the venture of *Mutazillites* and the intervention of Greek philosophy laid the foundations that enable the Muslims to become the custodians of worldly knowledge and torchbearers of progress. Pervez Hoodbhouy a professor of physics but popular as a liberal social thinker propagated this view at several places. Especially in his important work *Islam and Science* he gave a strong criticism of the 'irrational' parts of civilization. He is of the view that it was unfortunate that the conflict between blind faith and rationality was won by blind faith in the times of Ghazali. According to him, this was the main reason for the underdevelopment of Muslims in the field of science and subsequently was the reason behind the downfall of the Muslim civilization. This "irrational" attitude according to him is the real cause that Muslims have remained behind in the modern scientific discoveries and the modern knowledge. This has led to a certain closing of minds, and has decreased the ability of many Muslims to appreciate the enormity of the crisis which envelopes the Muslim world today.

Islamic Modernism, although, have many shades but all of them have some common attributes in them. The basis of the traditional Islam is on accepting and copying the knowledge that exists in the Qur'an and Sunnah. The orthodox schools always consider revelation as a form of knowledge that is beyond human intellect and rationality (Akhtar, 1990).

If one takes that as a standard then the definition of Islamic Modernism can be broadened to several schools and not specifically to a phenomenon that appeared in the 19th century. Rather one can find many schools of thought have appeared in the Muslim history from time to time with the basic argument of declaring reason at par or even above revelation (Hoodbhoy, 1991). The reason here is used as a symbol of human knowledge. Another prominent shade that is always found in these movements of modernity within Islam from time to time is the theory of Humanism, which as a theory entered into the arena in the 16th century A. D. but its shades were always present in the different Muslim schools like *Mutazilites* or even in Ibn-e Rushd (Meri, 2006, 331).

The thinkers with this view about Islamic modernism find its first examples right in the first century of Islam. This was when Islam first encountered other civilizations having their own worldviews and epistemologies. *Khawarij*, which was a sect that appeared during the time of Caliph Usman, is, according to many, the first prominent movement that challenged the previously determined doctrines based on their self-developed discourse (Kenney, 1995). Some scholars accepted the influence of these external theories of knowledge.

The first interaction of Muslim civilization was with Persia who had an extensively rich history of arts, literature, culture and spirituality. Islam absorbed it and Islamized its concepts (Dabashi, 2012, 51). Scholars claim that the different chains of *Tassawwuf* are the result of this Arab-Iranian interaction (Nizami, 1992). The second most important exposure of Muslim civilization was with Greek philosophy and epistemology. Similar was the case when Islamic theology encountered the Greek thoughts. That also provoked Muslim intellect to develop the narratives that can create a space for the simultaneous existence of Islamic and Greek thoughts (Jackson, 2014, 8). A school of thought named *Mutazilites* emerged with the rhetoric of bridging the gaps between the revelation and reason. This school forwarded an Islamic addition of philosophy and tried for the reconciliation between the boundaries of faith and reason but again the main arguments and core narratives were all in religious paradigm (Ahmed, 1992, 80).

Although it can be claimed by some that these interactions with the external civilizations polluted the original hardcore doctrines of Islam but mostly it is admitted that it was the power of Muslim civilizations that absorbed the others (Von Grunebaum, 1962, 56). The fact that can justify the above claim is that not even a single theory or idea from any external source had ever become popular amongst the Muslims with the

claim that it was an external element. *Tassawwuf* earned popularity after the mystics justified it and related it to the Islamic tradition. Similarly, the *Mutakallimeen* explained the Greek philosophy and thoughts as rational explanations of the cosmos and serious efforts were made to relate dogma and philosophy. Even if someone tried to mix some shades of any other religion or philosophy or doctrine with the teachings of Islam, it faced huge resistance from the traditionalists. Many valuable works and debates became the part of Muslim intellectual heritage because of this interaction. A very prominent example of this absorbing capability of Muslim civilization was evidently visible in the Tartar evasion of the Abbassid Empire in 1258 A.D. It was a unique incident, probably the only of its genre that the invaders accepted the religion of the occupied nation and became the leader of its religious tradition.

It is a fact that the Muslim civilization blossomed in the course of history with this splendor and confidence upon its tradition and episteme. Even the level of satisfaction of the Muslims about their life was so high that they did not have any kind of sense of inferiority about their civilization. Rather, they used to look down upon other civilizations. The Muslims of that age, according to the prominent historians like Bernard Lewis (2002), considered Europe as a place that is far away from civilization and the only significance attached to it was that the slaves were imported from there. He tries to inspect the Muslim civilization through the history and has admired the comprehensiveness and multi-ethnicity of that civilization. He said that not only "Islam represented the greatest military power on earth—its armies, at the very same time, were invading Europe, Africa, India and China" (6), but also after the advent of Islam, Muslims made advancements in all the spheres of human life. Only within a few decades, they laid the foundations of a unique civilization, which consisted of all the characteristics of a great civilization and manifested great advancements in the field of science, philosophy, literature, astrology and all the major fields of knowledge.

In that fertile civilizational environment, knowledge and intellect were the most notable and prominent phenomena of the Muslim societies (Rosenthal, 2007). As a result, in a few centuries, Muslims became the torchbearers of knowledge in the world. During that period most of the major intellectuals and thinkers of the different fields of knowledge belonged to the Muslim world. This golden period of Muslim intellectual tradition prevailed for almost a thousand years and was the major source of the dominance of Muslim civilization (Bloom & Blair, 2002).

As a result, it is very evident that Muslims considered themselves superior to all other nations and religions in all the respects. This feeling of grandeur about their Religion, culture, history, even the ways of personal cleanliness, was evident in all the Muslim societies. May it be judged as negative by some but mostly the Muslims consider themselves as the chosen people of God and His only representative nation in the world. They considered that God is always with them and even if they were defeated by others they associated it with the will of God, who always put His believers under trial. The feeling that later on prevailed in the Muslims after the phenomenon of colonization, that the Muslims faced defeat because the other nation was superior in knowledge and other related respects, was unthinkable in the traditional Muslim societies.

The Decline of Muslim Civilization

Five hundred years ago when Europe was going through the phases of "Renaissance" and "Enlightenment", Muslim civilizations across the globe were taking their last breaths (Tiliouine & Estes, 2016, 286). Due to advancements in knowledge, Western powers started to gain power, became very strong in every respect, and invaded the Muslim land in the following years. The present situation of inferiority in Muslims about their religion and their lack of confidence about their worldview finds its basis when the colonial rule was formally established in the Muslim world. Muslims had to face the wrath of the conquerors. The Islamic world faced the European domination at two levels—military and political on the one hand, intellectual and cultural on the other (Sevea, 2012, 50). Initially, they experienced the onslaught at the political-military level. After facing defeat in the political realm, it was a possibility that their identity might also be lost. Therefore, the initial response of Muslims against the colonizers was aimed at achieving political liberation through armed resistance. The Jihad movements that started in almost all parts of the Muslim world can be sighted in this regard (Hassan, 2008, 126). In the Indo-Pak subcontinent, the movement of Sayyid Ahmed and Shah Ismail was a very prominent example of this armed revolt against the colonial powers. Nonetheless, the military resistance failed in every instance and the political domination of the colonizers increasingly became an established and acknowledged fact.

Adding insult to injury was that this invasion was not limited to the political realm only but also was a cultural and intellectual one as well. After consolidating their political hegemony, European powers started propagating their worldview and way of thinking among their new

subjects. Having colonizing the Muslims' bodies, they were quick to initiate the process of conquering them in the realm of ideas as well. They filled the intellectual vacuum in the Muslim societies which had been generated due to incompetent Muslim intelligentsia.

Muslim world had experienced extensive social changes during that period. The Muslim societies were attacked by groups of Christian missionaries, historians and Orientalist scholars (Dabashi, 2013, 28). They directly attacked the beliefs of Muslims and tried to change their history. The report of Lord Macaulay about the Indian Muslims in the start of the nineteenth-century is of historical importance in this regard to show that how Muslims were made ignorant of their history and how the British injected inferiority complex in them by devising a new system of education.

Muslims' Responses to Imperialism

In the eighteenth century, the wave of modernity struck various Islamic countries through colonial powers, but Muslim thinkers, scholars and Sufis etc. were totally unaware of the background, basic discourses and narratives of this modernity and considered dominance of modernity merely an accident. Western-educated and the modern elements present in Islamic societies out of their inferiority, accepted all the cultural, philosophical and academic aspects of the modernity and believed that it was their fate that they become under colonial rule. Religious interpretation, cultural revival, political reform, science & education and women's rights are according to Charles Kurzman (2002) the five main areas of Islamic Modernist discourse. The main proponents of Islamic Modernism are Sayyid Ahmad Khan (India), Sayyid Jamal al-Din al-Afghani (Iran), Muhammad 'Abduh and Muhammad Rashid Rida (Syria-Egypt), Namik Kemal (Turkey), and Ismail Bey Gasprinskii (Crimea), among many others.

Two types of responses emerged in the Muslim community against this predicament. Among the Muslim thinkers, there was a strong feeling that the colonial powers had been able to conquer and subjugate Muslim societies by virtue of their superior technology and war machinery. Islamic Modernism is a trend which arose as a response to the modern colonial influence and to the eighteenth-century political decline of Muslim powers. The proponents of this diagnose, was of the view that the colonial dominance can only be dealt by gaining mastery of the knowledge that made the colonial dominance possible (Moaddel, 1998). Many individuals and movements propagated this view and played their part to interpret the teachings of Islam according to the standard set by

the modern academia. In the Indian subcontinent, the works of Ameer Ali, Sir Sayyid Ahmad Khan and Allama Shibli can be cited in this regard (Robinson, 2008). Sir Sayyid Ahmad Khan and his fellows were of the view that the challenge put by the modernity has to be coped with the sword of reason and intellect (Siddiqi, 1970, 150). This was the point when the dualism of religious education and worldly education started in the Muslim societies. Launched under the pervasive influence of the modern thought and philosophy, these defensive attempts at compromise and concession ended up producing a more or less secularized version of Islam (Siddiqi, 1970, 151).

In contrast, the conservatives argued that imitating the modernity was a deadly poison and not a cure. In their analysis, the situation in which the Muslim world found itself is due to their deviation from the orthodox Islamic teachings. They thought that a complete rejection of the modern ideas and ideals and a return to the Qur'an and the Sunnah is the solution. They adopted the strategy of total non-cooperation with the British and devoted themselves completely to the education of the Qur'an and Sunnah. The strategy of Madrassa Deoband can be cited in this regard.

The Aligarh movement and the Deoband movement both were the efforts to save Muslim civilization and culture. Although these efforts were fruitful for the Muslim society and rendered matchless services to keep the Muslims of subcontinent intact with their religion, these efforts could not keep themselves free from the colonial effects. Rather it laid the foundations of a polarized society with the division based on the strategy that was adopted to encounter the modernity.

The Superiority of Modernity: A Condition of Collective Sub-consciousness

The phenomenon of considering modernity superior and their knowledge and civilization as the ultimate goal of this worldly life didn't stop even after the Muslim world won freedom during the twentieth century. Rather, a sense of humility and impotency against their colonial masters seems to have become an integral part of their collective subconsciousness. They wanted to become like the modernized nations. The ultimate goal of collective life was assumed to be the worldly progress only and the afterlife went blurred in the background diminishing its significance. All the fields of life including knowledge and education are designed to help the nations in achieving their goal of progress. Thus, this view "created an underlying theme for the modern Islamic experience" (Voll, 1994, 30).

Conclusion

The keyword in this discourse was reform. They ventured a comprehensive plan for reform in all the areas of social, cultural and intellectual domains. The modernist movement dealt with all facets of life but as Fazl ur Rehman pointed out it was basically an intellectual élan and specifically it dealt with intellectual and spiritual issues (1970). Islamic modernism is an intellectual movement, and like all intellectual movements, it is defined by its philosophical premises. These premises states what it takes to be real, what it is to be human, what is valuable and knowledge is acquired. In other words, it has a metaphysics, a conception of human nature and values, and epistemology.

In conclusion we can label the approach of Islamic modernism as reconstructionism. Islamic modernism took the middle path between the conservatives and the liberals; they tried to reconcile Islamic fundamentals with the modern concepts such as nationalism, constitutionalism, rationalism, human rights and so on. In their opinion a thorough reconstruction of religion is required in order to make it compatible with the modern world.

References

Abū Zayd, Nasr. 2006. *Reformation of Islamic Thought: A Critical Historical Analysis*. Amsterdam: Amsterdam University Press.

Abubakar, Muhammad, 1984. "*Sayyid Quṭb's Interpretation of the Islamic View of Literature." Islamic Studies* 23, no. 2 : 57-65.

Adams, Charles C. 1968. *Islam and Modernism in Egypt: A Study of the modern Reform Movement Inaugurated by Muhammad Abduh.* NY: Russell & Russell.

Ahmad, Aziz. 1967. "Mawdudi and Orthodox Fundamentalism in Pakistan." *The Middle East Journal* 21, no. 3: 369-380.

Ahmed, Akbar Slahuddin. 1992. *Postmodernism and Islam: Predicament and Promise*. London: Routledge.

Akhtar, Shabbir. 1990. *A Faith for All Seasons*. Chicago: Ivan R. Dee Publisher.

Aydin, Bayram. 2014. *Modernity and the Fragmentation of the Muslim Community in Response: Mapping Modernist, Reformist and Traditionalist Responses*. Ankara Üniversitesi İlahiyat Fakültesi Dergisi.

Bloom, Jonathan M & Blair, Shella S. 2002. *Islam: A Thousand Years of Faith and Power*. New Heaven: Yale University Press.

Dabashi, Hamid. 2013. *Being a Muslim in the World*. London: Palgrave Macmillan.

———. 2012. *The World of Persian Literary Humanism*. Washington DC: Harvard University Press.

Dekmejian, R. Hrair. 1985. *Islam in Revolution*. New York: Syracuse University Press.

Ellethy, Y. 2014. *Islam, Context, Pluralism and Democracy: Classical and the Modern Interpretations*. London: Routledge.

Esposito, John Louis. 1998. *Islam and Politics*. NY: Syracuse University Press.

Gundry, Steven. 2001. "Death of God Theology" in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell, Grand Rapids: Baker.

Hassan, Rilwan. 2008. *Inside Muslim Minds*. Melbourne: Melbourne Univ. Publishing.

Hoodbhoy, Pervaiz.1991. *Islam and Science: Religious Orthodoxy and the Battle for Rationality*. Islamabad: Zed Books.

Hourani, Albert.1983. *Arabic Thought in the Liberal Age 1798-1939*. Cambridge: Cambridge University Press.

Iqbal, Muhammad. 2013. *The Reconstruction of Religious Thought in Islam.* California: Stanford University Press.

Jackson, Roy.2014. *What is Islamic Philosophy?* London: Routledge.

Kendall, Elisabeth. & Khan, Ahmed. 2016. *Reclaiming Islamic Tradition: The Modern Interpretations of the Classical Heritage*. Edinburgh: Edinburgh University Press.

Kenney, Jeffrey T. & Moosa, Ebrahim. 2013. *Islam in the Modern World*. London: Routledge.

———. 1995. *Heterodoxy and Culture: The Legacy of the Khawarij in Islamic History*. Michigan: UMI Dissertation Information Service.

Kobo, Ousman. 2012. *Unveiling Modernity in Twentieth-Century West African Islamic Reforms*. Leiden: BRILL.

Kurzman, Charles. 2006. "Reviewed Work: Islamic Modernism, Nationalism and Fundamentalism: Episode and Discourse." *Social Forces* 84, no. 3: 1855-1856.

———. 2002. *Modernist Islam, 1840-1940: A Sourcebook*. Oxford: Oxford University Press.

Kuyper, Abraham. 2004. *The Mystery of Islam*. Christian Classics Ethereal Library, 2010. Armajani, Jon. *Dynamic Islam: Liberal Muslim Perspectives in a Transnational Age*. NY: University Press of America.

Lewis, Bernard W. 2002. *What Went Wrong: Western Impact and Middle Eastern Response.* NY: Oxford University Press.

Lumbard, Joseph. 2009. *Islam, Fundamentalism and the Betrayal of Tradition: Essays by Western Muslim Scholars*. Bloomington: World Wisdom.

Meehan, Mark W. 2014. *Islam, Modernity and the Liminal Space Between.* Cambridge: Scholars Publishing.

Meri, Joseph W. 2006. *Medieval Islamic Civilization: A-K, index.* London: Taylor & Francis.

Moaddel, Mansoor. 1998. "Religion and Women: Islamic Modernism versus Fundamentalism." *Journal for the Scientific Study of Religion* 37, no.1: 108-130.

Moen, Matthew C. 1994. "From Revolution to Evolution: The Changing Nature of the Christian Right." *Sociology of Religion*55, no. 3: 345-357.

Nizami, Khaliq Ahmed. 1992. *Persian Influence on the Development of Literary and Sufi Traditions in South Asia.* Tehran: Foundation for Iranian Studies.

O'brien, Conor Cruise. 1995. *On the Eve of the Millenium: The Future of Democracy Through an Age of Unreason*. London: Simon and Schuster.

Parray, Tauseef Ahmed. 2011. *"Islamic modernist and reformist thought: A study of the contribution of Sir Sayyid and Muhammad Iqbal." World Journal of Islamic History and Civilization* 1, no. 2: 79–93.

Rafi-ud-din, Muhammad. 1983. *The Meaning of Islamic Research, its Purpose and Methodology*. Lahore: Anjuman Khudamul Quran.

Rahman, Fazlur. 1970. *"Islamic Modernism*: Its Scope, Method and Alternatives." *International Journal of Middle East Studies*, 1, no. 4: 317-333.

Robinson, Francis. 2008. "Islamic Reform and Modernities in South Asia." *The modern Asian Studies* 42, no. 2/3: 259-281.

Rosenthal, Franz. 2007. *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam.* Leiden: Brill.

Sevea, Terenjit. 2007. *"Islamist Questioning and Colonialism: Towards an Understanding of the Islamist Oeuvre" Third World Quarterly* 28, no. 7: 1375-1399.

Sharabi, Hisham. 1970. *Arab Intellectuals and the West: The Formative Years, 1875-1914*. Baltimore and London: John Hopkins University Press.

Siddiqi, Mazheruddin. 1967. "*Religious Thought of Sir Sayyid Ahmad Khan." Islamic Studies* 6, no.3: 289-308.

Smith, Wilfred Cantwell. 1943. *The Modern Islam in India: A Social Analysis.* Lahore: Ripon Printing Press.

Soroush, Abdolkarim. 2000. *Reason, Freedom, and Democracy in Islam: Essential Writings of Abdolkarim Soroush*. Oxford: Oxford University Press.

Tiliouine, Habib & Estes, Richard J. 2016. *The State of Social Progress of Islamic Societies: Social, Economic, Political, and Ideological Challenges*. Paris: Springer.

Von Grunebaum, Gustav E. 1962. *The Modern Islam: The Search for Cultural Identity*. California: University of California Press.