

## **A Socio-Political Conflict between Religious Conservatism and Liberalism in Pakistan: A Comparative Study of Aligarh and Deoband School of Thought**

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**ABSTRACT:** The major problem of Pakistan since its formation is huge difference among religious conservatism and liberalism. Both perceive the formation of Pakistan according to their views but, this rivalry is not new. During British India, such ideologies were working against each other and Muslim society had been divided into two schools of thought: the Aligarh and the Deoband. Aligarh School of thought motivated Indian Muslims regarding getting western education as solution of their current socio-political problems, while Deoband School of Thought found this solution in religious education. This article highlights the difference among ideologies and practices of both the school of thoughts with special reference to Pakistan, and solution of this difference according to the theories of Sir Syed and Allama Iqbal. Both the scholars found the reason of Muslims backwardness is far from the modern education. If Sir Syed gave the concept of rationalism in religion for the purpose of getting rid off from orthodox and rigid behavior, Allama Iqbal focused upon the need of ijtehad and reconstruction of religious thoughts that is a solution of all the modern issues and problems. Both the point of views are discussed in this article.

**KEYWORDS:** Socio-Political Conflict, Religious Conservatism, Liberalism, Pakistan.

### **INTRODUCTION**

As Pakistani society is experiencing highly dogmatic attitude and that is usually belonging to the Deoband School of Thought. Therefore, this study is conducted because the only solution of protecting Pakistani society from militant attitude and political religiosity is to following the ideology of Sir Syed Ahmed Khan and teachings of Allama Iqbal.

### **LITERATURE REVIEW**

Ikram (1992) and C.Kozlowski (1985) analyze an educational environment of British India after 1957 war of independence and highlight the efforts of Muslim scholars for their community.

Hassan (2006), Muhammad (1999) and Jaina (1965) talk about Aligarh movement and describe the role of Sir Syed Ahmed Khan regarding taking educational steps. Similarly, Tabassum (2006), Jayapalan (2000) and Jaffrelot (2002) evaluate the ideology and impacts of Deoband movement on Indian Muslim society.

Fair (2008), Akhtar (2000) and McDonough (1984) focus upon the militant attitude and tendency in Pakistan with highlighting the ratio of Madaris, activities of religious parties and religious politics of mainstream political parties since the formation of Pakistan.

Hanif (1999) and Masud (2009) describes the concept of Islamic modernity, given by the Muslim scholars of all over the world including British India like Jamal-ud-Din Afghani, Sir Syed Ahmed Khan and Allama Iqbal. Similarly, Ali (2005) and

McDonough (1984) define the theme of rationality in Islam, given by the Sir Syed. They also highlight the motivations of Sir Syed regarding promoting western education in Indian Muslims for their better future.

Fair (2008), Singh (2012) and Zaidi (2003) emphasize on Deoband ideology and mindset since the formation of this institution to till now its implementation in Pakistan. They point out political, religious and socio-cultural activities of all those groups and parties which are affiliated with this mindset in Pakistan.

Iqbal (1930) presented his ideas about reconstruction of religious thoughts in Islam and Iqbal Academy Pakistan published its new edition in 2012. In these ideas, Iqbal motivates the Muslims of all over the world to adopt the way of ijtehad in Islam. He argues that this is the only way, through which Muslims can find the solution of their modern problems. Ashraf (1964) and Mir (2006) redefine and explain the ideas of Iqbal in easy language that what Iqbal wanted to advise and what kind of society Iqbal wanted to see.

## ESSAY

Formation of Pakistan is not just a result of political movement, but its roots are searched in educational movements during British rule in India, that facilitate Pakistan movement very much than any other effort (C.Kozlowski, 1985, P.156)(Ikram, 1992, P.494).

After the death of Aurangzeb in 1707, Mughals had lost their actual power in subcontinent and Muslims were trying to restore their status but got continuous failure during War of Plessey, Mysore war and Jihad of Syed Ahmad Shaheed. During failure of Muslims power in subcontinent, educational movements played a vital role for educational development and political socialization of Muslims. Initially, sons of Shah Wali-ullah and his Madrassa Raheemia guided Muslims, but after 1857, circumstances had been totally changed (Ikram, 1992, P.495). Muslims lost their rule and Britishers got over all rule in India. In these circumstances, Muslims of India had been divided into three schools of thoughts. One were in favor of Jihad like Syed Ahmad bralvi, second were supported getting religious education like Moulana Qasim Nanotwi of Dar-ul-Uloom Deoband, and the third were in favor of having relationship with the Britishers like Sir Syed Ahmad Khan (Ikram, 1992, P.495).

Some Muslims leaders felt that Aligarh just heighten modern education while Dar-ul-Uloom Deoband just deliver religious education, and in these circumstances, Muslims of India should be appraised from both the knowledge. So, they established "Nadwa-tul-Ulama" (Ikram, 1992, P.496).

Now we have to dispute reasons and achievement of these movements and their impacts on formation of Pakistan.

## ALIGARH SCHOOL OF THOUGHT

After war of independence in 1857, Britain captured all over the India. Sir Syed Ahmed Khan was government employee at that time. He cannot see Britishers behavior towards his nation. On the other hand, Muslims also do not want to shake hand with Britishers. Sir Syed Ahmed Khan wrote booklet "Reasons of Indian Revolt" just for overcome the tension among Muslims and the Britishers. Sir Syed Ahmed Khan contemplated that Muslims have just a way of negotiations with the Britishers and their educational system regarding leaving their backwardness (C.Kozlowski, 1985, P.158)(Hasan, 2006, P.65)(Muhammad, 1999, P.136)(Jaina, 1965, P.165).

Sir Syed affirmed that British educational system have so many faults that if it was adopted over all then national identity and Islamic civilization will be destroyed in all over the India. He started Aligarh movement just to save Islamic identity along getting benefits from western educational system. Aligarh College was established for this purpose, because Sir Syed wanted to make its status like Oxford and Cambridge (C.Kozlowski, 1985, P.158)(Hasan, 2006, PP.66-67) (Muhammad, 1999, P.136)(Jaina, 1965, P.166).

In fact, there were several reasons of initiating Aligarh school of thought. For escaping Muslims from the drawbacks of British educational system and adopting its good attributes, Sir Syed took several steps which are considered to be a part of Aligarh movement under his ideology. Reasons of Aligarh movement are as follows:

1. After annihilating in 1857 war, and facing crucial behavior of Britishers, Muslims had realized that there is no way except co-operation with the Britishers, because they are not such strong militarily like them. Aligarh College was the first motive regarding adopting this approach (C.Kozlowski, 1985, P.159)(Hasan, 2006, P.272) (Muhammad, 1999, P.138)(Jaina, 1965, P.167).
2. Britishers had gotten Hindus co-operation and both wanted to devalue Muslims in Indian economy. Sir Syed realized that only modern education can help Muslims regarding getting strong financial position. This thinking also became

a reason of starting Aligarh Movement (C.Kozlowski, 1985, P.159) (Muhammad, 1999, P.138)(Jaina, 1965, P.167) (Hasan, 2006, P.273).

3. Hindus, after assimilating modern professional education, had gotten a status of literate nation, and now they had to get government jobs. Sir Syed was feeling that if this routine will remain continue then a day will not far away when India will lead by Hindus. So, this was also a motive to start Aligarh movement (C.Kozlowski, 1985, P.159) (Muhammad, 1999, P.138)(Jaina, 1965, P.167) (Hasan, 2006, P.273).
4. After 1857, all the educational institutes were under the control of British government. So, there was an avid of independent Muslim institution which can protect Muslim civilization and identity. Therefore, Aligarh College established (C.Kozlowski, 1985, P.160) (Muhammad, 1999, P.138)(Jaina, 1965, P.167) (Hasan, 2006, P.274).
5. British educational system was an effort to destroy Muslims' culture. Therefore, Muslims were forced to keep far away their children from such schools (C.Kozlowski, 1985, P.160) (Muhammad, 1999, P.138)(Jaina, 1965, P.167) (Hasan, 2006, P.274).
6. The way of teaching in government schools was in English language that was difficult to understand by unvaried Muslim students. Therefore there was a need of such educational institute where Muslims can feel comfortable regarding getting education (C.Kozlowski, 1985, P.160) (Muhammad, 1999, P.139)(Jaina, 1965, P.168) (Hasan, 2006, P.274).
7. Government schools were using for preaching of Christianity, and also syllabus was against Muslims history and culture. Even religious education was prohibited but Christianity was preached in schools openly. Therefore, Muslims were avoided to send their children in such schools (C.Kozlowski, 1985, P.160)(Hasan, 2006, P.275) (Muhammad, 1999, P.139)(Jaina, 1965, P.168).

#### **DEOBAND SCHOOL OF THOUGHT**

Due to British educational policies against Islam and Muslim identity, it was felt intensely to protect the Islamic values and education. For this purpose, Molana Muhammad Qasim Nanotwi opened a little madrasa in a non-famous town "Deoband" of district Saharanpur (Tabassum, 2006, P.42). He was a pupil of Molana Mamlook Ali who was a student of Shah Wali-Ullah. Therefore, Dar-ul-Uloom Deoband became a reason of revival of Shah Wali-Ullah's thoughts. So, we can call it Shah Wali-ullah School of Thought or Deoband School of Thought. This institute was non-align from the funding of British government. Even it does not accept funded of those Muslims who were westernize in their thinking. This institution is still running since 1866, which generated great Muslim philosophers like Molana mehmood Hassan, Molana Ubaid-Ullah Sindhi, Molana Shabir Ahmed Usmani, Molana Muhammad Ilyas and Molana Ashraf Ali Thanwi (Tabassum, 2006, P.43)(Jaffrelot, 2002, P.224).

The reasons of Deoband movement under the ideology of this school of thought were as follows;

1. Its basic objective was to restore Islamic education which had been almost destroyed by the British government through policies regarding closings of Muslims religious institutions (Jayapalan, 2000, P.136) (Jaffrelot, 2002, P.226) (Tabassum, 2006, P.44).
2. As government was supporting preaching of Christianity, it was an intense need of that time to preach an actual shape of Islam (Jayapalan, 2000, P.136)(Tabassum, 2006, P.44) (Jaffrelot, 2002, P.226).
3. As British educational system was motivating Indian Muslims towards materialism, this movement was started to socialize spiritually (Jayapalan, 2000, P.136)(Tabassum, 2006, P.45) (Jaffrelot, 2002, P.226).
4. British government and Hindus were trying that time to create differences among Muslims, and they were funding to generate different sects among Muslims. This movement was an effort to unite Muslims under their pure identification of Muslim (Jayapalan, 2000, P.136)(Tabassum, 2006, P.45) (Jaffrelot, 2002, P.226).
5. To eliminating impacts of western civilization through new inducted educational system by British government, this movement played vital role (Jayapalan, 2000, P.136)(Tabassum, 2006, P.46) (Jaffrelot, 2002, P.226).

#### **CONTRIBUTION IN PAKISTAN MOVEMENT**

Aligarh movement blessed sincere leadership to the Muslims who participated in Pakistan movement with their full time effort and made this movement as a successful movement with achieving a separate state for the Muslims of British India (Begum, 1985, P270)(Ikram, 1992, P.505). Similarly, Ex-scholars of Deoband played a significant role in Pakistan movement. This institution never accepted any type of British aid or got any political pressure. These scholars were fully against British policies and participated against them with all local parties. Molana Shabir Ahmed usmani and Mufti Muhammad Shafi participated in Pakistan movement and supported Quaid-e-Azam openly. Molana Shabir Ahmed Usmani waved manifesto of

All India Muslim league in all over the British India, that cannot be forgot (Jaffrelot, 2002, PP.228-230)(Jayapalan, 2000, P.192)(Tabassum, 2006, PP.47-48).

### **SOCIO-POLITICAL IMPACTS OF BOTH THE SCHOOL OF THOUGHTS ON PAKISTANI SOCIETY**

Aligarh and Deoband, both the school of thoughts left their huge socio-political impacts on Pakistani society. Even Pakistan has gotten independence and at that time, the basic objective of both the school of thoughts and their movements was to get a free homeland for the Muslims of Subcontinent. But after 1947 to till now, there has been created a huge difference among the followers of both the school of thoughts, and have been highlighted internationally as well specially after 9/11. In detail, we have to discuss such impacts of both the school of thoughts on Pakistani society, given below:

Aligarh School of Thought gave a modern direction to the new generation in a sense that they got theocratic knowledge at new patterns (Hanif, 1999, PP.11-19). There was a beautiful relationship among religion and science. Sir Syed's work "ilm-ul-kalaam (علم الكلام)" which is also called "New Theology" or "Islamic Modernization" changed the way of thinking in the Muslims of Subcontinent. Pakistan got independence but this school of thought left an inspired group which is still working on that rational approach that was introduced by the Sir Syed Ahmed Khan (McDonough, 1984, P.110). There is some analysis about socio-political impacts of Aligarh School of Thought on Pakistan society that can be entitled as:

1. This movement developed the trends of getting western knowledge.
2. Western knowledge became a reason of getting strong financial status.
3. Although students of Aligarh were spoken Urdu language and they developed the trends of speaking Urdu language. So, Urdu language became a symbol of elite class language.
4. The basic theme of Aligarh movement was to infuse morals and manners in the Muslims of Subcontinent and after independence of Pakistan, the followers of Aligarh School of Thought were showed their specific look and manners and that had been considered idealism among Pakistani society.
5. The slandered of civilized nation have been changed in getting Islamic as well as modern western knowledge rather than the adopting militant attitude after getting religious education from traditional madrassas of rigid mind-set.
6. Modern education was considered as an essential with the religious education.
7. The concept of rationality and Ijtihad became very popular and people found the solution of their modern socio-religious problems in the teaching of Islam under following this concept.
8. The patterns of cultural conservatism were gone towards liberalization (Zaidi, 2003, PP.23-26).

On the other hand, population inspired by Deoband School of Thought is almost consisted upon 65 percent of total. Their major desire and demand is to make the Pakistan a theocratic Islamic state. Since 1947, its role in the society is most dominant. From the presentation of Objective Resolution in 1949 to the movement against Ahmediyya community in 1970s and from anti-Shia sectarian movement in the decades of 1980 and 1990 to the militant struggle in Kashmir and Afghanistan, this school of thought participated a lot (Farwell, 2011, P.23-24). Several organizations like Lashkar-e-Jhangvi, Sipah Sahaba, Jaish-e-Muhammad and Harkat-ul-Mujahideen which have been declared as terrorist organizations from the Government of Pakistan, are belonged to this ideology. Similarly, in July 2007, Laal Masjid issue became a big challenge for Pakistani government (Farwell, 2011, PP.24-25).

According to the survey report of 1988, we find that Deoband School of thought has deep roots in the society. There were 590 Deobandi institutions in Punjab. While the ratio of other sectarian institutions was very low. Beralvi institutions were 548, Ahl-e-Hadith institutions were 118, Shia institutions were 21 and some others were 43 in Punjab. In Sindh, There were 208 Deobandi institutions, Beralvi institutions were 61, Ahl-e-Hadith institutions were 06, Shia institutions were 10 and some others were 06. 278 Deobandi institutions were in Balochistan where Beralvi institutions were 34, Ahl-e-Hadith institutions were 03, Shia institutions was 01 and some others were 31. Similarly, 51 Deobandi institutions were in Azad Jammu and Kashmir. Beralvi institutions were 20, Ahl-e-Hadith institutions were 02 and there was no one Shia institution in Azad Jammu and Kashmir at that time. Some others were just 03. In Islamabad, the capital of Pakistan, Deobandi institutions were 22, Beralvi institutions were 20, Ahl-e-Hadith institutions were none, Shia institutions were 02 and some others were 03. In Gilgit-Baltistan (Northern areas of Pakistan), Deobandi institutions were 60, Beralvi institutions were 02, Ahl-e-Hadith institutions were 27, Shia institutions were 11 and some others were 02. But in Khyber pakhtunkhwa (NWFP), the number of Deoband institutions was very high. There were 631 Deoband institutions, 32 were Beralvi institutions, 05 were Ahl-e-Hadith institutions, 02 were Shia institutions and some others were 08. So, according to this survey, there were 1840 Deobandi institutions in all over the Pakistan in 1988 from the total of 2861 that covering huge mind-set of Pakistani society (Fair, 2008, PP.132-141).

During analyses the socio-political impacts of this school of thought, we observe that according to them:

1. Westernization and modernization is un-Islamic.
2. Only religious education must be study in educational institutions.
3. Method of teachings must be according to the teachings of Islam.
4. Teachings of other Islamic sects are also un-Islamic and illegal.
5. Modern education is a reason of un-Islamic attitude in the new generation.
6. The Jihad (Militant struggle) is only a source of Islamic orders' implementation.
7. Gulf monarchies are respectable due to funding and all the other nations (including Shia majority states like Syria and Iran) are able to hate.
8. Women are not allowed to go out from her home without their blood relation.
9. Women have no right of vote, getting education or earning (Fair, 2008, P.151-152)(Farwell, 2011, PP.31-33).

### **A SOCIO-POLITICAL CONFLICT BETWEEN RELIGIOUS CONSERVATISM AND ENLIGHTENMENT**

Pakistan came into being in August 14, 1947 but this is a misfortune that the Pakistani society has not become yet a nation even after 66 years as there is no sense of unity. People have divided themselves in many groups, blocks and sects. The most recent issue is of attacking the people of different believe and they are assassinating one another on this issue. There is no value and consideration of human rights and this is due to lack of education which becoming the Pakistanis a narrow minded (Akhtar, 2000, P.07).

Creation of Pakistan is really a great revolution but this is also the truth that some of the religious parties like Jamiat Ulama-e-Hind, Jamat-e-Islami, and Majlis-e-Ahrar-e-Islami were against the formation of Pakistan, All India Muslim League and Quaid-e-Azam Muhammad Ali Jinnah. Even Quaid-e-Azam was declared as non-Muslim or "Kafir" by some Muslim religious leaders and scholars. And, these religious parties were belonged to Deoband School of Thought (Singh, 2012, PP.26-28). Now the question is that what sort of Pakistan, Quaid-e-Azam wanted? There is totally a division among Pakistanis on the answer of this question. Both the school of thoughts have different ideology on this issue. Actually, there is a conflict between the conservatives and the liberals where conservatives are the followers of Deoband School of thought while liberals are the followers of Aligarh School of thought. The conservatives say that Pakistan is created on the name of religion while the liberals highlight the orientations of Quaid-e-Azam that he said in the 1<sup>st</sup> Constituent Assembly of Pakistan on August 11, 1947 that:

"You are free. You are free to go to your temples. You are free to go to your mosques or to any other place or worship in this State of Pakistan. You may belong to any faith or class or creed that has nothing to do with the business of the state (Singh, 2012, P.29)."

We observe that the people from both the school of thoughts have explained the words of Quaid-e-Azam in support of their interests. And, this was the bad luck for Pakistan that he died very soon otherwise there would not have been such a crucial situation. There was no other leader who could have such honor and respect which he had.

After the sudden death of Quaid-e-Azam, eventually the religious elements gained significant importance in the Pakistani politics. On the other hand, there were more educated people in the liberal parties. So, the liberals minded people opposed the "controversial" Objectives Resolution (قرارداد مقاصد) of March 12, 1949 that was passed by Liaqat Ali Khan, the Prime Minister of Pakistan at that time. Political parties of having both the conservative and liberal ideologies showed their patience and tolerance at some level (Fair, 2008, P.155)(Zaidi, 2003, P.30).

Such ideological differences were hitting the highest point during the military government of General Zia-ul-Haq (1977-88) who dismissed the elected government of Zulfaqar Ali Bhutto on July 5, 1977 and imposed third Martial Law in Pakistan. In fact, Bhutto has a socialist mindset. Therefore, he was a threat for the imperialist powers. So, Tehrik-e-Nizam-Mustafa was initiated by the funding and support of such powers. Zia was also a hard liner and belonged to the ideology of Deoband School of Thought. He promoted such ideological differences which have taken the Pakistani society at point of no return. Firstly, the Afghan civil war and then the Soviet invasion in Afghanistan in December 1979 facilitated and supported the conservative groups and parties in Pakistan (Farwell, 2011, P.42). Now, there was a crime to be a liberal. Religious extremist parties were established and funded by the government. Though, General Pervez Musharraf banned some of these groups and parties during his regime (1999-2008) but these have now been active with new names (Fair, 2008, P.159)(Farwell, 2011, P.44).

Now, this difference has been fully opened that both the school of thoughts have different ideology. Supporter of Aligarh School of Thought adopt and promote western education, fashion and culture under the limits of religion through the concept of rationality and Ijtehad (اجتهاد) (Hanif, 1999, P.33). They establish and favor educational institutions and particularly female institutions. But, the followers of Deoband School of Thought demand for Islamic punishments (Singh, 2012, PP.39). These two schools of thoughts have segregated the entire Pakistani society. Assassination of Salman Taseer (Governor of Punjab province) has raised many questions. There was a thinking of General Zia that this is his responsibility to defend Islam and he politicized religion for the sake of his wicked political benefits. So, now Pakistan is harvesting the sectarian crop that has been sown here by the rulers specially General Zia-ul-Haq (Farwell, 2011, PP.160-162). And still, the gap between both the schools of thought is increasing day by day.

### HOW TO OVERCOME THIS CONFLICT

The relationship among religion and modernity is a contemporary hot topic in the field of Religious Sociology. There are several approach and interpretations but in fact, modernity is a multidimensional and complex phenomenon. So, every school of thought tries to adopt it in its own direction (Hanif, 1999, P.38). As we live in Subcontinent where there are two main dominant schools of thought: Deoband and Aligarh. Both the school of thought has deep roots in Pakistani as well as Indian society. And, after partition in 1947, these schools of thought have become rivals in the socio-political scenario of Pakistan. But, now the question is how to overcome this conflict within the society of Pakistan because this has become a big security threat that is creating domestic as well as international risks of the country.

The answer of this question has three steps. Firstly, we have to define what the relation between Islam and modernity is. Secondly, what is the Sir Syed's concept of rationality and, thirdly, what Allama Iqbal says about Islamic theology of modernity.

### RELATIONSHIP BETWEEN ISLAM AND MODERNITY

Eighteen century was the age of industrial revolution in Europe. New ideas regarding enlightenment were being transformed within the Europe. Several historians declare this change a cause of declining Ottoman Empire because industrial revolution was shifting the balance of power towards Europe. When Napoleon's army captured Egypt in 1798 when it was a province of Ottoman Empire. Even, this occupation was just for three years but people of Egypt got inspiration from the new ideas of enlightenment and new technology. And, such inspirations generated sense of deprivation among the people of Egypt. Muhammad Ali (the new governor of Egypt) now tried to draw such system into Egypt and for this purpose he sent several scholars towards the Europe. Rifa al-Tehtawi was also a Muslim scholar, sent by Muhammad Ali to Paris in 1826. After his returning, he wrote several European work into Arabic and also wrote his experiences about Europe (Masud, 2009, PP.71-73). He argues now that:

"This is essential to adopt Sharia with new circumstances. There is not a vital difference among the principles of Islam and the principles of natural law which are the base of modern Europe (Masud, 2009, P.73)."

Now, ottoman government had been forced to practice new trends and technology within the empire. In the era between 1839 to 1876, Ottoman rulers started new reforms in all the institutions and tried to strengthen the institutionalization in the Empire. This procedure was known as Tanzimat (تنظيمات). New syllabus was designed in the universities and modern economic system was adopted in the financial institutions (Masud, 2009, PP.74-75).

This was the period, when Britain has captured the Subcontinent. The thinking regarding modernization in Islam has been emerged. Jamal-ud-Din Afghani (1838-97) was the first who introduced the idea of Islamic Modernization. He gave the idea that Islam is compatible with the reasoning and scientific knowledge, and to counter the European powers, Muslim world has to hold progress (Masud, 2009, P.76). Similarly, Sir Syed Ahmed Khan (1817-98) and Allama Iqbal (1877-1938) were gave the ideas regarding relationship among Islam and modernity to the Muslim society of the British India that are discussing below.

### SIR SYED'S CONCEPT OF RATIONALITY AND MODERN INTERPRETATION OF ISLAM

Sir Syed Ahmad Khan was a great Muslim leader, a broadminded, reformer, scholar and a thinker whose visualization about Muslims of British India transcended space and time. His overview about the past with complete awareness of the present made him able to sketch for the future. At that time, when Muslims were considering Britishers as their enemy and protesting against them, he guided in a new way where they can live with the peace with Britishers. His theories delivered modified concepts regarding different teachings of Islam. His productiveness of thinking made him realize motivation and

awareness were man's reproduction of divinity. His dignity of soul completed his entire life a long chronicle of sacrifice and service. His concentrated hard work brought a significant radical modification in the Muslim community of British India during and till the end of his life. His spirit to God, intelligence to think and hand to do effort, melted the static believes and rigidities, and removed the accumulated dirt of inhibitions. It was only he who alarmed and warned the nation that inactive pools activated no mills. Unless we modify with times to experience the new facts and realities, time would wipe out us (McDonough, 1984, P.122)(Hanif, 1999, P.61)(Ali, 2005, PP.12-13).

Sir Syed Ahmad Khan was extremely victorious in his task of social transformations, ethical change and rational modifications. But, there were two controversial theories; one was his spiritual and religious thought, and the second were his political ideas. In religious studies, Sir Syed Ahmad Khan belonged to the school of Shah Waliullah's thoughts of liberalism and fundamentalism. He agreed and supported the thesis of Ibn Taimiya that rationalism (اجتهاد) is existed in Islam. During studying the Islamic teachings and principles, Sir Syed argued that rather than tafsir and hadith, fiqh has been too much traditional and conservative regarding interpreting the Islamic laws. Sir Syed Ahmed Khan's first religious work, Rah-e-Sunnat-o-Rah-e-bid'at (راه سنت و راه بدعت), presented the theory of rationalism in Islam. And, this was relatively in the line with the Mutazzilah, Ikhwan-ul-Safa and Shah Waliullah's thoughts (Ali, 2005, PP.14) (McDonough, 1984, PP.125-126)(Hanif, 1999, P.62).

Sir Syed considered religion as an essential obedience regarding establishment of moral standards. Its spirit is truth and reality rather than the devotion. And, truth requires an unvarying investigation for reality, and does not consist upon blind devotion or faith in a meticulous dogma or doctrine. Devotion is one of the components of this truth, and must be based on understanding and the knowledge of what must be rational (Ali, 2005, P.14)(McDonough, 1984, P.126)(Hanif, 1999, P.62).

Sir Syed argued that truth is equal with the nature and the natural laws which are concluded the causality of all materialistic and non-materialistic phenomena. Such natural laws carry the moral standards which comprises the basis of societal ethics. And, reasons behind all the natural laws indicate their final cause that is the only God. In fact, Sir Syed's all the theories about religion are based on rationalism therefore, rigid and conservative scholars of that time declared him a "Kafir (كافر)" or non-Muslim. A major reason of this declaration was his disagreement with miracles relation with fiqh. Similarly, his concepts about Wahy (وحى), Jibrail (جبرائيل) and Meraaj (معراج) were criticized by traditional and fundamentalist minded Muslim scholars. Sir Syed considered the theme of hell and heaven to deliver the teachings regarding ethical way of life (Ali, 2005, PP.17-18)(Hanif, 1999, PP.63-64)(McDonough, 1984, PP.128-129).

Sir Syed Ahmad Khan was the first Muslim scholar who had believed in the "Darwinian Theory of Evolution", and argued that it has been confirmed in the Quran which proclaims that:

"One species of creation is related to another, and that man is the last creation prior to whom the animal kingdom and the vegetative were brought into existence (Ali, 2005, P.20)."

He thinks about the soul as a pragmatic truth which is present the in a animal as well as in a man, there is just a difference in having consciousness (Ali, 2005, P.20).

He talked about some sensitive topics of Islam like jihad (جهاد), slavery and polygamy. During interpretation of the concept of Jihad, he argued that Islam sanctioned only self-protective wars, and that person has the right to defend if others desire to devastate him. The literary meaning of Jihad is struggle, to go all-out, to attempt, to work, and it becomes fighting for Islam after its implication. In fact, Sir Syed discourage the traditional militant attitude of the Muslims that was not driven from the teachings of Islam (Ali, 2005, P.20)(Hanif, 1999, P.65)(Singh, 2012, PP.31-32).

In short, He made four basic contributions in modifying the religious thoughts in Islam. Firstly, he eradicated the western misperceptions about Islam, secondly, he supported Islam and advocated it as a true religion, having based on nature, natural laws and reason, thirdly, he wiped out all the dust of wrong practices on the name of Islam from centuries, and the fourth last, he presented new interpretations of some believes in Islam according to the new needs of contemporary time. Although, he was fully criticized by the religious scholars of that time and declared him a "kafer (كافر)" or non-Muslim but he continued his efforts. The popularity of his educational institutes and social works made the Muslim community able to stand on their own foot. And, its result was showed in 1906 when from the platform of Muhammadan Educational Conference, All India Muslim League had been established that became a reason of the formation of Pakistan without any war and without adopting any militant attitude that was becoming a reason of western misunderstanding about Islam (McDonough, 1984, P130-132)(Ali, 2005, PP.22-23) (Hanif, 1999, PP.66-67).

## IQBAL'S APPROACH TO ISLAMIC MODERNITY AND RECONSTRUCTION OF RELIGIOUS THOUGHTS

Several scholars argue that the work and research about rationalization in Islam, started by Sir Syed Ahmed Khan, is completed by Allama Muhammad Iqbal. As Sir Syed's "Jadid Ilm-ul-Kalam" defined the modernity in Islamic theology, Iqbal's "the Reconstruction of Religious Thoughts in Islam" delivered the new dimensions of modernization in the religion (Ashraf, 1964, P.03). In fact, during western colonial regime, Islam was considered not be compatible with the modern needs of time. So, firstly, the Sir Syed and then Allama Iqbal gave their new thoughts for the revival of Islam according to the new paradigm and proved that Islam is compatible with the modern needs since its beginning (Ashraf, 1964, P.04). Due to generating links of religion with the natural sciences and the reason, both faced strong opposition of traditional and conservative Muslim religious scholars but they continue their work and research in their times. Sir Syed's (1817-1887) work and Iqbal's (1877-1938) research made the intellectual portion of Muslim society able to understand what the actual Islam is. On the other hand, the work and research of both the personalities became the reason of western misunderstanding about Islam (Ashraf, 1964, P.04). Basically, Iqbal's "the Reconstruction of Religious thoughts in Islam" had some objectives and these were as follows:

1. To highlight the original theme of Islam in front of West and Western influencing Muslims.
2. To explore the links of Islam with scientific knowledge, especially with Physics.
3. To invite all the human beings at one place on universal principles.
4. To promote the sense of getting modern developments rather than adopting rigid and militant attitude.
5. To courage the efforts regarding finding solutions of modern issues according to Islam.
6. To develop the sense of unity among Muslims of all over the world.
7. To remove traditional, conservative and orthodox believes that were being practiced since centuries.
8. To establish welfare, harmonize, liberal and develop society under the teachings of Islam (Mir, 2006, PP.09-13).

Historians argue that the wave of theo-logical thinking continued in several Muslim societies including India till the starting of colonial period. Although at that time, India was not an Islamic country but under the Mughal Muslim rulers till 1857. Colonial regimes were actually, became a reason of thinking about Islam in new dimensions by Muslim thinkers. Like Jamal-ud-din Afghani, Muhammad Abduh and Sir Syed Ahmad Khan, several other thinkers were the product of this colonial crisis in the Muslim world. However, the conventional theology continued as it was. But, there were some thinkers, came into view in all these Muslim countries who realized the consequence of re-thinking prevailing theological problems and issues. Sir Syed, Molvi Chirag Ali and Molvi Mumtaz Ali Khan were great Muslim thinkers and scholars. They decided to respond on such crisis in Muslim society, installed by the colonial powers. So, they wrote and did work on related topics (Mir, 2006, PP.15-16).

Sir Syed also commenced to write down a new explanation on the holy Quran. But, he could not complete this due to the huge opposition from the rigid, orthodox and traditional theologians. His main concern was to widen modern education and knowledge among Indian Muslims. But, Molvi Chirag Ali and several others were keeping on their movement for re-thinking and reconstructing issues and countering to new needs of time. And, this was their actual priority (Mir, 2006, PP.17-18).

Allama Iqbal arrived later on this scene. He had also the knowledge of both: the traditional theocratic believes and modern education. Iqbal's arrival in the modern Indian history as a Muslim reformer was the reaction of traditional as well as conservative and rigid attitude of the Indian Muslims. The elite class of Indian Muslims had misplaced political influence and now had been forced to participate with the Hindu elite for getting administrative posts and elected agencies. Moreover, they had gotten complex as well as a status of minority in the British India (Mir, 2006, P.19)(Ashraf, 1964, P.07).

Iqbal had been aware regarding this situation. Similarly, Muslims were suffering from a great shock of falling Turkish khilafat after the First World War. The Khilafat movement turned into a major cause in the establishment of separate home land for Muslims in India as well. Fall of Turkish Empire motivated Iqbal to wrote his famous poem Khizr-e-Rah (خضرِ راه). And, during this time, Iqbal presented his another famous concept of ego (یخود) or self. The basic objective of giving the concept of ego was to overcome the thinking regarding deprivation among the Muslims and deliver them the wisdom of self esteem and also produce power-consciousness in them (Mir, 2006, P.23-24)(Ashraf, 1964, PP.08-10).

Allama Iqbal knew the reality that conservative and rigid theo-logical thoughts cannot be enough to face new emerging challenges of modern time. So, at that time, There was an immense requirement for reforming and reconstructing religious believes, thoughts and ideas in Islam. He presented some of his ideas in his impressive poems like Israr-e-Khudi (اسرارِ خودی) and Rumuz-e-Bekhudi (رموزِ بے خودی). On the other hand, he had not stated himself on these subjects systematically in writings (Ashraf, 1964, P.16)(Mir, 2006, P.26). When he was invited in 1932 from Madras to convey his six lectures, he wrote down his ideas and thoughts that were published in book with the name, "The Reconstruction of Religious Thought in Islam".

This book is consisted of seven lectures:

1. Knowledge and Religious Experience
2. The Philosophical Test of The Revelations of Religious Experience
3. The Conception of God and the Meaning of Prayer
4. The Human Ego His Freedom and immortality
5. The Spirit of Muslim Culture
6. The Principle of Movement in the Structure of Islam and
7. Is Religion Possible? (Iqbal, 2012, P.04)

In the recent socio-cultural scenario of Pakistan during comparing Aligarh School of Thought and Deoband School of Thought, the sixth lecture, "The Principle of Movement in the Structure of Islam" is very important. In this lecture, Allama Iqbal emphasizes the need for modification, change and movement in Islamic ideas and thought as since its beginning. Iqbal argue here that there is a need of maintaining balance among change and permanence. As religion is permanence and undying, it must be reconciled with the changes in the society. And, no one can deny from the developments and changes in the society with the passage of time (Ashraf, 1964, P.18)(Iqbal, 2012, P.01-02)(Mir, 2006, P.27).

Now, those who are committed with the rationalization, try to reconcile their believes and thoughts with the new emerging challenges of changing patterns in the society. But, this is reality that they adopted new patterns under the teachings of permanent faith, believe or religion. Iqbal knew about needs of such new patterns and respected this adopting trend of rationalism. On the other hand, there were some people or group of people who ignored the elements of modification. According to them, adopting changing patterns is total a sin. In fact, they were and they are rigid minded. Therefore, they cannot bear such developments and reconstruction of religious thoughts in Islam. And, the diffearence among Aligarh and Deoband schools of thought is also the following of such attitude. Followers of Deoband school of thought have been adopted such attitude since the period of Sir Syed Ahmed Khan and its same pattern was continued in the age of Allama Iqbal. And, same practice is continuing till now and is discouraged and opposed by firstly, Sir Syed and then Allama Iqbal (Masud, 2009, PP.82-84).

Even, Allama Iqbal was careful about permanent believes in the religion but he emphasized that religious thoughts do not refuse to adopt new patterns of society under its teaching. Therefore, he says that:

"It must possess eternal principles to regulate its effective life, for the eternal gives us a foothold in the world of perpetual change. Thus one has to properly understand both the need for permanence and necessity for change (Iqbal, 2012, P.76)."

Iqbal says that Islam has been static since 500 hundred years. Therefore, there was a fear of change but this is an essential for the balanced life in the new emerging society. He says that the early period of Islam like Abbasid Empire was totally mobilized and so much creative in the fields of philosophy, jurisprudence or theo-logical knowledge and natural science. At that time, Baghdad was considered as a hub of knowledge in all over the world (Iqbal, 2012, PP.76-79)(Ashraf, 1964, P.41)(Mir, 2006, P.31).

Then Iqbal raises a question that, in the nature of Islam, what will be the code of movement? And, this is ijtehad (اجتهاد). Its meaning is creativity, struggle and effort to extract new dimensions and patterns in the religion. According to Iqbal, this is the actual code or principle of movement in Islam. Although, rigid and conservative people have been closed the doors of Ijtehad but this is till opened (Iqbal, 2012, PP.76-79)(Mir, 2006, P.33)(Ashraf, 1964, PP.42-43).

This is very important point that ijtehad is an essential for both, the permanence and the change. In fact, the concept of Ijtehad is also derived from the Islamic principles. It is a serious research over the new needs of time under the light of Islamic teachings. But, traditions and customs had been forced to stop this procedure and it had been ignored since centuries (Ashraf, 1964, P.43)(Iqbal, 2012, PP.76-79)(Mir, 2006, P.34).

According to Allama Iqbal, this is fundamental duty of every Muslim to use himself as their forefathers utilized their selves regarding implicating Quranic teachings in daily routine life. And, this is an actual Ijtehad. The holy Prophet Muhammad PBUH also advised that the person who did Ijtehad and made a mistake, will obtain one reward but, the person, who does Ijtehad and get success, will obtain two rewards (Iqbal, 2012, PP.78-79). This hadith highlights the value and importance of Ijtehad in modern times as well.

Ijtihad is divided into three categories according to Allama Iqbal. These are:

1. absolute power in legislation which is basically confined to the initiator or founders of schools,
2. Relative power that is to be implemented within the boundaries of a particular school, and
3. Special power that communicates to determining of the law valid to a particular issue, left undetermined by the initiators or founders (Iqbal, 2012, PP.80-81).

Allama Iqbal is in favor of complete power and authority in Ijtihad. It must not be limited or conditional according to him. He is surprised to see that even Sunni sect of Islam is also favoring this, but practically, it always tries to deny since the establishment of this school of thought. And, such attitude is totally strange under the light of Quranic teachings that supported the needs of dynamic life (Ashraf, 1964, P.43) (Iqbal, 2012, PP.81-83) (Mir, 2006, PP.35-36).

So, this is observing that, Iqbal is strongly supporting Ijtihad according to the needs of modern times. He argues that, Islam has been ceased just due to banned process of ijtehad and people considered it a sin (Ashraf, 1964, P.44)(Iqbal, 2012, PP.81-83)(Mir, 2006, P.36).

According, Allama Iqbal says that Ijtihad is not a reason of infusing new things in Islam and it cannot be a reason of altering basic teachings of Islam but it helps the society to change their attitude with the changing patterns of the world. On the bases of old ideas, Iqbal says that the current society can never be survived now. He says that Quranic values are universal and eternal, so these are helpful always in every age of development. He argues that it was Ibn-e-Taymia, who strongly favored Ijtihad and adopting modern developments of new age under the teachings of Islam. He was born just five years after the destruction of Baghdad, in 1263. Therefore, he was opposing rigid and orthodox attitude of the Muslims of that time which became a reason of their lost. He was punished for his new ideas and reformulations. In fact, he belonged to the Hambalite School of thought where ijtehad is one of the foremost element of Islam. On the other hand, he rejected the principles of analogy (قياس) and consensus (اجماع) as practiced by hundreds of years and now, supporting by Hanafite School of thought (Ashraf, 1964, PP.45-46)(Iqbal, 2012, PP.83-84)(Mir, 2006, P.37).

Iqbal finds ijtehad as only a resource of allowing liberalism in the Islamic world. This is reality that every society adopts creativity and developments when it has not any internal or external conflicts. That's the reason of developments during the Abbasids rule in Ottoman Empire, Safavids and Fatimids rule in West Asia, Umayyad rule in Spain and Mughals rule in India. But, colonial period became a reason of vital change in thinking about rationalization and adopting Islamic modernity in different Muslim populated areas. And, still if the Muslim world is facing some challenges and problems, these are just due to avoiding ijtehad and not adopting modern technologies (Ashraf, 1964, PP.47-50)(Iqbal, 2012, PP.85-89)(Mir, 2006, PP.49-52).

Iqbal in fact, argues that life is so much complex and spiritualism is existed to recognize such complexity. But, he says that this is not an equal to the Christianity in which Church and state are considered to be separated. In Islam, State and religion have all the solutions in the religion. Although, he sometimes, emphasizes on theocratic state but on the other hand, he opposed tyranny or dictatorial form of government. There is no Islamic state on same patterns. Every state has adopted its own political system. Even Turkey, that was a central hub of Islamic rule, has left its religious ideology and adopted secularism (Ashraf, 1964, PP.51-54)(Iqbal, 2012, PP.90-92)(Mir, 2006, PP.55-56).

Therefore, Iqbal finds its solution in the relationship between spiritualism and materialism. He says that ultimate objective of every state must be spiritualism and for this purpose, ijtehad is one of the fundamental source of running the state affairs on modern approaches. This is only the way that we can fulfill our modern materialistic needs under the teachings of Islam (Ashraf, 1964, PP.55-56)(Iqbal, 2012, PP.98-101)(Mir, 2006, PP.60-61).

The orthodox and conservative religious scholars of that time like Molana Suleman Nadvi were not happy regarding these lectures and even wished that Iqbal must never written such lectures. Even Iqbal was very much closed with these religious scholars for trying and taking initiative regarding reconstruction in religious thoughts. But, world has been stagnant. Although, Muslim world is facing huge socio-cultural and political problems within their folds, but they are not exercising intellectually. So, this can be concluded that if Iqbal's concept of ijtehad will be seriously adopted, it will make a creative and meaningful change, not only in the Pakistan but also in the Muslim world. And, this is only the way at the time of British rule as well as in the recent circumstances when Pakistan is suffering from militant attitude of several Islamic religious organizations, ijtehad can bring the prosperity and development in our society including socializing society to adopt modern technologies and patterns in running personal as well as state affairs.

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