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Research Article

The Resurgence of Islamic Thought: The Reformist Approach of Maulana Wahiduddin Khan

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Abstract. Throughout history, there has been constant change and development within societies, social events, phenomena, and social organizations. One of the progressions and advancements in the West is modernization, which has affected almost the whole world and has emerged as a unique innovation in all expanses of life, such as art, science, philosophy, religion, and technology. The current influence of the relationship between the West and Islam and the resulting change in Islam is a major theme in modern history. As human values become simple commodities, the spirit of education declines. While modernization has many implications, none of these consequences are obvious as it affects every aspect of human existence, including education. Maulana Wahiduddin Khan, a prominent 20th and 21st-century reformer with international inspiration, remarkably in the United States, and the Indian subcontinent, had an assortment of thoughts on this subject. The practice of peace and spiritual education has always been a never-ending endeavour. Keeping up with the latest developments is always a struggle for Islamic spirituality. Also, the present age, which is the modern age of information technology, always collides with Islamic thought. Wahiduddin Khan endeavoured and emphasized

reformulating Islamic education and the notion of western. He believes that Islamic education requires a paradigm shift with modern ideas and values. Muslim academicians all over the world have Maulana as an inspiration, with his interpretation of Islam fitting the contemporary scientific environment. He encouraged Muslim academicians to read Islamic scriptures from a modern perspective. Despite Islamic history and western traditions, he was able to critically examine both to create a new approach to dealing with the current issues of Muslims. So, in this paper, an analytical study has been made to revisit the resurgence of Islamic thought and to find out the reformist approaches of Maulana Wahiduddin Khan in the contemporary Muslim World.

Keywords: Education, Integration, Peace, Science, Spirituality.

INTRODUCTION.

The process of modernizing Islamic thought in the nineteenth and twentieth centuries has been more rigorous and probational than the medieval period because the West had not emerged as a leader in the medieval periods. Over the centuries, the West has presented modernity as a 'philosophy of life'. In the rapid publication of this philosophy, it forcibly dominated its cultural values through modern media, methods of education, various forms of colonialism, political and economic supremacy during the colonial period, and military might. In the contemporary world, just as Muslim thinkers in different parts of the globe are facing these problems, the Islamic thought of the Indian subcontinent has also provided admirable scholarly material by demonstrating updates in Islamic thought.

After considering in detail the decline and the causes of the disappearance of the Muslim Ummah from the world scene, the thinkers have concluded that political weakness has affected all walks of life and the real cause of this is the backwardness of Muslims in the field of education. In the beginning, the Muslims inflicted heavy blows on the so-called supremacy of Greek sciences and thought with their God-given talents and recognized themselves as the creators of the standard sciences and arts of the time, as evidenced by the fact that the Europeans themselves obtained from the Muslims and thus these Muslims became the teachers of Europe. Contemporary Muslim scholars and thinkers have understood this issue in the context of education, curriculum, methodology, and Islamization and integration of knowledge.

In the contemporary era particularly in south Asia, the political, social, economic, educational, and scientific challenges have asserted the traditional, modern Muslim scholars to open the closed doors of *Ijtihad*, to tackle hundreds of living and complex issues. The world is willing to seek the active guidance of *Ijtihad*. Thus, the conventional issues of 'Dar-ul-Islam', 'Dar-ul-Harb', and 'Dar-ul-Aman' have been somehow resolved. The issues associated with secular democracy, secularism, nationalism, and other ideologies were tried to be resolved under the guidance of Islamic teachings, and the Islamic system was brought forward as an alternative. Investigations were presented on the individual and social aspects and the prosperity of the economic development of the country and the nation. Dr. Sir Muhammad Iqbal (d. 1938) encouraged collective *Ijtihad* through his sermons. Sir Sayyid Ahmad (d. 1898), through his *Ijtihadi* insight and God-given ability, campaigned to save the Muslim nation from being integrated into the Hindu nation and also struggled for the

social and economic prosperity of Muslims by introducing modern methods of education in the subcontinent.¹

After Shah Waliullah (d. 1762), Maulana Mamluk Ali (d. 1851), Maulana Haji Imdadullah (d. 1899 C.E.), and their students Maulana Muhammad Qasim Nanotavi (d. 1880) and Maulana Rashid Ahmad Gangohi (d. 1905) took an active part in the dissemination of Islamic thought by establishing relations with different sects. During this period *Darul Ulum Deoband* and *Madrasatul Ulum Aligarh* made sincere efforts to make ancient and modern ideas a legacy of Islamic thought. *Darul Ulum Deoband* provided valuable services in interpreting Islamic beliefs, and religious affairs in the subcontinent. This seminary of Maulana Nanotavi has made valuable investments in Islamic sciences such as the Qur'an, Hadith, *Fiqh*, *Tasawwuf*, Ethics, and Logic.

At the same time, the role of Sir Sayyid's '*Madrasatul Ulum Aligarh*' determines the political and educational position of the Islamic nation of India. Sir Sayyid's revolutionary ideas encouraged Muslims to study the West. However, his supporters, including Maulana Hali (d. 1914), complained about Sir Sayyid's Westernisation and the undoubted and derivative imitation of the West. Due to Sir Sayyid's weaknesses, linking Muslim nationalism with faith and religion and advocating a two-nation ideology is Sir Sayyid's revolutionary and *Ijtihad*-based endeavors in which some later scholars also seem to have failed. Sir Sayyid guided the Muslims to strengthen their economy through science and art by withdrawing from the Indian National Congress. This is Sir Sayyid's second *Ijtihad*-based endeavor. Sir Sayyid chose the field of education for the rehabilitation of Muslims after 1857, enlisted the services of Maulana Abdullah Ansari for teaching theology, and on the other hand prepared Maulana Shibli Nu'mani, a renowned scholar, and biographer, for the teaching of the Qur'an. But the knowledge that Sir Sayyid considered to be the way to success was the western-based theory of education. The insight that was needed to integrate and adopt both domains of education seems to have failed to some extent.

While the educational movement started by Sir Sayyid Ahmad cured the economic hardships of the Muslim nation, the same ridicule of the unseen matters of *Shari'ah* itself began in the name of *Ijtihad*. Everyone started asking for the right to *Ijtihad*; intimidated by Western civilization, Islamic beliefs and rules began to be interpreted apologetically. On this occasion, Muhammad Iqbal came forward to get the Muslim *Ummah* out of this dire situation, and through Persian and Urdu poetry, and English sermons recognized the rationality and usefulness of Islamic law in a highly harmonious and high literary manner. He went to London and Oxford to identify the shortcomings in the foundations of western philosophy. Thus, Muhammad Iqbal was the only person in modern times who organized and coordinated Islamic thought through his multi-lingual poetry based on the Qur'an and the Sunnah.

The 1938 – 1979 C.E. period is the time for Islamic thought to develop and flourish in the subcontinent. During this period Muslim thinkers and scholars like Sayyid Abul Ali Maududi simultaneously introduced Islamic Thought to millions of

¹ Najatullah Siddique, *Tahreek Islami Asr-i-Hazir Mein*, (New Delhi, India: Markazi Maktaba Islami Publishers, 1995).

hearts in the subcontinent. The scholarly contribution of Maulana Maududi was directly consulted by the people and was at the same time translated into dozens of languages, the chain of its influence was spread in the Islamic world as well. He offered the Prophetic Model to run world politics, presented religion as a comprehensive system of life, and termed the difference between religion and the world as a devilish trick and incomprehensible.

In modern times, Islamic Thought has gone far beyond the previous era. In the Indian context, Islamic Thought has entered the 21st century. Islamic Thought has led the Muslim *Ummah* in the past and even today it is not neglecting its duties. It is the responsibility of today's Muslim scholars and thinkers to create an understanding of contemporary needs to create an atmosphere of understanding among all sections of the *Ummah*. *Ijtihad* should be brought out from rhetorical and theological issues and brought to the forefront of sociology and technology. Some of the issues that need to be considered for Islamic thought today include the nature of the Muslim *Ummah*'s relationship with the system from time to time, the application and adaptation of the Islamic consultative system, and reform in the curriculum of religious education, and economic prosperity. In the meantime, there is an urgent need to resolve the cultural crises through collective *Ijtihad*.

RESULTS AND DISCUSSION

Muslim Response to West

Revival and Reform in Islam represent a continuance of the prophetic mission to execute Islam and to perceive the deteriorative conditions of Muslims. After the incident of the first war of Independence in 1857 C.E., the condition of the Muslims of the Indian Subcontinent was pathetic and abject. The Muslims were subjected to a concerted campaign of persecution by the British, who identified them as a probable threat to their new Indian Empire. The decimation of the Muslim population and the devastation of their political institutions and power were accompanied by a spiritual and intellectual crisis unprecedented in the history of Islam in South Asia in general and the Indian subcontinent in particular.

The majority of the Indian *Ulama* advocated for an autonomous and uncooperative approach to preserve the Islamic culture and patrimony under the non-Muslim rule with a particular reference to the western educational system, literature, concepts, and values. Nevertheless, a group of *Ulama*, especially Maulana Qasim Nanotavi and his associates took a more peaceful direction to found a *Madrasah* on the heritage of Shah Waliullah, which later developed into '*Darul 'Ulum Deoband*', the world-renowned Islamic Religious Institution of traditional Muslim thought in the subcontinent.

Since the advent of the Islamic revolution, Muslim societies have been subject to a prolonged and deeply felt process of regeneration and revival. This has been articulated in a variety of ways in different contexts. The process of renewal mutated in the second half of the twentieth century, giving rise to a new strain that believed discovery had the right to dominate all human interactions and that state power was needed to accomplish this goal. For the vast majority of Muslims today, Islamic renewal has played a role in shaping their inner and outer realities in every way. This

period of great religious reform in the Muslim world coincided with increasing Western interaction with that world.

In addition to discussing the issues posed by the West, other Muslim modernist schools encouraged internal reform and sought to change the situation through *Ijtihad* (Islamic re-interpretation) and a selective adaptation of western education, philosophy, and technology. While dissemination attempts had started already, and the main subject of Modernist thought in the Indian subcontinent was Sir Sayyid Ahmad Khan who was convinced that the existence of the Muslim world required that Islam be understood confidently, embracing the best of Western thought rather than rejecting it.² Along with him, this trend was later carried by his successors.

In the pre-modernist reform movements, emphasis was placed more on the positive issues of society. Modernism was marked by its positive approach to Islamic reform in the social contents of Islam. Islamic modernism in the Indian subcontinent after Shah Waliullah and Sir Sayyid Ahmad Khan remained in a continuation and was carried out by the great reformists in the later Sir Sayyid's period. It was imperative under such circumstances that a *Mujtahid* would once again awaken modern thought on every front; find answers to the accusation that Islamic civilization is out of date, and would respond to the allegations propounded on the authenticity of the Qur'an and the *Sunnah*. The most prominent *Mujtahid*, reformer, ideologue, and thinker who rendered services in the light of Islamic thought in such circumstances is remembered by the world as Maulana Wahiduddin Khan.

Maulana Wahiduddin Khan: Life and Education

Maulana Wahiduddin Khan born in 1925 C.E. at Badharia in Azamgarh, Uttar Pradesh³ was a contemporary Indian Islamic scholar with a specialization in the study of both modern sciences, and Islamic sciences. After the death of his father Fariduddin Khan, he was brought by his mother Zaib-un-Nisa Khatun and then was facilitated by his uncle Abdul Hamid Khan a well-known Sufi during his studies. He has received international recognition for his scholarship and services to the cause of Islamic revival and reform. After completing primary school in his hometown, he was enrolled in '*Madrasat-ul-Islah Sarai Mir*' in 1938 C.E., a traditional Islamic Seminary in Sarai near Azamgarh wherefrom he graduated in 1944 C.E.⁴ In '*Madrasat-ul-Islah*' he remained closely associated with his teacher, a well-known scholar of Qur'anic exegesis Maulana Amin Ahsan Islahi.⁵ Though he was an orphan he never gave up to live and took every situation as a challenge to learn. He comments, "The path of clash and confrontation has never led to any genuine success in this world. Reconciliation

² Ahmad Saeed, *Islamic Thought: An Introduction*, (New York, London: Routledge Taylor & Francis Group, 2006), p. 135.

³ Shah Imran Hassan, *Awraq-i-Hayat*, (New Delhi, India: Rahbar Book Services, 2015), p. 33.

⁴ Anjum Awan, *Revisiting Islam: The Reformist Thought of Wahiduddin Khan*, (New Delhi, India: Adam Publishers & Distributors, 2018), p. 97.

⁵ الشيخ وحيد الدين, (April, 11, 2022), www.cpsglobal.org, p. 01.

is vital because it gives man the opportunity to utilize available opportunities to the fullest extent".⁶

Maulana's success in life is largely attributable to the practice of this concept and other beneficial ideas acquired from Islamic texts. Since he discovered in seminary that the Qur'an encourages humans to reflect and examine God's nature-creation, he learned to comprehend natural principles for his life.⁷ Observation and contemplation would be the seeds that would grow his scientific and analytical thinking in the future.

After graduating from a Traditional Islamic school, Maulana Wahiduddin began to connect with others to begin living, thinking that his education would be flawless. Unfortunately, he discovered that society had learned contemporary discipline, and they embraced English as a medium of conversation. He was astounded that his education was complete, yet he was unable to reply to the questions posed to him by others.⁸ So, to overcome such challenges, he began to study English and modern philosophy. Although he was suggested to join the family business, he realized that his education would be incomplete if he consented. Maulana had a ravenous desire for knowledge that motivated him to spend most of his time at the library. The young Khan worked hard to learn English so that he can read western books. He read extensively the writings of philosophers, claiming to be highly inspired by Bertrand Russell.⁹ He admits: "My formal education was confined to studies in an Arabic school, after which I learned English on my own. In 1948 C.E., I decided to go directly to the sources of modern thought to study the Qur'an and the Hadith and related subjects, to have a fresh understanding of Islam."¹⁰

His deep convictions, admirable perseverance, and clarity of vision are unrivaled in contemporary Islamic Thought. While discussing the situation of the Muslim *Ummah* in the contemporary era his primary focus was confined to the Indian Muslims. Throughout his reading and research, he concluded that the present time is the time to represent Islam in the manner and language of the post-scientific period.

The Genesis of Wahiduddin Khan's Thought

During his early scholarly journey, Wahiduddin Khan remained associated with different revivalist movements of his time, particularly with Maulana Maududi's *Jama'at-i Islami* which he joined in 1949 C.E.; where after working for several years, he was appointed as a member of the Central Organization Committee (*Markazi Majlis Shura*) and then as one of the senior administrators in Publishing House at Rampur.¹¹ Maulana was highly concerned with the construction of Islamic Thought that would grow against the thinking of the modern world while yet adhering to Islam from its basic origins. As Maulana explored more into Maududi's works, he concluded that

⁶ Maulana Wahiduddin Khan, *The ideology of Peace*, (New Delhi, India: Goodword Books, 2014), p. 29.

⁷ Maulana Wahiduddin Khan, *Indian Muslims*, (New Delhi, India: Goodword Books, 2009), p. 191.

⁸ Maulana Wahiduddin Khan, (April, 11, 2022), <http://www.cpsglobal.org/mwk>.

⁹ الشيخ وحيد الدين, p. 03.

¹⁰ Maulana Wahiduddin Khan, *The Vision of Islam*, (New Delhi, India: Good Word Books, 2015), p. 06.

¹¹ Ibid.

Maududi's understanding of Islam was defective and incorrect. He eventually realized that *Jama'at's* political strategy did not meet the demands and conditions of India's minority Muslims. The endeavor to establish the Islamic State will not be impracticable; rather, it would only harm the Hindu majority of the country. So, in 1962 C.E. Maulana Wahiduddin decided to quit after serving the organization for almost fifteen years.¹² After leaving *Jama'at-i Islami* Maulana Wahiduddin remained associated for some time with *Nadwa* and *Tablighi Jama'at*. He saw *Tablighi Movement* as a God-based religion, after becoming dissatisfied with *Jama'at-i Islami's* political-oriented notion.¹³ Maulana had been a member of *Jama'at Tabligh* for some years until he got disillusioned with it, and he left the group in 1975 C.E. He perceived the movement's downfall as a result of not being permitted to undertake *Ijtihad* or be innovative in applying Islamic law to meet the demands of societal change, as well as an unwillingness to think critically, freely, creatively, logically, and scientifically. Although he recognized *Jama'at Tabligh's* contribution to raising Islamic consciousness among Muslims. He argued that a fresh interpretation of Islam was needed to attract people of contemporary educated Indians, whether Muslim or other.¹⁴ Despite collaborating with separate religious groups, his career as a Muslim scholar and author continued unhindered, with little compromise to his view of Islam in the western world. His logical inquiry, analytical research, and open thought were incompatible with the dogmatic structure of corporate leadership, making him uneasy in any formal setting.

Maulana Wahiduddin Khan was a learned Islamic scholar with his philosophy and a strong, but articulate, and persuasive literary style. He was able to articulate his thoughts on various topics more clearly and authentically as the editor of the weekly '*Al-Jami'at*'.¹⁵ In 1976 C.E., he founded the '*Islami Markaz*' at Nizamuddin and started his monthly Urdu magazine, '*Al-Risala*', which forms the backbone of his thought and ideology.

After observing the two Islamic groups, *Jama'at Islami's* goal with its extreme vision of establishing an Islamic state, and *Jama'at Tabligh* with its cessation of creative *Ijtihad*, he analyses this subject. For Maulana Wahiduddin Khan, the most essential issue at the moment is how Islam may be understood in the modern world, an understanding that is said to be more authentic while still being relevant in the context of the present.

Reformist Approach of Maulana Wahiduddin Khan

Maulana Wahiduddin Khan was a socio-religious reformer who wrote extensively on different topics and appears on the horizons of Indian Islamic thought precisely in the post-independence period. His main goal was to portray Islam as an

¹² Ibid.

¹³ Maulana Wahiduddin Khan, *The Tabligh Movement*, (New Delhi, India: The Islamic Centre, 1986), p. 42.

¹⁴ Maulana Wahiduddin Khan, *The Tabligh Movement*, (New Delhi, India: The Islamic Centre, 1986), p. 42.

¹⁵ Imran Hassan Shah, *Awraq-e Hayat*, (New Delhi, India: Rehbar Books, 2015), p. 167.

ideology that is constantly relevant to the times, especially in the modern period. He wrote on the issues of pluralism, interfaith dialogue, and peace as a result of sharing.¹⁶

To achieve his goal, he founded the Islamic Centre in New Delhi in 1970 C.E.¹⁷ Following that, in 1976 C.E., the institution's organ, *Al-Risala*, a monthly Urdu journal comprising only his articles, was founded, with an English edition under the title "Spiritual Message" in 1984 C.E. This journal has done much to comprehend the people who confront the peace of Islam as well as evoking a new consciousness among Muslims regarding social duty and encouraging constructive thought and action. In addition, Maulana Wahiduddin wrote approximately two hundred books on various aspects of Islam, prophetic insight, spirituality, and peaceful coexistence in a multi-ethnic community. Despite this, he also often contributed to Indian newspapers, writing on contemporary issues from an Islamic perspective.

Maulana Wahiduddin Khan launched CPS International (Centre for Peace and Spirituality) in January 2001 C.E. to communicate spiritual wisdom based on peace to the people of the globe, and to promote the preservation and strengthening of peace via mind-based spiritual practices.¹⁸ The CPS's goal is to create an intellectual revolution in individuals by unveiling their true-positive nature, and thus they become members of a peaceful society.¹⁹

Maulana Wahiduddin Khan is an Islamic scholar and spiritual figure who has made peace an intrinsic component of the mission of his life. He has earned several national and international honours, including the 'Demiurgus International Peace Award', 'the Padma Bhushan', 'the Rajiv Gandhi National Award', and in 2009 C.E., Georgetown University in Washington, DC named him the "Spiritual Ambassador of Islam in the World".²⁰

Maulana's main themes include Empirical Scientific, Peace and *Dawah*, Islam in the Modern World, the Revival and Transformation of Islam, Women in Islam, Spirituality, and the Islamized Philosophy of Life. His main interests were science and Islam. He was a strong opponent of philosophies like Marxism, Socialism, Communism, and Materialism, and has written many books on these subjects. He also criticizes Muslims for failing to accept western education, science, and technology, because Muslims were born to be world leaders in this life and the next. Despite his criticism of its Godless materialistic philosophy, he admired the West's achievements in fields such as research, science, and technology. He encouraged Muslims to engage in research groups as well as benefit from scientific accomplishments. He found Islamic *Dawah* to be the most crucial activity a Muslim can undertake the one that, of course, requires a peaceful climate.²¹ According to Maulana, Muslims are required to create a peaceful environment. As the *Dais* of Islam, Muslims must preserve a peaceful atmosphere and go beyond preserving harmony and establishing bridges with other

¹⁶ Maulana Wahiduddin Khan, <http://www.cpsglobal.org/mwk>.

¹⁷ Ibid.

¹⁸ Imran Hassan Shah, *Awraq-e Hayat*, (New Delhi, India: Rehbar Books, 2015), p. 253.

¹⁹ Maulana Wahiduddin Khan, <http://www.cpsglobal.org/mwk>.

²⁰ Maulana Wahiduddin Khan, *Prophet of Peace*, (New Delhi, India: Goodword Books, 2009), p.128.

²¹ Anjum Awan, *Revisiting Islam: The Reformist Thought of Wahiduddin Khan*, p. 170.

cultures and nations. He was a strong supporter of global peace and interfaith dialogue.

Maulana believes that Islam is responsible for democratizing education. During the early stages of Islam, Muslims founded educational institutions all over the world. Before the rise of Islam, the concept of complete literacy was alien to the world. He attributes the origins of the *Madrasah* education system to Lord Macaulay's education policy, which was announced in 1834 C.E. After Indian Muslims had failed in 1857 C.E. and British rule was formally adopted, Indian Muslim scholars started a peaceful yet complex *Madrasah* network in the sub-continent.²²

Maulana Wahiduddin Khan a well-known Modern Muslim scholar in India, felt a vacuum in himself, haunted by the idea that religious institutions are insufficient to meet the challenges of the real world. Instead of medieval commentaries, he emphasized learning Islam directly from primary sources.²³ He was able to recover his strong belief in Islamic teachings while studying holy texts. He came to believe that the key to an understanding of Islam that can show its validity in the modern world was, after centuries of comment and analysis – the approach directly to the Qur'an and the Hadith. His effort to learn English and modern science on his own and his introduction to western literature prompted him to think that a new interpretation of Islam would be indispensable for dealing with western-educated minds while staying deeply rooted in the original genesis of Islam at the same time. When he reflects on contemporary times, he said it wasn't about denying religion, but rather about seeking reality on a higher plane.

Maulana Wahiduddin Khan agreed with Jamaluddin Afghani and Muhammad Abduh on the compatibility of faith and reason, as well as the importance of learning science and technology, but he remained silent on the utopian concept of pan-Islamism. He emphasized the transformation of people contributing to reforming society, as '*Tablighi Jama'at*' and Maulana Abul Hassan Ali Nadwi have preached and practiced. He supported relegating obsolete reforms in *Madrasah* education, including the need for curricula improvements and taking Hadith to the forefront of *Kalam* and *Fiqh*.²⁴

Maulana Wahiduddin Khan's writings are concerned to present Islam as a comprehensive worldview and the only ideology that can fill the vacuum of the future world. On the subject of *Ijtihad*, he emphasized the importance of reinterpreting primary texts and applying Qur'anic concepts to contemporary challenges. Maulana exposed the paradox that Muslim scholars have implemented unwarranted new ideas in the realm of worship, though exercising *Ijtihad* in the social sphere is considered taboo.²⁵ Like Sir Sayyid Ahmed Khan and Maulana Abul Kalam Azad, he considered the Qur'an as based on wisdom and truth, and explained it in light of modern sciences. He adopted a non-sectarian approach in translation and commentary. The Qur'an, according to Maulana, speaks to man, and it is through the human transformation

²² Anjum Awan, *Revisiting Islam: The Reformist Thought of Wahiduddin Khan*, pp. 95-96.

²³ Anjum Awan, *Revisiting Islam: The Reformist Thought of Wahiduddin Khan*, p. 102.

²⁴ Anjum Awan, *Revisiting Islam: The Reformist Thought of Wahiduddin Khan*, (New Delhi, India: Adam Publishers & Distributors, 2018), p. 162.

²⁵ Anjum Awan, *Revisiting Islam: The Reformist Thought of Wahiduddin Khan*, p. 171.

that the hope of a reformed society can be fulfilled in the long run. He defines the revival of Islam as a return to the pure and pristine form of Islam. In this regard, he appeared to agree with Allama Iqbal's viewpoint: "The tendency to over-organization by a false reverence of the past, as manifested in the legists of Islam in the thirteenth century and later, was contrary to the inner impulse of Islam, and consequently invoked the powerful reaction of Ibn Taymiyyah."²⁶

Maulana opined that the true function of a revivalist is to restore Islam's essence, and the response of Islamic movements to western dominance is based on four categories; independence movements, conservative reconstruction, revivalist movements, and reconstruction or positivism.²⁷

The revivalist movements that began in the name of Islam turned out to be political. They fought to restore Islamic regimes in place of secular governments. These campaigns have suffered miserably when they misread national sentiment in favour of modern ideas such as liberalism and secularism. Finally, he concludes that modern wisdom and communication techniques are effective instruments that Muslims can use in transmitting the word of God around the world. Maulana makes it clear that Islam, as revealed in the Qur'an, is neither anti-modern nor violent. The Muslim *Ummah* is in a state of disarray as a result of misplaced priorities among Muslim thinkers and ideologues. The main task of Muslims was to spread the word of God, in a missionary spirit, but they are involved in non-missionary practices.²⁸ He also urged Muslims to avoid thinking in terms of '*Darul Islam*' and '*Darul Harb*' and to consider the possibility of a '*Darul Dawah*'.²⁹ For Muslim countries, Maulana proposed a Japanese development model. He believes that they have a strong chance of creating a "*Dawah Empire*" if they are open to western education and prepare carefully. The modern world is in search of a viable worldview, which only Islam can offer. According to him, peace is an inherent rule of nature that encompasses the whole known world and is ingrained in man's very nature.³⁰ Muslims should focus on internal change rather than finding external solutions to their problems by disagreement with the government or the dominant Indian communities. As a result, a contextual interpretation of the Qur'an and Prophetic history is expected, with the Makkan model serving as the primary source of inspiration for Muslims today. Muslims must be judged according to the ideals of Islam, and Islam should not be judged according to Muslims in the name of Islam.³¹

Maulana believes that the world is currently experiencing an ideological void that can only be filled by Islam. Muslims should focus their efforts on areas such as education, science and technology, business, and, most importantly, *Dawah* work.³² Maulana's works on scientific theology, the need for revival of *Ijtihad*, Muslim reform,

²⁶ Mohammad Iqbal, *The Reconstruction of Religious Thought in Islam*, (California: Stanford University Press, 2013), p. 120.

²⁷ Anjum Awan, *Revisiting Islam: The Reformist Thought of Wahiduddin Khan*, p. 201.

²⁸ Anjum Awan, *Revisiting Islam: The Reformist Thought of Wahiduddin Khan*, p. 204.

²⁹ Maulana Wahiduddin Khan, *The Age of Peace*, (New Delhi, India: Goodword Books, 2015), p. 96.

³⁰ Anjum Awan, *Revisiting Islam: The Reformist Thought of Wahiduddin Khan*, p. 213.

³¹ Maulana Wahiduddin Khan, *The Creation Plan*, (New Delhi, India: Goodword Books, 2013), p. 21.

³² Anjum Awan, *Revisiting Islam: The Reformist Thought of Wahiduddin Khan*, pp. 204-205.

and contributions to make a man spiritual in the era of modern materialistic life have been hailed by his associates. Thus, his significance as an influential revivalist, reformist, and modernist should not be overlooked.

CONCLUSION

Sayyid Ahmad Khan and Muhammad Iqbal were among the first Muslim scholars in the Indian subcontinent to advocate for modernizing Muslims, especially in education, science, and technology. In the late nineteenth and early twentieth centuries, Muhammad Iqbal and Maulana Abul Kalam Azad had a significant influence on Indian Islamic Thought. They were worried about the stagnation of Islamic thinking caused by blind adherence and the failure to apply *Ijtihad*. The late twentieth century was ruled by Maulana Maududi and Abul Hassan Nadwi. Through their writings, they formed ideological foundations for current Islamic revivalist thought.

Maulana Wahiduddin Khan, the significant revivalist, reformist, and modernist voice of the subcontinent, developed an independent understanding of Islam capable of addressing a wide range of contemporary issues. Maulana Sayyid Abul Ala Maududi argued that Unity and God's transcendental authority, which is more than a belief and determines societies' political, economic, and moral aspects, are important for society's development. On the other hand, Maulana Wahiduddin Khan split up from Maulana Maududi in this place.³³ He emphasized worship (*Ibadah*) and piety (*Ma'arifah*) as ways to receive God's joy and proximity in Islam, rather than erecting an Islamic government. According to Maulana, contemporary scientific education is a continuation of the sciences that flourished in Islamic society centuries ago. Although the Muslims of India were his primary focus, Maulana pursued to address the Muslim *Ummah*. His strong conviction; exemplary perseverance and clarity of vision were unparalleled in contemporary Islamic Thought.

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