

ISLAMIC RESURGENCE

Muhammad Qadeer Alam

Introduction

Islam, as we all know, is the majority religion in some 52 states, but in view of its universality, it is not tied to any geographic, As such, it is not a religion in the literal sense of the term but an ideology, a civilizational approach, and a message.

Followers of this dynamic "Deen" are spread all over the globe and they number about 800 million in Muslim majority areas. In addition, there are over 400 million Muslim, spread over in various parts of the world.

It is, however, unfortunate that Islam, through the ages, has remained the most misunderstood religion in the West. No, doubt it is a religion that stands for peace and justice but the jaundiced eyes of the West see it as a religion of war and fanaticism. It is a matter of common knowledge that Muslims had exercised dominance in the world for a very long time, and happily all through this long span of time, the Islamic civilization had invariably provided peace and security to all the citizens, including non-Muslims. In fact, it was the Muslim world that had provided shelters to all those non-Muslims who were persecuted in different parts of the world, particularly in Europe.⁽¹⁾

Here I quote Robert Briffault who examines in his monumental work "The making of Humanity", the record of the Muslim state and society. He observes: "Theocracy in the East has not been intellectually tyrannical or coercive. We do not find there the obscurantism, the holding down of thought, the perpetual warfare against intellectual revolt, which is such a familiar feature of the European world, with Greece and Rome at its back."

Another reputed historian, William Muir also admits that "the Islamic leniency towards the conquered and there justice and integrity presented a marked contrast to the tyranny and intolerance of the Romans. The Syrian Christians enjoyed more

34. Abu Daud, *Sunan, K. al-Adab, bab fi al-Asbiyyah*, 5/341,342.
35. Iqbal Muhammad, *Maqalat-e-Iqbal*, Lahore, pp.120-121; Ali, Parveen Shaukat, *Op cite*, p. 174; Shaikh, Hasan Muhammad, *Nationals as Socio-Political Doctrine and its Concept in Islam*.
36. Maududi *Op cit.* p.25
37. Al-Quran, 60/4
38. Abul Ala Maududi, *Tehreek-e-Azad-i-Hind Aur Muslman*, Islamic Publications, Lahore, p.27.
39. Al-Quran, 2/117
40. Al-Quran, 29/2
41. Al-Quran, 49/10
42. Muslim *Jami, k.al-Birr, bab Tahrim al-zulm*, 8/10-11.
43. Al-Quran, 3/110

17. Bruilly, John, *Nationalism and the State*, University of Chicago Press, Chicago. p.342.
18. Keduri, E., *Nationalism*, Prager, New York.
19. Alqama, Khawaja 'Iqbal and Nationalism a Comparative Study in South Asian Studies, Volume II No.I, January, Center for South Asian Studies, University of the Punjab, Lahore, p.70.
20. Carr, E.H. *Nationals and After*, Macmillan & Company Ltd., London, p.5.
21. Anwar Sayed, *Pakistan, Islam, Politics and National Solidarity*, Prager, New York, p.50.
22. Smith, A.D. The Ethnic Revival, Cambridge Quoted in Amin, Tahir, *Ethno National Movements of Pakistan: Domestic and International Factors*, Institute of Policy Studies, Islamabad, p.x.
23. Calhoun, Craig, Op cite., pp. 1-2.
24. The Daily News, October, 1998, (edition) Lahore, p.11.
25. Amin, Tahir, Op cite, p.xvi
26. Asad, Muhammad, *State and Government in Islam*, Berkeley, California, p.32.
27. Ibn Ishaq, Sirat Rasul Allah.
28. Al-Quran, 49/13.
29. Iqbal, Muhammad, *Israr-o-Ramuz*, pp.116-117.
30. Al-Quran, 58/22.
31. Al-Quran, 58/19.
32. Iqbal, Muhammad, Op cite, pp.116,117.
33. Ibid, p.121

8. Calhoun, Craig, Op cite, pp.4-5
9. Anderson, C.W., Mehden F.R.V., & Young, *Issues of Political Development*, Prentice-Hall, New Jersey, pp.20-37.
10. Kean, John. Nations, *Nationalism and European Citizens*, Central European University Press, Budapest, p.202.
11. Bras. Paul, *Elite Groups, Symbol Manipulation and Ethnic Identity and the Muslims of South Asia*, in David Curzon Press, London, p.87.
12. Habermas, Jurgen, *Between Facts and Norms*, M.A. MIT Press, Cambridge, Presents the Idea of 'constitutional patriotism' as an alternative to ethnically defined nationalism.
13. Calhoun, Craig Op cite., p.47
14. Maududi, Sayed Abul Ala, *Islamic Law and Constitution*, Islamic Publication, Lahore, pp.263-64
 C.A. Macaratney, who acted as Secretary to the Minorities Committee of the League of Nation in his book, *National State and National Minorities* observes that a national state and national minorities are incompatible. He mentioned that there are only three possible solution and (although few government believe in it) forcible decentralization is not one of them. Perhaps fourth should be counted physical slaughter: but although this effective of all remedies is still in vogue in certain countries, it shall not be discussed here. The three possibilities which can be considered are: either the theoretical basis and existing population may be left untouched, but the frontiers may be revised in such a way as to leave the alien elements outside them; or the basis of the state may be retained and its frontiers left intact, but the minorities may be eliminated by emigration; or thirdly, existing population and frontiers may be retained, but the basis of the state may be altered." P.423. Generally speaking the fate of minorities has been one of suffering. Almost every state has committed, and every minority suffered under, flagrant violations of the Minority Treaties. And these have been committed, to all intents and purposes, with impunity." (p.390).
15. Gelner, Ernest, *Nations and Nationalism*, Oxford, Blackwell.
16. Anderson, Benedict, *Imagined Communities*, London.

beginning of Islam. It could not last forever, but the basic concepts were the same and never a compromise was made on them. This ideal Islamic society, in its very nature, was a moderate and balanced society avoiding all extravagancies and extremities on either side. While the western territorially bound nation equipped with the counter productive concepts like sovereignty, national aggrandizement, national pride, national interest and national superiority only lead to aggression and international anarchy. On the other hand Islam constitutes a nation based on *Towhid*, which ensures peace and harmony in the affairs of humanity.

References

1. Kedourie, Eli, *Nationalism*, 4th edn., Oxford: Blackwell, P.5, (first published 1960).
2. Ali Parveen Shaukat, *The Political Philosophy of Iqbal*, United Publishers Ltd., Lahore, pp.183-84.
3. Ahmad, Khurshid and Amin, Tahir, *Ethno National Movement of Pakistan: Domestic and International Factors*, Institute of Policy Studies, Islamabad, p.xii.
4. Callhoun, Craig, *Nationalism: Concept in the Social Science*, Open University Press, Buckingham, p.4.
5. Asiwarthan Eddy, *Political Theory*, the Upper India Publishing House LTD., p.52
6. Smith Anthony D., *Theories of Nationals*, Duckworth, London, p.6.
7. Boyd C. Shafer, *Nationalism: Myth and Reality*, New York, 1955, pp.7-8.