A Review of Clinton Bennett's Book 'Muslims and Modernity'

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The tendency of reading and analyzing the text of Islam is increasing in the modern Orientalists and West. Clinton Bennett is listed in the keen orientalists of modern world. The said scholar work consists of numerous issues in Islam. Whatever he has learned from Islam and Qur'an and thus concluded in the form of his own thoughts, he has expressed them in his various books for example '*In Search of Muhammad*', '*Muslims and Modernity*', '*Studying Islam*', and '*Victorian Images of Islam*' (doctoral thesis)'.

In this regard, he has discussed and examined in his book *Muslims and Modernity*, the Modernism, democracy, gender equality, human rights, freedom of expression, Islamic Epistemology, post-modernism, war and peace in Islam, Christian-Muslim relations, rights of Christians as minorities in the Muslim world, Muslims as minorities in the non-Muslim world, different responses on Qur'an and the case of Palestine-Israel.

He has listed different responses ranging from fundamentalists up to the progressive Muslims and the difference of opinion and the agreement between them. All the modern issues as perceived and presented by the Bennett, we have included them all in this article.

Key words: Clinton Bennett, Orientalists, Muslims and Modernity, post-modernism, Islamic Epistemology.

Introduction

Clinton Bennett born 7 October, 1955 in Tettenhall in Staffordshire, England. He obtained his PhD from Birmingham University. His special interest focused on how ideological presuppositions influenced scholars' assessments of Islam. He is a specialist in Christian-Muslim Relations, an author, ordained Baptist Minister and a University teacher.

Serving in different capacities in England finally he migrated to USA in 2012 and became a US citizen. He currently teaches Religious Studies part-time at the State University of New York at New Paltz and at Marist College, Poughkeepsie and writes for various publications.

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The book *'Muslims and Modernity'* is written by Clinton Bennett in 2005, deals with the current affairs of the dynamic, social and religious condition of the Muslims of world; containing eleven chapters consisting on numerous sub divisions pertaining to the headings respectively. The volume consists of 286 pages.

The book under study contains the detailed account of contemporary themes in Islam. Subsequently, immediately after the sad incident of 9/11 the relationship between Islam and the modern world i.e. western world has become worsened. Bennett says:

> This book's selection of themes (chosen before 9/11), including human rights, war, the nature of the Islamic state, democracy and gender, all feature in this body of material.[1]

Bennett's Motive behind writing of *'Muslims and Modernity'*

This book aims at the social interaction between Islam and the west, the attitudes of certain Muslim scholars and the modernity. After putting forth the technicalities of education in the classroom, Bennett has offered various questions to be answered in that connection. According to him this book would deal in the detail given under:

> The role played by the culture in the Islamist critique of the west, Huntington's threat, debate about the nature of *shari'ah*, dispute about who should govern the Muslim community post 632 CE, tension between the local and the universal in Islam (between the nation-state and a universal Islamic entity) and the issue of whether Muslims can draw on non-Muslim thought, are all recurrent themes throughout the book.[2]

The author has cited the famous Islamic thinkers as Mawdudi (1998), Sayyid Qutb(1906 – 29 August 1966), Hassan al Banna(1906-1949), Seyyed Hossein Nasr (born April 7, 1933), Mahmud Muhammad Taha (1985), Bassam Tibi (2001), Abdolkarim Soroush (1998), Fatima Mernissi (2015), Akbar Ahmad (1992), Ziauddin Sardar (Born: October 31, 1951) and Kurzman (Born: November 6, 1963) and their works.

He has gone through the non-Muslim works and also made use of the social media.

A left-right categorization

Bennett adopted Left-Right comparison method in order to analyze Progressive Muslims with conservatives in ideological perspective. He has horizontally categorized progressives Muslims on extreme left, Neo-traditionalists on centre right and Traditionalists on extreme right. He implies that the more group is on the left and

westernized, the more it is liberalized and the more a group is rightist, the more it is fundamental and extremist. Commenting on Tibi (2001), the author has learned that,

> Left-right struggle is nowhere mentioned in Islamic sources, as classical Islam is not familiar with these European concepts (2001:125-6).[3]

According to Bennett, this book is all about his voices and beliefs as having insider ship. Bennett wants to evaluate the Islamic, social and idealistic facts while being an insider in order to perceive Islam perfectly but it does not at all mean that the outsider voices lack any validity. As he himself expresses,

> "This book also aims to examine the causes of western anti-Muslimism."[4]

Hostility of Media Pertaining to Islam

While discussing the role of media especially of the West, comments how media coverage of the Rushdie affair actually made Muslims more extreme."[5]

Islamophobia

While answering to a self-created question, "Does Islam threaten the West?" the author quoting various historians, narrated the instances of 9/11, war of Iraq and Afghanistan, hereby he refers to the prediction of Samuel P. Huntington (2008) proved to be true accordingly, because the sense of insecurity created by dogma of new-world order measures taken by George Bush and Tony Blair. The prediction of Huntington (2008), "The next 'conflict' would be between the west and Islamic nations. Islam has bloody borders"[6] has made his way through the contemporary history.

A) CHAPTER 1: MODERNITY, POST MODERNITY AND THE WORLD OF ISLAM

This chapter deals with the Muslim response towards modernity and post modernity and the classification thereof, while learning the reasons of derailment of the Muslim society and its measures to meet the modern challenges. While this book uses two broad categories to describe Muslim response to this trauma. Four categories can also be identified, Fundamentalist and Modernists. Further Fundamentalists are divided into three categories namely Traditionalists, Neo-traditionalists and Radical revisionists.

I.   **Traditionalists:-** (Deobandis, Wahabis and Ahl-e-hadith)

They make little use of Western (modern) technology and they believe that the Islamic mysticism is the very reason of Islam's decline. They don't take part in practical policies but they advocate Islamic government.

II.   **Neo-Traditionalists:-** (e.g. Mawdudi's (1998) jama'at)

They generally criticize the west and avoid blind westernization, but they fully make use of western technology. They follow Ibn Taymiyya (d.1328 CE) findings and taking as a compulsory measure, also participate in politics while Islamizing the electoral process and finding new Islamic ways thereof. Muhammad Abduh (1905), al-Raziq, Sir Sayyid (1898), Sayyid Qutb (29 August 1966) and Allama Iqbal (April 21, 1938) are also included in this category.

III.   **Radical Revisionists**

Author names Kharijites, the extremists mostly involved in Jihad and claims to be the true Muslims and not recognizing modern rulers and states as Muslims.

IV.   Modernists

Rationalists commonly recognized as the followers of Mutazilites and Sir Sayyid (1898). Secularly Westernized Muslims, known as agents of the West. While defining modernism, the author has confined the era of modernism from 1840 to 1940. He has quoted the terminology for modernity of various scholars namely Kurzman (2002), Farid Esack (1997), Bassam Tibi (2001) etc as "*Progressive Islamists*" and "*Liberal Muslims*".

Allama Iqbal has been accused of advocating the West and working for the liberalism while "unlike Sir Sayyid (1898), Bennett says, "Iqbal was no secularist and his reformed *sharia'h* would be at the centre of his ideal state."[7]

1.1 Modernism

The author thinks that the concept of modernism is relatively dynamic; the prevailing beliefs are taken as the modern while the past is always dark and backward, quoting different social evolutionists such as Spinoza (1632-77), Charles Darwin (1809-82) and John Dewey (1859-1952) etc. Secular being known as the Western style therefore the secularists are labeled as "*Puppet*" of the West.

1.2 Postmodernism

Citing Salman Rushdie's definition of Postmodernism, the author has quoted Rushdie's words:

> Clay, of which God, who didn't exist, made man, who did. Such
> was the Paradox of human life itself: its creator was fictional, but
> life itself was a fact……(Rushdie 2001, 95).[8]

Furthering his discussion Rushdie and his agreeing contemporaries believe that post-modernity is the product of socio-cultural interaction which has resulted in a so-called synthetic religion. Actually they have interchanged the post-modernity and the so-called modernity. In this way Rushdie and other so-called post-modern philosophers have sought more freedom from the control of the religion.

According to him Post-modernity is the latest development of society as distinct and away from the text.[9]

1.3 Muslim Responses towards Modernism and Post-Modernism

Sampling the Muslim scholars, the author has quoted two Muslim scholars Akbar Ahmad (1992) and Ziauddin Sardar (1998) who have simultaneously opposite and same views on various issues. The former analyzes the attitude of the West towards Islam and notes that the West has not fully understood Islam and Muslims and the vise-versa. And he also points out that the Muslims too have not explained Islam and themselves properly and exclusively. He questions the ability of culturalization and socializations of the borrowed foreign culture and custom being the basic ingredients of post-modernity. Ahmad (1992) shows his concern on the definition of post-modernity.

B) CHAPTER 2: MUSLIMS AND DEMOCRACY

Bennett reported from Mernissi (2015) that Muslim states are mainly divided into two groups. Firstly, who rejects democracy and secondly, who accepts and adopts democracy as a system of government. According to the author, "Some on the right

reject democracy, arguing that since divine law, not people, govern Islamic society...."[10]While on the contrary a group of leftists think that Islam and democracy are compatible. This includes Rifa'a at-Tahawi (1801-73), 'Abduh (1905) and Chiragh Ali (1844-95) but they take the Western democracy as a shibboleth. Most of them think that Western democracy does not mainly based upon the rule of people themselves by themselves but it is highly maneuvered by role of money and economic factor. Author has studied a number of scholars on the issue of democracy and thus he has quoted Al-Ghanouchi (Born: June 7, 1941)[11]who considers secularism 'incompatible with Islamic values' but accepts the fact that "Muslims require modernity no less than anyone else."[12]

2.1 Double Standards of Western Democracy

The author has mentioned various names of the critique Muslim scholars regarding double standards of Western democracy. According to Mernissi (2015), the West has been never democratic in its foreign policy which is always in the need of an opportunity-oriented state where they consume the oil and wealth of Arabs, they maintain to help stable the kingships and they advocate democracy where it suits them. According to '*Hizb-ut-tahrir,* the Western program of globalization aims at eradication and destabilization of Islam so that the religion may be bifurcated from the politics. For this end, various so called Islamic research centers have been established and are working for the same object for example the 'Oxford centre for Islamic studies' and the centre for Middle Eastern studies at Durham.[13]Reported by the author, Tibi (2001) suggests that,

> Trying to impose democracy (and human rights) is no solution.
> Cultures must learn to speak the language of democracy '*in their own tongues'*. (p.180, his italics)[14]

2.2 Democracy as Legacy in the History of Islam

Summarizing the history of the development of his four classes, the author examines the Islamic political system from the very beginning. Referring to the famous two verses of consultation, Bennett concludes that the participative consultation of the people is mandatory in Islam. In the beginning, the prime source of political power rested firstly in the hands of the four successors (Khulafa) of Messanger of Allah.

2.3 A Comparison of Four Models on the Issue of Democracy

Bennett has placed the fundamentalists on the extreme right of his polito-religious classification of right and left categories, who believe in the monocracy type of government. 'Others call this rule by an elite' for example the Wahabi regime in Saudi Arabia. On the centre-left position of the author's classification stand the people believing in the democratic Islamic system which means reformer of *Shari'ah* exemplified by Mawdudi (1998) and Hizb-ut-tahrir. While the extreme left class represents the secular democracy as something that bifurcates from religion. Mernissi (2015), Tibi (2001), Soroush (2000) and Zakaria (1998) represent this position.[15]

I. Mawdudi's Model: Theo-Democracy (centre right)

The author has given an account of the struggle of the implementation of Shari'ah by Maulana Mawdudi (1998) in Pakistan. Giving the brief history of Jama'at-e-Islami and its founder and 1st ameer Maulana Mawdudi (1998) dating 1941, Bennett

has cited Mawdudi's "*Political theory of Islam*" and his efforts for the implementation of Shari'ah because of which the later had gone behind the bars for five years. But later on his '*political theory of Islam'* was taken in the syllabus of Punjab University in the paper of Islamic studies. He has given the theoretical framework of Islamic state and its mode of function.

> Muslims have been given a limited popular sovereignty under the suzerainty of God (1976a: 160).[16]

And it is different in nature from theocracy as practiced in West, because of the rule of the man by man and the man-made codes which results in the misery and conflict. The remedy lies in Islam, which consists on the divine rules of human emancipation and the individual and social limits. Furthering the political views of Mawdudi (1998), the author has cited his opinion of nationality and citizenship which the later believes that the nationality of an individual in the West is decided by his birth in the concerned state, while in Islam it is free from the Geo-graphic limits.

> "For Tibi (2001) a charitable description of Mawdudi's political system would be as a 'divine pattern of totalitarianism" (1998: 158)[17] says Bennett.

Sayyid Qutb (1966) and Mawdudi (1998) both agree that the Hudood and Arkaan-e-Islami are difficult to be implemented in a semi-Islamic state for example prohibition of Riba and other prohibited customs (non-observation of parda) is almost impracticable in semi-Muslim society.

Qutb and Mawdudi (1998) have termed the West and even the era of modern Muslim societies as "*Jahilia*".[18]

Author highlighting the response of Muslims regarding political parties has observed that some revivalists (Hizb-ut-Tahrir) allow, some disallow (Al-Banna), different political parties.

II.   Rule by an Elite: the Case of Saudi Arabia (Extreme Right)

Dr. Bennett has given an outline of nomocratic rule in Saudi Arabia and has mentioned a compromise of Wahabi sect and Saudi tribe. According to the author, the government of Saudi Arabia and especially the rulers belong to neo-Kharijite class. Accordingly, king is elected by the princesses and his consultants (Shura) and would consist of the Wahabi elite. The policy of the government as described by Mr. Bennett is to make Saudi Arabia free and clean by non-Muslims which according to him has created Islamophobia in the West and that is directly the result of anti-Christian and anti-Jewish foreign and home policies of the Muslim rulers; resultantly, they are considered to be terrorists in the West.[19]

III.   The Centre Left's Model: Taha's Second Message of Islam

Bennett referring to '*Republican Brothers'* (founded 1945) has learned from the founder of the later organization suggesting that the rules and laws of Muslim states should be formulated in the mode acceptable to the non-Muslims too. Taha (1973) has reversed the abrogating practice as against the version of the majority of Muslim thinkers and suggested the reformulation and reframing of the Sharia'h. So that the hidden meaning of the verses could be adopted and thinks that

> Neither slavery, nor polygamy, nor divorce, nor veil, nor Jihad
> were 'original percepts in Islam (1987: 137-43, 1998: 276-7).[20]

According to Taha, no Muslim nation is justified to be called a Muslim society because the real message of Islam that is human liberty is not being practiced by any Muslim state.

> Taha, like Iqbal (1938), rejected the secular option. Taha's state
> would be Islamic but with laws in harmony with international
> standards of human rights (1987: 27).[21]

The author has told that the two Muslim philosophers, Taha and Allama Iqbal have developed a consensus on the rejection of secularism but they are of the opinion that the Islamic state must have a harmony with the International standards of human rights. As Iqbal says

جدا ہو دیں سیاست سے تو رہ جاتی ہے چنگیزی   جلالِ پادشاہی ہو کہ جمہوری تماشا ہو

Statecraft divorced from Faith to reign of terror leads,
Though it be a monarch's rule or Commoners' Show.

IV. Secular Islam: The Far Left

The author has categorized the secularists namely Mernissi (2015), Tibi (2001), Soroush (1998) and Zakaria (1964)in the far left of his spectrum, who think that religion has nothing to do with the politics. The secular character of modernity is not anti-religious. The more a society is secular or liberal, the more the subjects and government would be religious.

According to the above mentioned thinkers, there is no mandatory verse uniting the religion and politics and that basic principles of Qur'an or Sunnah were suiting the time of revelation and therefore, it is not prohibited to reform the practice, neither the four Imams have ever asked to follow them and not to get astray.

The writer has exemplified 'Turkey' as a secular Islamic state. Therefore, the secularist Muslim scholars cite the secular nature of Turkey as a model. In spite of the fact that the Turkish government is completely secular, yet, 99% of the population consists of Muslims. And religionists have obtained an outstanding electoral mandate.

2.4 Fundamentalism

Defining *'Fundamentalism'* Bennett has quoted various Muslim scholars like Sayyid Qutb (1966) who preferred the term '*Islamism'* over fundamentalism because the Western media has abused the later expression. Moghissi comments that this term is associated with the terms '*anti-modernity', 'anti-democracy'* and '*anti-feminism',* while she has the reservation against the use of this term because of its historic Christian conservative background. However, Tibi (2001) condemns the blunt use of the term and differentiates between the term '*Usooliya'* and *'fundamentalist'*. While according to him fundamentalism generally represents the rigid political ideology. Yet also the term is associated with the terrorism.

2.5 Literary case study

The author giving into the details of the novel and its characters has actually dug out the sentiments of the Egyptian Muslims regarding the political status of Egypt, Muslims attitude toward Khilafat movement, the attitude of Muslims toward Ottoman

Empire, the role played by the Sharif's of Makah, the Lawrence of Arabia and emergence of Israel in the Arab-world, the role of Britain and U.S.A in handling the situation.

C) CHAPTER 3: MUSLIMS ON HUMAN RIGHTS

The author has mentioned various views and beliefs of Muslim scholars on human rights. Some of them do not relate the decline and worsening of human rights in Muslim countries with Islam. Rather they defend Islam in this regard. They do not confess or recognize the Western influence in human development. Human rights development may have some relation to the West but this cannot be considered as the whole contribution of the West. While the modern scholars like Tibi (2001)give this credit to the West. In order to categorize the Muslim social classes, the author has adopted the method of case study.

> Below, the contributions of Mawdudi (1998), the Hizb-ut-tahrir and the universal Islamic Declaration of Human rights, representing the 'right' (with some reference to Sayyid Qutb) of Muslim opinion, and of Tibi (2001) and An-Na'im representing the 'left' are examined in some detail. Excellent background material and analyses is available in Bielefeldt (1995) this chapter also presents two case studies – of the Abu Zayd (or Zaid) and Salman Rushdie(Born 19 June 1947) affairs, both of which involve the issues of the limit of dissent and of free expression in Islam. For an-Na'im, the Rushdie affair serves to illustrate 'the drastic incompatibility Tibi (2001) between *shari'ah* and modern standards of human rights' (1998: 236). A literary case study on Kureishi's 1995 novel concludes this chapter.[22]

3.1 Mawdudi (1998), Human Rights and Islam

The author has cited Muslim scholar, Mawdudi (1998) as a representative of the right category who declares that every good thing does not belong to the West. He thinks that the western human rights are directly opposed to the Muslim human rights because Muslim human rights are based upon divine revelation. He made a comparative study of the both, and proves the truth of Islamic human rights. He has cited the facts, causes and objectives in the background of Islamic human rights.

The author has highlighted the claim of perfection of Islamic system and he claims that even scholar like Mawdudi (1998) would need to justify the Islamic perspective against the International standards such as UDHR (Universal Declaration of Human Rights). The author has suggested the system of Islam to be put in order from outside. The author presents Bielefeldt's views thatMawdudi (1998) has not mentioned the gender in this context and thus has neglected the universal equality of liberty (Bielefeldt, 1995: 603).

According to the author, Mawdudi (1998) has differentiated between the division of male and female human rights. Mawdudi (1998) has highlighted the rights of Dhimiz in Islam and that there is no compulsion on non-Muslims to accept Islam since Q2; 256[23]prohibits compulsion in religion (1976 B: 32).[24]

Bielefeldt points out, "Mawdudi (1998) 'fails to…address… the ban on conversion from Islam to another religion and the restrictions on inter-religious marriage (p: 64)"[25] which according to author violates the article 16 and 18 of UDHR. The author has cited Salman Rushdie's example as Islamic apostate (Murtad) being a proof ofBielefeldt's above mentioned objection on Islam.

3.2 Hizb-ut-tahrir and Human Rights

Bennett has valued the approach of hizb-ut-tahrir on human rights more aggressive than that of Mawdudi (1998). Hizb-ut-tahrir understands and takes the western human rights movement as a western rule to sabotage the Islamic system. The think tanks of hizb-ut-tahrir counted upon the objectives of the anti-Islamic forces under the cover of human rights:

1. Most apparently the propagation of American capitalism aims at the eradication of the hold of Islam and breaking of the Muslim unity.
2. American or western and anti-Islam countries have a deep rooted objective, the political control of the Muslim countries.
3. Control on media.
4. The certain clauses of International law and UN charters are the tools of USA designed to camouflage its plans under the guise of the so-called law.
5. To support the apostates for example Rushdie.

So, hizb-ut-tahrir in response to the western policies has forbidden democracy, prevailing system, pluralism, so-called human rights and free marketing. The author portrays Islam and finds that, had there been freedom of expression in Islam, there would not have been the death penalty for Murtad or convert? This is the very point where the enemies of Islam mostly criticize the Islamic system.

3.3 The Universal Islamic Declaration of Human Rights (1981)

Author has mentioned The Islamic Council for Europe's human rights declaration (UIDHR) and *'The Cairo Document'* on the human rights wherein the stress was laid on the *'Duties'* (Fara'id) rather than the *'rights'*. The author has tried to highlight the Islamic movements regarding the human rights. UIDHR's declaration has expressed in its many legal sections included this *'Right'*: There is sufficient freedom of expression in Islam but this is the very law of Shari'ah which censor's the novelistic propagation of Rushdie's literature.

The author has cited the verse

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُاللَّهُ وَاللَّهُ بِكُلِّ ...يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمَّى فَاكْتُبُوهُ شَيْءٍ عَلِيمٌ[26]

Which according to him, contradicts the Article III of UIDHR pertaining to the equality of individuals before the law and the Qur'anic law of evidence which declares two women = one man. Because of which the author has criticized Qur'anic human rights contradicting human equality apparently. Perhaps Bennett has tried to highlight a contradiction in the gender equality rules of the Holy Qur'an which surely he has misinterpreted because the witnesses of two women being equal to one man is not a discrimination of the gender; it is actually a sort of concession to the weaker gender, a relaxation of social responsibility. In certain cases where a woman is the only witness,

it enjoys the status of full witness keeping in view the feminine social aspects the said witness has special perspectives.

3.4 Bassam Tibi (2001) on Human Rights

Tibi (2001) believes that the present International law represents only West and cannot suit the East of the world and he also observes that the West must change its imposition program. Because of the presence of the Islamic law, no foreign law can be followed therefore the only way left is a dialogue of commonality because Islam allows the cultural lawful assimilation. The author has learned that Cultural pluralism is central to Tibi's (2001) approach while he understands *'Multiculturalism'* a dangerous move.

While criticizing Mawdudi (1998) and UIDHR, Tibi (2001) suggests that Muslim human rights are on the first hand bare human rights and then Muslim human rights.

3.5 An-Na'imon Islam and Human Rights

An-Na'im (Born in 1946)[27] is a law graduate from the Universities of Khartoum, Sudan, Cambridge England and Edinburgh, Scotland. He passed his doctorate from Edinburgh. He is a champion ofMahmud MuhammadTaha's approach to the reformulation of Islamic law. Like Taha, An-Na'im also believes that human rights and Islamic Shari'ah are incompatible. Therefore, they advocate the reconstruction and reformulating the Shari'ah laws. Taha has highly valued his thoughts. Accordingly he differs with Mawdudi (1998) and UIDHR. Bennett has elaborated An-Naim's views on the human and slavery regulations and some other concepts;

> Thus, slavery was tolerated. The Qur'an does not specifically ban slavery, although it does regulate it. Similarly, the equality of man and women did not exist as a concept. At the time, the 'most the *shari'ah* could do was to modify and lighten the harsh consequences of slavery and discrimination on grounds of religion or gender (P: 227).[28]

He tabulated a list of Qur'anic verses which deals with polygamy, divorce, inheritance and marriage with non-Muslims and the disparity between Muslim men and women, which he suggested to be abrogated by the verse of equality (Q33: 35)[29] that affirms the spiritual equality of the sexes. He has opposed the fatwa of Khumeni (3 June 1989)[30] against Salman Rushdie(Born 19 June 1947) because he thinks that a citizen of non-Muslim country is not relative to the judgment of a Muslim authority. And he believes that the apostasy and other hudood penalties are not practicable nowadays therefore, these must be replaced by discretionary penalties (Ta'zir).

3.6 Freedom of Expression and the Limits of Dissent (Hisbah)

The author has narrated the case study of Abu-Zayd (2010)[31], an Egyptian scholar, who has propagated cultural AIDS and *'Satanic verses'* and because of beliefs of Mu'tazilites. Finally his marriage was dissolved and was simultaneously declared as an apostate. The author has exemplified the state of freedom of expression in Islam to the Muslims themselves and what to talk of non-Muslims therein.

3.7 The Salman Rushdie Affair

Clinton Bennett has cited the novelistic literature of Salman Rushdie(Born 19 June 1947) and recorded its reaction from the Muslim world. There the author has learned that not all the Muslims opposed and rejected the views expressed by Salman Rushdie, some Muslims have favored him as well, but even then they too have not praised the work by Salman Rushdie.

Author has given an account of the reasons of Rushdie's condemnation by the Muslims: namely Rushdie's allegations on the Holy Prophet giving preference to women and misunderstanding of the divine revelation and also the instance of the *'Satanic verses'*.[32]Rushdie has tried to secularize the events from Holy Prophet's life and has examined them on normal human values.

The author aims at measuring the level of 'freedom of expression' in Islam by the Muslims themselves and the outsiders had concluded that the level of intolerance of dissent in Islam is evident. The author has cited an instance from the Prophet's life;

> Some point to incidents in Muhammad's (ﷺ) life when he appears to have condoned the summary execution of enemies, including poets,as evidence of Islam's intolerance towards the creative imagination.[33]

In other words Bennett has tried to express that when the Prophet Himself has set a strict precedent like that, the followers ought to behave like-wise. Thus the author has tried to create an impression of Islamic hatred towards creativity and the poetry, which is in fact an adverse picture of the Islamic taste of creativity and poetry being manifested by the history of Muslims.

D) CHAPTER 4: MUSLIM VOICES ON THE QUR'AN

The author has chosen different Muslim scholars who are diversified on the exegesis and understandings of Qur'an, exactly as the Muslims are also diversified in their political and social norms and customs. He exemplified two of the contemporary scholars, Denffer(Bornin 1949),[34] who approves the views by Mawdudi (1998) and other conservative Muslims (traditionalists, neo-traditionalists), and Esack(Born in 1959),[35] who is influenced by Arkoun(14 September 2010),[36] Rahman and Zayd. Denffer is a German Muslim and writes for insiders while the author thinks that he has changed his mode of expression after the 9/11 accordingly.

> Esack offers substantial discussion about the relationship between the Qur'an and its recipient. He refers to this as a 'grey area' that Muslim scholarship has traditionally avoided (P: 101).[37]

The author has mentioned those western scholars who take the revelation as a result of the epileptic fits. Bennett shows his inclination towards the self authorship of Qur'an by the Prophet. While later on, the author confirms that the Prophet was Ummy, Esack takes *"Unletteredness"* of the Prophet as a self-imposed concept developed later on for the polemics in order to prove the Qur'anic text as a word of God. Nasr (born April 7, 1933) has compared the virginity of Mary as a most suitable reception of *"Word of God"* with the *"Unletteredness"* of the Holy Prophet for the final word of God.[38]

4.1 History and the Recention of the Qur'an

The author has illustrated the understandings of Denffer who had claimed the recention and the compilation of the Qur'an was completely done by the third Caliph while Esack has highlighted the diversification in detail thereof. However, the compilation and recention process and the services of Hazrat Zayd b. Thabit and His companions are highly praised by Denffer, Mawdudi and also by Esack.

The author while talking about the application of Naskh referred to Esack's supposition that the compilers could delete the unwanted verses as facilitated by the principle of Naskh, thus bringing a question on the authenticity on the text of Qur'an. Author continued that Esack has understood that the Qur'anic text and the Hadith Qudsi are intermingled and overlapped each other as he thinks that it was very difficult for the Holy Prophet to distinguish between the two words of God. He has highlighted the human and historical phenomena in this context. As Orientalists and Esack are on one page regarding the authenticity of the Hadith, therefore according to all of them Sanad is strictly verified and authenticated by the Muhadithun while the text of Hadith has not been scrutinized.

Author has made a comparison of Denffer and Esack and found that Denffer is closer to conservatism and is scholarly lover while Esack is closer to the non-Muslim critics and the so-called liberals. However, at certain points they are on the same page for example the conservative or the traditionalists' approach of the Qur'an is agreed upon by both scholars that the language of Qur'an is Arabic and its style is "*Saj"* which is unmatchable, un-creatable and deep as being the word of God Almighty.

Author has noted that the Muslims believe the Qur'an cannot be translated into any other language of the world but it can be interpreted to some extent. The attraction and the divine impression it has in the Arabic language it loses the said property while translated into any other language as Kabbani comments:

….A Muslim reading the Qur'an in Arabic and a non-Muslim reading
it in translation are simply not reading the same book (P: 33).[39]
As far as, sequence of Qur'an is concerned Esack takes it a frustrative study for the non-Muslims and this is the very point which has been highlighted by the critics of Qur'an who think that 'there is a part played by the human intelligence'. "Esack comments that, with the exception of just a few scholars, Muslims have not attempted to explain the '*disjointedness'* of the Qur'an" (2002: 64)[40] and the repetition is also criticized by the anti-Islamic scholars.
The author has judged that Esack, Arkoun and Fazlu Rahman as the progressive modern critics of Qur'an who judged the Hadith reports by the general spirit of Qur'anic standard.

4.2 Qur'an as Divine or Human Word

The author has quoted Abu Zayd who has self-consciously drawn on the Mu'tazilites' concept of a created Qur'an. He argues that "it exists as both a divine and as a human word". As a human Mushaf, Qur'an is subject to linguistic historical criticism. While its Divine nature is beyond the realm of scientific inquiry and as a historical text, although '*originally divine'*, the Qur'an's interpretation is absolutely human (1998: 201).[41] The meaning of a text is fixed because of its historicity, but its

significance while firmly related and rationally connected to the meaning, is changeable and trans-historical.

The author has quoted Denffer, who says,

> The best Tafsir (exegesis) is when the Qur'an explains the Quran, is followed by a Hadith explaining the Qur'an and followed by a companion doing it (1998: 126); see Esack (200: 131-2).[42]

4.3 Six Approaches to Qur'an Adopted from Esack (2002: 2-10)

The author has acquired six approaches to the Qur'an from Esack and has converted them to a cyclic graph.[43]
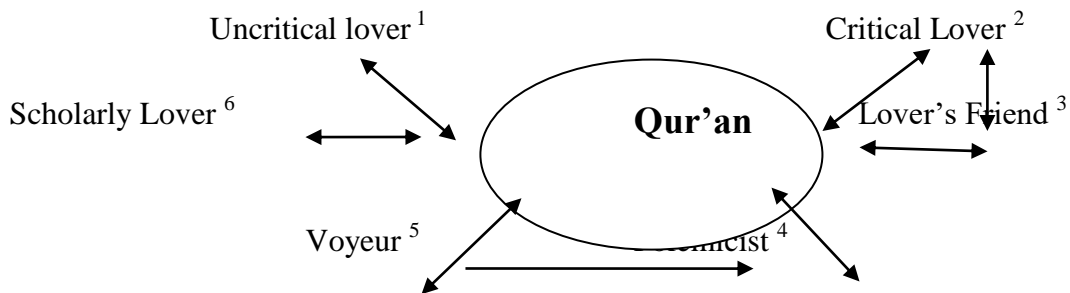
1. Ordinary Muslims
2. Most of them are scholars who criticize Qur'an for example Esack and Abu Zayd.
3. They agree with most of the insiders. They are critiques but have a regard for Muslim friends. For example Kenneth Cragg and Wilfred Cantwell Smith.
4. Polemicists Shares the views of human origin of the Qur'an, maintain their neutrality. They reject the claim of divine revelation. Most of them are Christians. They have conjectural nature of their arguments for example Ibn Warraq.
5. They claim to be value free scholars, uninterested in Muslim beliefs for example Cook and Crone, John Wansbrough.
6. Believe in the divine revelation take Qur'an as self evidently God's word beyond question and doubt. For example Denffer and Mawdudi (1998).

E) CHAPTER 5: ISLAMIC EPISTEMOLOGY

The following chapter deals with mal-adjustment of the fundamentalists or fundamentalism with the modernity on the issue of Islamic knowledges and their approach.The author has disclosed that according to Tibi (2001), all the Muslims including early modernist and fundamentalists believed that "Koran" possesses all the knowledge while Nasr (born April 7, 1933), Mawdudi (1998), Sardar, Tibi (2001), Arkoun, Mernissi (2015), Rahman, and Saroush have converging and diverging points. Rightists are Islamizing the knowledge and leftists are humanizing Islam.

Bennett has given an account of the works and epistemological beliefs of Nasr (born April 7, 1933) a 'Shi'a' scholar, who has developed a doctrine of 'linking of human knowledge with divine knowledge'. Hehas also suggested 'Madarssa reforms'. Nasr explains that Qur'an contains the roots of all the sciences, but not the detail. He attributes the decay of Islamic knowledge in the time of Abbasids. Nasr and Mawdudi (1998) agree the most sacred knowledge is supreme while they disagree on the non

availability of this knowledge to the common man as claimed by Nasr (born April 7, 1933).

The author has quoted Maurice Bucaille (born 1922), the chief of surgical unit of Paris University, in his book *'The Bible, The Qur'an and Science'* (1978) his ideas are known as **'Bucaillism'**saying that,

> Qur'an accurately describes scientific phenomena long before modern scientists had discovered, or rather rediscovered, them.[44]

While Von Denffer takes Qur'an as the guidance from Allah. Sardar criticizes Al-Faruqi and Nasr, as post-modernists.

5.1 Sardar's Ijmali Epistemology

According to Sardar individual and mu'tazilla-reasoning is dangerous and the only right path is 'to follow' (Taqleed) and initiated the classic and Qur'anic traditional method of Al- Sunnah.

In order to highlight the role of science and reasoning in the advancement of societies and nations the author has quoted Aaaron Segal (1996),

> Segal does think that the tension between faith and reason that exists for many Muslims contributes to the dearth of science in the Muslim world but he suggest that, more significantly, authoritarian regimes that 'deny freedom of inquiry or dissent lie behind the lack of scientific activity'.[45]

The author has depicted the state of relationship between Nasr and Sardar and their mutual responding thereof. Sardar says that Nasr occupies no place, he is nowhere, Nasr (born April 7, 1933)advocates Ismaili version while he has declared Sardar as uneducated. Sardar compares western sciences with the Islamic sciences; he says that

1. The Western people have a faith in rationality while Muslims have a faith in revelation.
2. Western people value science for the sake of science while Muslims take it as a form of worship.
3. Western people know the science as the only reality while in Islam such place belong only to the revelation.
4. Westerners prefer impartiality while Muslims have a partiality towards truth and morality.
5. In the West there is an absence of bias while Islam admits the presence of subjectivity.
6. Western world is reducing to an empirical unit compared with Islamic spiritual unit.
7. West is fragmented into disciplines compared with Islamic synthetic multi disciplinary but holistic approach.

5.2 Reviving the Mu'tazilite Heritage

Author has come to know after studying Nasr (born April 7, 1933) and Tibi (2001), both are modernists and fundamentalists. Both view the acquisition of western science as an act of repossession according to the Qur'anic notion of *Ilm*. Tibi has pointed out that fundamentalists desire to adopt modernity in order to confront the evils of modernity. The problem with Tibi is that most fundamentalists divorce the modernity

while Sayyid Qutb believes that the shape of modernity has to be dismantled. Arkoun like Mernissi (2015) wants to restore imagination in the Islamic epistemology. According to him, the ability and freedom to imagine is crucial in order to determine the Muslims' destiny and identity.

F) CHAPTER 6: MUSLIM VOICES ON GENDER IN ISLAM

Clinton Bennett is of the point of view that Islam does not treat women properly according to the West i.e. Islam is misogynist. That is the '*Cancer*' which damages the whole Islamic thought. The author thinks, Maulana Mawdudi (1998) opined that there is no need to reform the Gender rules in Islam because Islamic Shari'ah is the final authority on the issue. Mernissi (2015) being in the **centre left** division thinks the reformation of women rights in Islam is desirable and possible. If Qur'an is properly studied and understood, there is no evident Gender discrimination in it. On the other hand Leila Ahmad, Shirin Ebadi (Born 1947), Taha (Born 1973), Esack and An-Na'im agreed upon the legal reformation of the Gender rules in Islam. Moghissi (born 1944) and Taslima Nasrin are being on the **extreme left** hold the position which requires an extreme change in the gender rules in Islam as the author has observed,

> Moghissi, Nasrin and others who share their approach contend that Islam is inherently misogynistic and they cannot agree that Islam can provide a solution when it is itself the problem.[46]

While Akbar Ahmad (1992)disagrees with the above mentioned phenomena lies in the **centre right** division of the author.

6.1 Mawdudi: Equal but Different

The author has cited Mawdudi (1998) in his book '*Purdah and the status of Women in Islam*' out of his many writings, has said that before Islam the women enjoyed no human rights and protection and thinks that equality in every walk of life between men and women is un-natural. The equality of women brings her ill reputation and the chances of corruption, to save their faces, the Westerners call it "*art*". This so-called equality is imported into Muslim countries from the so-called civilized west and our civilized society has been indulged into the un-civilized customs. Mawdudi (1998) further states,

> "Thus, they found fault with slavery and the Muslims averred that it was absolutely unlawful… they object to polygamy and the Muslims at once closed their eyes to a clear verse of the Qur'an … they said that Islam disfavored art, the Muslims stated that Islam had always been patronizing music and dancing, painting and sculpture" (P: 20).[47]

Mawdudi (1998) has highlighted the differentiation of the rights of women from men in Islam and the West is still far behind such a social progress.

6.2 Feminist Muslim Responses

The **central left** people representing the western society want to reform Islamic gender rules and take them as restrictions on the women emancipation. Mernissi (2015) takes the custom of veil as restricting the women to itself.

In her book '*The Forgotten Queens of Islam',* Mernissi (2015) discussed some traditions taking them as misogynist and gave her opinion that they were not the words

of the Messenger of Allah because they do not fulfill the requisite traditional conditions. The cited Hadith is, 'Those who entrust their affairs to a woman will never know prosperity' (or 'never will such a nation succeed as makes a woman their ruler'[48].,"[49]

Male Contributors

The author has enlisted the main contributors to the discussion and had concluded that all of them i.e. Esack, Tibi (2001), Taha and an-Na'im argue,

> Those verses of Qur'an that speak of the equality of men and women before God abrogate (and not vice-versa as classical scholars argued) those that uphold (or appear to uphold) male superiority.[50]

And think that polyandry may be legalized.

6.3 Islamic Feminism: Human Rights and Humanist Critiques

The author has explained the thoughts of Moghissi who in furtherance of Mernissi (2015) and Leila Ahmad, thinks that there is no scope of reformation of women emancipation in Islam and therefore it should be found out of Islam that is not within the Shari'ah but in the human field other than Islam. She is of the point of view that woman is taken as the sign of suppression, slavery and the sexual satisfaction in the Muslim world. As far as Hijab is concerned, she takes it as a tool of limiting women to herself and debarring her from the politics.

6.4 Taslima Nasrin on Gender Equality

The author has introduced Taslima Nasrin (born 1962)a famous Bangladeshi humanist, the advocate of freedom of thought, the author of numerous books and the senior editor of '*free inquiry*' magazine altogether differs with Mernissi (2015), Leila Ahmad (Born 1940)Abu Zayd and other feminist reformers whereas she says that human laws and specially women regulations, cannot be reformed within Islam and she adds,

> Islam is itself the problem, the solution to discrimination against women in Muslim societies cannot be found within Islam.[51]

She has been awarded numerously because of her liberal thinking and has been awarded death penalty according to the Bangladeshi scholars. Reza Afshari (2003) agrees with Tsalima Nasrin in this context.

The author has cited the novel '*Thousand and one nights*' and thereof has criticized the Eastern social evils.

It is most evidently felt that novel is a novel by its imaginary nature and has nothing to do with the practical real social life. Bennett seems to think that an individual behavior of a Muslim is the collective character of Islam and thereby he has generalized the exceptional behavior making it the national character of Muslims. While the only role

model of Islam is the Life of Holy Prophet ﷺ. لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ[52]

G) CHAPTER 7: NON-MUSLIMS IN THE MUSLIM WORLD: VOICES AND VIEWS

7.1 Four positions on 'Islam and non-Muslims'

Modern Muslim thinkers according to the author feel that the status of non-Muslims is same as that of women in the Muslim society. The author has stated, among modern Muslim writers on the rights of non-Muslims, four positions can be identified along the left-right spectrum.

According to his division on the **far left**, Taslima Nasrin (born 1962) would see the end of Islam as a religious and political system, while Muslims such as Mernissi (2015), Tibi (2001) and Soroush (1998) on the **centre-left**, advocate secularism. On this spectrum, an-Na'im and Taha are classed as **centre-right** and Mawdudi (1998) who commonly lies on the **centre-right**occupies the **far-right** position in this respect.

The author, giving the history of the Muslim relations with non-Muslims, has stated that the Dhimi rights were protected within the Islamic state but if they die, relatives outside dar-al-Islam have no right to claim their possessions. Whereas a Harbi on the entrance into an Islamic state would be murdered or he would accept Islam and the non-Muslims are debarred from entering the territory of Hijaz.

I. Mawdudi: Theory and Reality of the Classical Dhimmi model

According to Mr. Bennett the concept of Dhimmi has been derived from the text of Qur'an and also the taxation (Jaziya) of non-Muslims. And as far as the rights of the non-Muslims are concerned, Mawdudi's (1998) verdict is somehow different from his contemporaries accordingly he is on the **extreme-right** and justifies the policy of non recruitment of Dhimmis to the top and influential positions.

The author has mentioned the state of dhimmis' protection, regulations and also certain legal exemptions and thereof violations of dhimmis' rights were strictly protected by the Hadith:

> *"Whoever wrongs a dhimmi and lays on him a burden beyond his strength, harms me"*.[53]

It proves that dhimmis were properly treated at that time. After that during the time of Khulafa e Rashidin the rights of dhimmis were properly looked after, then gradually and onwards rules got strict and until the time of Mansoor (714 AD– 6 October 775 AD) and Mutawakil (822–861) these restrictions got very strict. But the treatment of dhimmis continued to be good and especially it bettered during the Ottoman Empire. The author quotes,

> Bernard Lewis (1984) citing a fifteenth century Jew writing to Jews in Europe and urging them to migrate to Turkey: 'is it not better for you to live under Muslims than Christians? Here every man may dwell at peace under his own vine fig tree. Here you are allowed to wear the most precious garments. In Christendom, on the contrary, you dare not even venture to clothe your children in red or blue – without exposing them to the insult of being beaten black '. Jews in Germany are 'pursued even unto death' (pp. 135-6). Jewish reports on Turkish behavior and Turkish attitudes are almost uniformly favorable', says Lewis.[54]

Mawdudi (1998) thought that Muslims and non-Muslims are equal as far as the crime is concerned.

The centre-left on'non-Muslims in an Islamic state'

An-Na'im, Taha and Tibi (2001) being the **centre-left** and advocating the equality of all human beings, derived the legal rules from the universal verses of Qur'an.

> Like Esack, Tibi believes that the Qur'anic view of the human being is that he or she is innately a pluralist and that plurality of opinion is of the essence of religious thought.[55]

Tibi (2001) thinks that man is pluralist by nature and respects the differences of opinion in-spite of the religious responsibilities. Esack developing the same idea thinks that the man having the righteous stand belonging to any divinely religion should have the same status. An-Na'im advocates the evolutionary theory in the Islamic thought,

> For him, the ideal model is represented by the federal state of Madinah, which was based on a 'real and actual social contract agreed upon by Muslims, Jews and others that treated them as equal citizens'. Divine law was applied but only after 'consultation and with consent of all citizens regardless of their faith'. The difference between this and 'contemporary Islamic states' is that the latter 'apply Islamic Law without consent or consultation and often through coercion' (P: 2)[56]

II.   The Radical left

Tibi (2001) wants that the human equality traditions in Islam should be internationalized and the multi cultural interaction should remain above the religions and cultural prejudices.

> Akbar Ahmad (1992)also praises Muslim Spain as a model to which Europe could usefully look today.[57]

Author narrates Duran (1995) admiring the state of positive plurality and the human rights practice in Bosnia. Duran describes Bosnian Islam as 'Islamic Humanism instead of Islamic fundamentalism'. It is also noted that the Western interference in Bosnia for peace was purposely delayed to facilitate the anti-Muslim forces which resulted in emergence of a separate Muslim Bosnia after a long continued Muslim massacre. Author has pointed out that,

> …while Christians stressed what they held culturally and socially in common with their Muslim neighbors, many Muslims wanted to stress what religiously differentiated them. Christian Arabs were blamed for 'introducing modern ideologies to the Arab world' such as socialism, neo-Pharaonism, secularism and even the idea of a pan-Arab rather than a pan-Islamic nation.[58]

The author has felt that the Christian Arabs are known to import socialism and neo-Pharaonism and they advocate Arab brotherhood rather than the Muslim brotherhood. And the question to be answered is where doing stand the minorities in this social and political interaction, whether they receive their share of human rights in this process?The author has quoted a novelistic case study of Taslima Nasrin (born 1962) of

Bangladesh in which she has depicted the scenario of the war of Liberation in which according to her non-Muslims and specially Hindus were targeted, looted and murdered and the occupation of top port folios by the Muslims, although, the Hindus were the equal participants in the war of liberation.

7.2 A colonial Legacy

Author has noticed that the Muslims though being a minority were better accommodated in India. The same is reported by Ahmad. He has also cited that according to the disclosure of Suranjan Das (1921 -1970)[59] the British government did not want Hindu-Muslim unity. They adopted the policy of divide and rule. And it was this reason that Britain successfully ruled India.

H) CHAPTER 8: MUSLIMS AS MINORITIES: VOICES AND VIEWS

8.1 Three Strategies

The author has learned that Muslims respond differently while living in the non-Muslim countries or being a minority namely the **rightists** want to Islamize the whole world and impose the Islamic law where ever they are. Secondly, the **centralists** accommodate and adjust in the local conditions while demanding their own Muslim personal law and their own community life. Thirdly, **the leftists** accepting their land law and internalize the ruling dogma.

> **Non-Muslim Territories and the Muslim Behavior**

The Muslim writers differ in their opinions about how to live in non-Muslim territories. The author has expressed that according to the early Muslim traditionalists generally the Muslims should not possibly live in Darul Harb and they should not carry their arms into Darul Harb. But if the aim is to propagate Islam then it is allowed to do so as guided by the scholars. Provided halal is not available in Darul Harb, the available food may be taken with the name of Allah. The author quoting Doi, says that there is very little written about the Muslim minorities. Therefore, research work is needed to address the new situation. Most of the thinkers think that if in a non-Muslim or secular country, the Muslim population has full freedom, and then it would not be called a darul harb.

> **India, a Case Study of the Three Strategies**

Clinton Bennett has taken India as a multi-case study in order to understand the behavior of the three categories mentioned above in their respective positions, where the Muslims had never enjoyed majority but they ruled for a considerable period.

I.   The Confrontational Response in Diaspora Islam (the Rightists)

The author has exemplified UK for depicting the rightists' behavior, where Sharia'h and Al-Muhajiroun the two militant groups want the imposition of Islamic law. To achieve their objective they entered in Afghanistan to fight against the British Army, settled in America, France and other European countries for the imposition of Islamic law and they also got involved into 9/11 incident. According to Daniel Pipes (born September 9, 1949) "The non-violent route to achieve this goal is by 'increasing the number of Muslims."[60]

II.   The Separatist Response (The Centralists)

The separatists while being in minority want to keep their distinction and their upheld. For this particular responseTibi (2001), Sardar, Kabbani and others have termed it as *"Ghetto"*. For example (NOI): *'The Nation of Islam'* a Black Muslim movement; It represents the separatist and the sub-cultural response,

> The ultimate aim of NOI is to achieve a separate nation, or state, for black American Muslims, which they believe is a right that the US authorities should grant.[61]

➢ **Demands of Muslims as a minority in USA**

The author has exemplified Muslims living in USA who have maintained their identity as a distinct community. They have not compromised on their demand of Muslim personal law. They have developed social demands as expressed below,

> Other Muslims in the USA in addition to the NOI (which does not attract universal recognition as a bona fide Muslim movement) also demand what Pipes and Tibi (2001) regard as privileges, such as state funding for Islamic schools, the right to pronounce the *bismillah* in public ceremonies (such as graduations in the state system), provision of prayer space in public buildings, segregation of girls and boys and Islamic punishments for 'activities offensive to Islam', such as drinking alcohol and gambling'. (Pipes 2002: 119).[62]

III.   The Assimilationist Response (the Leftists)

The author has declared that there exists a leftist group of Muslims being integrationists, they integrated and assimilated with the existing cultural environments, adjust themselves to the civilization and the cultural customs, assimilate with the state regulations and do not have a ethnic reservation mostly the Brelvis. While also Ibn Taymiyah, Mawardi and Imam Jafar Sadiq think that Muslim co-existence with non-Muslims is a better Islamic service as well as human service, while Hanafis partially differ. The author has informed, "The Brelvi movement constitutes the 'majority of Muslims in Britain' founded by Maulana Ahmad Raza Khan (1856-1931) in India."[63]

Zaki Badawi(Born 24 January 2006) an Egyptian-born has been in the forefront of developing a British Islam who drafted a fatwa believes that British Muslims must be loyal to the state. While he dislike Rushdie's novel, he also rejected Khumeini's fatwa and thinks that Muslims are best advised to work within the existing political system, instead of attempting to set up their own system or party.[64]

Author focusing on American society learns from Daniel Pipes (born September 9, 1949) that the American integrationists are thankful to be the citizens of a democracy and who "want to create an American Islam, as opposed to those Muslims who want an Islamic America."[65]

The author in the words of Tibi (2001) has championed the concept of 'Euro Islam', thinking a necessity for the Muslims in Europe and not for the whole world. He also thinks that Deobandis do not like to have a good amount of contact with the non-Muslims especially when they are in majority.

I) CHAPTER 9: WAR AND PEACE IN ISLAM: THE TRADITIONAL VIEW

The author has divided the concept of war and peace in Islam into three categories; Right, centre and left, in order to understand the Muslim view of the issue. Centre and left is discussed in the chapter there after while the Right view being the traditional view is discussed in the present chapter. To grasp the concept, the author has followed the views of Sayyid Qutb (29 August 1966) on the subject.

Sayyid Qutb has used the term '*Jahiliyyah*' not only for the un-Islamic culture but also for the so-called Muslims. He thinks that if even the Muslims do not act upon the Muslim verdict, they are '*Jahil*' and the society is deprived of the knowledge because they have not acquired acquaintance from Shari'ah.

> The Shari'ah which God has given to man to organize his life is
> also a universal law'. 'Related to the general law of the universe',
> it is 'harmonious with it' (P: 165).[66]

Sayyid Qutb highlighting his concept of backwardness and the forwardness of the societies gives the example of the West as worldly advanced but morally backward. While he evaluates the Muslim society a worldly backward and morally civilized society, therefore he reverses the world's social order. "Citing Q3:110, '*You are the best community*', Qutb argues that it is Islam's God-given duty to assume the 'leadership of mankind' (P: 13)".[67]

9.1 Jihad as a Gradual Strategy

Qutb said that jihad was gradually imposed. Firstly, inviting the family members to adopt Islam, then to the relatives, then after hijrah fighting against who fight against Muslims and lastly to continue fighting until the Islam is dominant over all the religions. Sayyid Qutb has also cited some verses of jihad. The author further explained that Sayyid Qutb has learned from Qur'an,

> Islam is rather a total system of life and jihad 'a name for striving
> to make this system of life dominant in the world' (P: 139).[68]
> "Qutb sees Q4: 74-6, 8: 38-40, 9: 5 and 9: 29-32 (pp. 125-7) as a
> 'clear' mandate for *jihad*, says that 'taking initiative' is of the
> 'very nature of Islam' (p. 133).[69]

9.2 The Wrong Perception of Islam

According to Sayyid Qutb, orientalists have given a wrong perception of the expansion and propagation of Islam by sword and the Christianity a peaceful mission. While Karl Pfander (1803-66) invited to choose between Jesus Christ who had gone around '*doing good*' and who (Prophet Muhammad ﷺ) said '*slay your enemies*'.[70]Qutb believes that we cannot be apologetic and defensive because of the blame game of the non-Muslims.

9.3 Mawdudi and Qutb as Influential Religious leaders

Author thinks that the beliefs of Mawdudi (1998) and Qutb laid the foundation of present terrorism. While they were neither themselves such nor their organizations are terrorists. But Usama Bin Laden and 9/11 incident were the results of their inspirations. Their beliefs include action against the non-Muslims as well as those Muslims who do not follow Shari'ah.

Islamic Jihad and al-Qaeda

Ayman Al-Zawahiri (<u>Born</u>: June 19, 1951) is one of the followers of Sayyid Qutb's ideology. He at the age of 15 joined Muslim brotherhood and may be involved in assassination of Nasser in 1965. Assisting in aiding the Taliban and other mujahideen in Afghanistan, he joined forces with Bin Laden's al-Qaeda. Bin Laden founded al-Qaeda in 1989 as a result of the training and aid of USA's CIA against the occupation of USSR in Afghanistan wherein he received the funding of Saudi Arabia and USA to materialize his jihad plans against Russia. Therefore, in several fatwas (also signed by al-Zawahiri) he called for a universal Muslim jihad against USA.

> In 1998, he established the world Islamic front for Jihad against the Jews and the Crusades and Islamic jihad formally affiliated with al-Qaeda (Bergen, p.104).[71]

In 2001 al-Qaeda has been driven underground in Afghanistan and Al-Zawahiri was credited as the chief strategist of al-Qaeda. Al-Qaeda and their masterminds are alleged to be involved in various anti-American attacks on the World Trade Centre, New York and the Pentagonand Washington DC are at the top of the list,

> Bin Laden considered the Taliban regime in power (1996-2002) under Mullah Omer, whose interpretation of Shari'ah was absolute, to be the world's only legitimate Islamic state.[72]

9.4 The Case of Palestine

> The entry of the term terrorist into modern vocabulary is largely the result of the 1968 hijacking of the first commercial airliner by the Popular Front for the Liberation of Palestine. Several Islamist organizations linked with terrorism emerged as a result of the Palestine situation.[73]

The author says that two competing myths lie behind the Israeli-Palestine conflict. Firstly, being that during the Muslim period and especially in the Ottoman Empire regime, Palestine was a neglected, barren territory. Thus we turned this desert into profitable farmland, thus the expression *'a land without a people for a people without a land.'*

On the other hand the Muslims are of the view that the land being pious belong to them historically and it is proved by the Holy Qur'an that Aqsa mosque is their Haram. The Jews conspired with the West and expelled them from the Holy land. In this view, the creation of Israel was a neo-colonial project.

> Mahathir Mohamed (2003) argued that the West has only been able to 'excise Muslim land to create the state of Israel to solve their Jewish problem' because of Muslim disunity.[74]

Investigating the Myths

Clinton Bennett is investigating himself the problem being highly controversial saying that

> The area that is now Israel-Palestine was under Ottoman rule from 1517 until 1917. For much of that period it was part of a larger administrative unit known as Greater Syria, governed from Damascus.[75]

Then the Palestine was given especial status because of its religious significance.

J) CHAPTER 10: PROGRESSIVE AND MODERATE MUSLIMS ON WAR AND PEACE

The previous chapter of Bennett's book dealt with the rightist approach to the War and Peace, while the present chapter consists of the Leftists' and centralists' approach to the same. Esack while defining the word '*Jihad*' does not mean only to engage in a war like business but it means differently and the very word is used in Qur'an for various meanings.

10.1 Reconceptualization of Jihad

The liberal thinkers of Islam include Yusuf al-Qaradawi (<u>Born</u>: September 9, 1926), the late Sheikh of Al-Azhar, Mahmud Shaltut (1893 -1963)and Chiragh Ali (1844-95) a disciple of Sir Sayyid Ahmad Khan (1898) pioneered the approach of defensive war. Moderate and liberal Muslims also refer to hadith in which Muhammad ﷺ spoke of the jihad of sword as the '*lesser jihad*' and the jihad of the heart as the '*greater jihad*'.

I.   Shaltut's verdict on "The Koran and Fighting"

Author has introduces Shaltut an Egyptian writer, wrote a book "*The Koran and Fighting*", summarized by Peters in 1977 containing the application of verses of fighting and abrogation. He stresses that Prophet Muhammad'sﷺ mission was to warn and to persuade people (Q5: 19) and use the force mostly as deterrent.

Shaltut describes the two types of fighting are mentioned in Qur'an; firstly the fight against Muslims and secondly the fight against non-Muslims. The writer after having a long debate on the works of Qaradawi and Qutb concludes that *"God does not like aggressors"* and this is the general policy of the Holy Qur'an and the Holy Prophet.

II.   Al-Qaradawi on Jihad

Al-Qaradawi as learned by the author prefers moderation and avoiding the extremes. His view is called a conservative view in Islam. He has condemned the use of un-provoked violence. He has condemned 9/11incident and Bali bombing. Al-Qaradawi sides with Shaltut and totally apposes Qutb on the issue of initiative of fights. He also believes that ill-treatment of prisoners is un-Islamic. He condemns terrorism and the attack on the innocent peoples, like all other muftis of Saudi Arabia. But he defends attacks on Israeli civilians taking Israelis alleged occupants of Palestine. He condemns the targeting of Americans in America as he does not take the whole America on war with Islam. But he has criticized USA for victimizing Muslim organizations andindividuals since 9/11 for example International Institute of Islamic thought and the Islamic Fiqh Council.

Al-Qaradawi said anyone killed in an operation aimed at expelling American forces from the Gulf is a martyr due to his good intention.

10.2 Muslims on 9/11

Sheikh Abdul Aziz al-sheikh(born 30 November 1943) grand mufti of Saudi Arabia said on September 15, 2001,

> Hijacking plans, terrorizing innocent people and shedding blood
> constitute a form of injustice that cannot be tolerated by Islam[76]
> quoted by author.

Bennett has further quoted the Qatar meeting of O.I.C which condemned 9/11. O.I.C also called for a UN backed conference to look at the causes of terrorism. Yasir Arafat criticized Israel for using the crises caused by 9/11 to launch new attacks on Palestine. However the British based *"Al-muhajirun"* celebrated the anniversary of 9/11 as a Muslim martyrs' day calling those Muslims who died *"The magnificent 19"*.

The author has taken a statement of Bernard Lewis (2003),

> A line is blurred between suicide and martyrdom in cases where
> the later involves facing certain death at the hands of enemy. (P:
> 33).[77]

Author further declares Malka (2003) argues that until 9/11 suicide attacks enjoyed almost un-questioning support in the Arab world and that despite condemnation of attacks on innocent civilians in USA and Bali, Muslim opinion on the legitimacy of suicide missions remains divided. He cites Muslim authorities who condemn attacks such as 9/11, aimed at civilians but express support for Palestinian suicide attackers.

10.3 Progressive Muslims on Pacifist Islam

Taha (1987) argued that jihad was not an original percept in Islam and advocated that Qur'an permitted fighting only when absolutely necessary. For him Q16: 125, *"propagate the path of your Lord in wisdom and peaceable advice"*, takes priority over all other verses. Use of the sword was permitted after hijrah, which Taha describes as like *a surgeon's lancet and not a butcher's knife*, since it was designated to cut out evil.

The author has highlighted Esack's views, Esack stresses that

> The purpose of jihad is to achieve justice and not to establish
> Islam as a religious system or to replace one dominant group with
> another (P: 107).[78]

In order to put a hard line between Jihad and a non-Jihad war, Esack has drawn a line of the ultimate motive of achieving justice which differentiates between the two possible motives of war. Tibi (2001), Taha, and Mernissi (2015) agree with Esack on the point of the cause and motive of Jihad but they highlight the traditional rivalry between Islam and the non-Muslim world. Tibi herein discards military waged wars categorizing them as civilizational conflicts.

Khadduri is among the most modern important writers in the pacific region, who has discussed in detail the measures and practices in Islam with relation to deal with the non-Muslim world. While defining war and peace, Khadduri opines that war between Muslims and non-Muslim territories is natural and perpetual, whatever the form may be. According to him the peace time is the ceasefire time between the two powers.

Texts contain much discussion about the meaning of the word *jihad*. It is often and rightly argued that the word *Jihad* does not mean war only, but striving and includes many types of striving to struggle against temptation. Jihad when used in the Qur'an is usually followed by *fi-sabeelillah* (in path of Allah) however texts also point

out that jihad can denote armed struggle and that when used without a qualification such as *"of the heart"* it usually means war on behalf of Islam.

Author has taken jurists on the issue. Jurists distinguish four ways in which jihad can be pursued namely by the heart, by the tongue, by the hand and by the sword. Author quotes Abu Hanifa who laid down the rule that, "Everything the jihadists cannot bring under their control must be destroyed including the houses, churches, trees, flocks and herds." (Khadduri 1955: 103)[79] Shafi allowed the destruction of everything which is lifeless.

The author has picked the sayings from the famous scholars giving the verdicts in peculiar and un-avoidable circumstances of Jihad, nonetheless Bennett has not quoted the basic source neither has he given the whole context of the quoted material. He has neglected the Hadith prohibiting the tree damaging, the eatables and protecting children, women, old people and clergy.

Ibn Rushd pointed out that

> Q9:5 was interpreted as giving blanket permission to kill the polytheists whether or not they had actually fought against or opposed Muslims maintaining that Q2:190 *'Fight in the way of Allah against those who fight against you but do not provoke hostility'*, has been abrogated by Q9:5 which 'gives a rule without exception'. Jihad unlike prayer or fasting is collective duty (Fard al Kifaya). This 'made possible the employment of jihad as a community …and consequently a state instrument. (Khadduri: P: 61)[80]

Like all other orientalists, Clinton Bennett has only highlighted the objectionabilities with giving the historical perspective of Qur'anic order and the saying of Ibn Rushd. This has been a common practice of orientalists to create suspicion in the minds of the people regarding the revelations and the historic events. At times these writers have jeopardized the characters of predecessors with mal intentions in order to create a lag between the Muslim generations.

10.4 Some non-Muslims Respond to 9/11 and Islamic Terrorism

   I.   Bernard Lewis (2003)

Said names Lewis as a lackey of the west in his representation of Muslim history and society. (See 1978 for example pp: 314-15) Yoffe describes him as one of the Islam scholar, US politicians listen him too and some dub him 'Lewis of Arabia'.

   II.   Giles Kepel (2002)

Kepel's thesis is that 9/11 was 'a desperate symbol of isolation, fragmentation and decline of the irrepressible might' (p: 375).[81]

III.   Esposito and Pipes

Esposito (b.1940) and Pipes have been critics of each other. Esposito regards Pipes as pro-Israeli scholar, whereas Pipes blamesEsposito having a soft corner for Islam. According to Esposito terrorists distort Islam to support their view while Pipes being pro-Israeli was appointed by Bush as a member of the board of US institute for peace wherein he played anti-Islamic role and held Muslims responsible for the 9/11 incident.

IV.   Peter Bergen

Bergen offers a detail description of the events of 9/11 traces Bin Laden's career and influences on him and the global network and activities of al-Qaeda. He conducted an interview with Bin Laden on March, 1997. He concludes by asking, 'will Bin Laden's group and those holy warriors who continued to arrive in Afghanistan for jihad training, follow the assassins into the history books as a bloody footnote?' (P: 248).[82]

K) CHAPTER 11: ALGERIA: A STUDY IN ISLAMIC RESURGENCE, AND BANGLADESH: CULTURE V.S ISLAM

The author has given a detailed history of Algeria's colonial legacy, till and from 1962 the independence year of Algeria. The French tried to create a class of Arabs to would become their allies known as 'Francophile elite'. But like Bangladesh and India and other colonial lands it could not be successful. Algerians got their civil rights after World War II. Algerian scholars adopted Islam,*"Islam is my religion, Arabic is my language, Algeria is my fatherland"*as its motto.After a blood protected war, Algeria achieved independence in 1962.

The Jews, Turks, Greeks, Italians are barbers would be as entitled to claim the leadership of this potential nation. Purely Arab Algerians could not accept the situation.

As Mawdudi (1998) and his jama't in Pakistan campaigned for a return to true Islam so the Algerians do. FIS (Front of Islamic Salvation) became the most dynamic and popular organization. Like Mawdudi (1998), the FIS founder Abbasi Madani presents Islam as a ready-made complete system and the religion of social justice.

Bangladesh

Bangladesh was originally a part of a state to be created for Islam "Pakistan". The culture worked against the religion. Bangladesh achieved independence in 1971 after a civil war. East and West separated by roughly one thousand miles of Indian soil were really separated into two parts.

Research suggests that while Islam is the religion of majority and Islamic state regard the religion as the main ingredient of national identity, still culture plays the main role. While analyzing the above given submissions of the author, it is appearently observed that Bennett has wrongly perceived the role of culture in the separation of Bangladesh from Pakistan it was not a culture against religion affair. It was purely a political incident and has nothing to do with the culture.

Summary

"Muslims and Modernity" contains the detailed account of contemporary themes in Islam and a collection of modern responses in the perspective of post 9/11 era, although the theme of the book was finalized before that. This book is aimed at the social interaction between Islam and the west, attitude of certain Muslim scholars towards modern issues like modernity and post-modernity, democracy and secularism, gender equality, human rights, rights of free expression and the limits of dissent, rights of minorities in the Muslim world and the vice versa, Islamic epistemology, Muslim voices on Qur'an after incident of 9/11, the concept of war and peace in Islam, multiculturalism and culture versus Islam. Clinton Bennett has covered all the modern

issues in this book. He has commented and discusses the mostly Muslim voices in order to perceive Islam perfectly.

Bennett has discussed the views of different Islamic scholars of various sects regarding the above mentioned issues. Mawdudi (1979), Hizb ul Tahrir, UIDHR etc agree that Islam has provided fine basic human rights. But Bennett has got the impression that in the field of evidence and inheritance the Muslim woman is deprived of her human right of equality.

Bennett has tried to create an impression that the novelists, creative and the imaginary thinkers have no liberty in Islamic society because they are declared as apostates. Actually he has tried to create an umbrella of protection by his thoughts for the apostates and the enemies of Islam. Bennett thinks that the novelists like Taslima Nasrin (b 1962) and Salman Rushdie (b 1947) along with the creative thinkers like Ka'ab bin Ashraf (624 AD) should have been protected and given the liberty of free expression. He is of the opinion that Ka'ab bin Ashraf was creative thinker and had rightly expressed his views therefore his murder is the black chapter in the history of Islam.

Beside this, he has measured the degree of permissibility of democracy in Islam. He has cited the views of different Muslim thinkers thereof. According to the division of the author "Rightists" do not agree with the adoption of democracy as a system of Government in Islam. The political system of Saudi Arabia is a representative of the Rightists' choice in Islam; while the "Leftists" prefer democracy and secularism as a system of Government. Yet there is a consensus of opinion of Muslim scholars that the western democracy by no means suits the Islamic society.

Moreover, According to his division Allama Iqbal (1938) stands as a modern thinker of Islam. Whereas Mawdudi represents neo-traditionalists following Allama Iqbal. It is to be noted that Bennett declares those people as modern, who use the western technology: more a person uses western technology the more he is modern. While in order to explain the post-modernity in Islam the author has selected two modern thinkers who have written on this subject, are Akbar Ahmad (1992) and Ziauddin Sardar (b 1951), While Akbar Ahmad is positive for post-modernity with some reservations and Sardar is negative for the same. While accepting the media as the most important pillar of post-modernity, both agree that western media is never neutral about Islam.

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[1] Clinton Bennett, Muslims and Modernity: An Introduction to the Issues and Debates,(London:The tower building 11 York road continuum,2005), xiii.

[2] Bennett, Muslims and Modernity, xiii.

[3] Bennett, Muslims and Modernity, 24.

[4] Bennett, Muslims and Modernity, 2.

[5] Bennett, Muslims and Modernity, 9.

[6] Bennett, Muslims and Modernity, 11.

[7] Bennett, Muslims and Modernity, 22.

[8] Bennett, Muslims and Modernity, 27.

[9] Bennett, Muslims and Modernity, 30.

[10] Bennett, Muslims and Modernity, 40.

[11] Rached Ghannouchi, also spelled Rachid al-Ghannouchi or Rached el-Ghannouchi, is a Tunisian politician and thinker, co-founder of the Ennahdha Party and serving as its "intellectual leader". He was born Rashad Khriji.

[12] Bennett, Muslims and Modernity, 41.

[13] Bennett, Muslims and Modernity, 43.

[14] Bennett, Muslims and Modernity, 43.

[15] Bennett, Muslims and Modernity, 44.

[16] Bennett, Muslims and Modernity, 49

[17] Bennett, Muslims and Modernity, 51

[18] Bennett, Muslims and Modernity, 52.

[19] Bennett, Muslims and Modernity, 55-56.

[20] Bennett, Muslims and Modernity, 56.

[21] Bennett, Muslims and Modernity, 57.

[22] Bennett, Muslims and Modernity, 64-5.

[23] لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ.

[24] Bennett, Muslims and Modernity, 66.

[25] Bennett, Muslims and Modernity, 66.

[26] Al-Baqarah, 2: 282.

[27] Abdullahi Ahmed An-Na'im is a Sudanese-born Islamic scholar who currently lives in the United States and teaches at Emory University.

[28] Bennett, Muslims and Modernity, 74.

[29] إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ... أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

[30] Sayyid Ruhollah Mūsavi Khomeini, known in the Western world as Ayatollah Khomeini, was an Iranian Shia Muslim religious leader, philosopher, revolutionary, and politician.

[31] Nasr Hamid Abu Zayd was an Egyptian Qur'anic thinker, author, academic and one of the leading liberal theologians in Islam

[32] Bennett, Muslims and Modernity, 80.

[33] Bennett, Muslims and Modernity, 79.

[34] Ahmad Von Denffer studied Islamic and Social Anthropology at the University of Mainz, where he also attended additional courses in the Department of Missiology. His special interests include Christian-Muslim relations.

[35] Farid Esack is a South African Muslim scholar, writer, and political activist known for his opposition to apartheid, his appointment by Nelson Mandela as a gender equity commissioner, and his work for inter-religious dialogue.

[36] Professor Mohammed Arkoun was an Algerian scholar and thinker of Kabyle descent. He was considered to have been one of the most influential secular scholars in Islamic studies contributing to contemporary intellectual Islamic reform.

[37] Bennett, Muslims and Modernity, 89.

[38] Bennett, Muslims and Modernity, 92.

[39] Bennett, Muslims and Modernity, 98.

[40] Bennett, Muslims and Modernity, 100.

[41] Bennett, Muslims and Modernity, 102.

[42] Bennett, Muslims and Modernity, 103.

[43] Bennett, Muslims and Modernity, 105.

[44] Bennett, Muslims and Modernity, 115.

[45] Bennett, Muslims and Modernity, 117-18.

[46] Bennett, Muslims and Modernity, 130.

[47] Bennett, Muslims and Modernity, 133.

[48] Bukhari, AL-Jame Al-Sahih, Hadith No: 4425.

[49] Bennett, Muslims and Modernity, 136.

[50] Bennett, Muslims and Modernity, 143.

[51] Bennett, Muslims and Modernity, 148.

[52] Al-Ehzaab, 33:21.

[53] Bennett, Muslims and Modernity, 161.

[54] Bennett, Muslims and Modernity, 162.

[55] Bennett, Muslims and Modernity, 165.

[56] Bennett, Muslims and Modernity, 168.

[57] Bennett, Muslims and Modernity, 169.

[58] Bennett, Muslims and Modernity, 171.

[59] Suranjan Das was a pilot in the Indian Air Force. He joined the Royal Indian Air Force during the Second World War. He was amongst the first pilots to be sent to Empire Test Pilots School to a test pilot for the Indian Air force.

[60] Bennett, Muslims and Modernity, 185.

[61] Bennett, Muslims and Modernity, 186.

[62] Bennett, Muslims and Modernity, 187.

[63] Bennett, Muslims and Modernity, 189.

[64] Bennett, Muslims and Modernity, 190.

[65] Bennett, Muslims and Modernity, 191.

[66] Bennett, Muslims and Modernity, 201.

[67] Bennett, Muslims and Modernity, 202.

[68] Bennett, Muslims and Modernity, 204.

[69] Bennett, Muslims and Modernity, 204.

[70] Bennett, Muslims and Modernity, 204.

[71] Bennett, Muslims and Modernity, 207.

[72] Bennett, Muslims and Modernity, 208.

[73] Bennett, Muslims and Modernity, 209.

[74] Bennett, Muslims and Modernity, 211.

[75] Bennett, Muslims and Modernity, 211.

[76] Bennett, Muslims and Modernity, 226.

[77] Bennett, Muslims and Modernity, 227.

[78] Bennett, Muslims and Modernity, 229.

[79] Bennett, Muslims and Modernity, 233.

[80] Bennett, Muslims and Modernity, 234.

[81] Bennett, Muslims and Modernity, 237.

[82] Bennett, Muslims and Modernity, 238.