

THE CONCEPT OF MODERNIZATION: AN ANALYSIS OF CONTEMPORARY ISLAMIC THOUGHT

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One of the main characteristics of contemporary Islamic thought, especially within the traditions of Islamic revival movements and the Islamization of knowledge movement, is its critical attitude toward both the Islamic heritage and western ideas, concepts, and theories. Thinkers and scholars of these movements have neither rejected entirely the western contributions toward knowledge, unlike the rejectionists, nor have they accepted it blindly, like the adaptationists. Most thinkers in these movements do not accept western ideas and concepts without a critical evaluation from an Islamic perspective. Khurshid Ahmad aptly remarks:

The Islamic movement clearly differentiates between development and modernization on the one hand and westernization and secularization on the other. It says "yes" to modernization but "no" to blind westernization.¹

Such a stance on modernization may not be attributed only to such Islamic movements as the Muslim Brotherhood of Egypt,² established by Ḥasan al Bannā,³ and the Jama'at-e-Islami of the Indian subcontinent,⁴ founded by Abul A'la Mawdudi,⁵ but also to the Islamization of knowledge movement.⁶ The type of modernization welcomed by scholars of these movements is not the same as that conceived by the West; rather, it is an Islamic modernization based on an Islamic epistemology. Al-

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though these scholars have not redefined modernization from an explicitly Islamic perspective, a working definition of Islamic modernization may be framed from their critical analysis of the epistemological foundation of the western conception of modernization. Therefore, *Islamic modernization* may be redefined as the process of increasing technological skills and knowledge in the physical and social sciences in order to harness the bounties and resources of the natural world on the basis of an Islamic epistemology and toward the regeneration of a new Islamic civilization and its sustainable development. Logically, advancement in science, technology, and the human sciences based on a western epistemological foundation is necessarily denied or rejected in Islamic modernization. Advancement in knowledge and science based on an Islamic epistemology, therefore, is considered the first prerequisite for Islamic modernization. The process of such a modernization shall not be westernization, but Islamization.

It is imperative to conceptualize modernization from an Islamic perspective and to develop a clear conception of Islamic modernization. This paper's main goal is to analyze the concept of modernity as posed by contemporary Islamic thought within the tradition of these movements. The paper summarizes the western conception of modernization, reflections of several contemporary Muslim scholars on some important problems and issues relevant to the concept of modernization, and provides a suggested reformulation of modernization from an Islamic perspective.

The Western View of Modernization

The western concept and theory of modernization was developed during the Renaissance and Enlightenment (the sixteenth and eighteenth centuries C.E.) and became widespread beyond the borders of the West during the nineteenth and twentieth centuries C.E.⁷ The literature on modernization increased greatly during the late nineteenth century, and development, as an aspect of modernization, has been an important topic of debate and discourse throughout the twentieth century.⁸

The West conceives of modernization in several ways: as a process of change in the social structure and social system through an increased knowledge in science and technology; as a movement of transition from traditional society of religion, magic, and superstition to a modern and postmodern society that is free from religious matrix and traditional norms; as a process for change in the set of relationships between the individual and society; as a process of mobilization, differentiation, industrialization, and secularization; as a process toward high economic growth, stable democracy, and a capitalist economy; as a process to overcome nature and become independent of its control; as a movement toward the construction of a healthy, peaceful, content, and prosperous society; and as Europeanization, Americanization, and westernization.⁹ Modernization is anchored in the opposition to (biblical) revelation by Renaissance and

Enlightenment scholars. These eras, characterized by the conflict between revelation and reason, ended with the emergence of reason as the dominant force and the relegation of revelation to the background. Such was the epistemological background that gave rise to modernization theory.¹⁰

Contemporary Islamic Thought on Some Aspects of Modernization

Muhammad Iqbal. Iqbal addressed certain issues of immense importance in the western conception of modernization, among them the relation of the human individual with society. He discouraged the extreme forms of this relationship (individualism and collectivism) and held the view that the individual attains self-fulfillment in society.¹¹ Such a view goes completely against the extreme individualism advocated by modernization theorists. One important change demanded by modernists and developmentalists is the nature of relationships between the individual and society. They contend that the faster a society modernizes, the greater an individual separates and alienates himself/herself from other people, family, community, and society for various reasons.

Iqbal viewed society as an indispensable, secure place in which one can develop himself/herself as an individual. He believed that one's individuality can only be preserved within society.¹² Therefore, modernized societies are more insecure, due to all kinds of violence, for its proponents maintain that it is the individual that matters, not the security and peace of the society.

As for the two most important ideologies of the West, socialism and capitalism, Iqbal believed that both should be condemned in totality for their failure to recognize God and their deceptiveness.¹³ Thus, Iqbal assigned such ideologies no place in his scheme of modernization of the Muslim ummah. For this reason, secularization, an essential ingredient of modernization, is rejected outright by Iqbal.

The western conception of democracy, an important goal of political modernization and development, is also criticized by Iqbal. He argues that the intellect of two hundred asses may not equal the thought of a perfect man.¹⁴ For Iqbal, the principle of modernization as conceived from the Islamic perspective is *ijtihād*. He believed strongly that one of the main causes of the Muslim ummah's deterioration is the absence of *ijtihād* as a dynamic principle. *Ijihād* is instrumental for balanced development and modernization.¹⁵

It is important to note that, as against the West's emphasis on reason and sense perception as the only sources of knowledge for modernization, Iqbal asserted emphatically the importance of revelation, intuition, and inspiration along with reason and sense perception. He argued that a complete vision of reality through reason and sense perception is impossible, for reason and sense perception must be guided by revelation.

In addition, he asserted that the empirical method recently developed in the West was borrowed from the Muslims of an earlier period. This Islamic empirical theory of knowledge was based on revelation, which, at a later date, was cut off in the West by Kant's theory of knowledge, and which stressed experience and confined it to the world of phenomenon. All of this illustrates Iqbal's complete rejection of any revelation—reason and revelation—science conflicts, from which the theory of modernization emerged.¹⁶

Iqbal's perception of the world and its natural bounties also goes against the western conception of modernization. For Iqbal, the world and its natural bounties are not ends in themselves, but rather resources for humanity to utilize for its benefit and success both here and in the hereafter.¹⁷ Thus, Iqbal did not approve the materialistic perception of nature. Nature for him was not mere matter. The beautiful picture he painted of the world of nature in his poems shows his great respect for the Creator and the realization of the fact that this world is a place of construction for the new world of the hereafter. Such a perception also goes against the desacralization of nature, an attitude that is dominant in modernization. Modernization accords no spiritual dimension to nature and exhorts humanity to conquer it to become independent of it.

Sayyid Quṭb. Sayyid Quṭb, an intellectual leader of the Muslim Brotherhood, also opposed the emulation of blind westernization. He critiqued western secular theories, ideas, and culture and predicted the failure of the West. He argued that all modern nationalistic and chauvinistic ideologies have lost their vitality. At such a crucial and bewildering juncture of history, Islam alone, in his opinion, could save humanity.¹⁸

He wrote that the failure of western leadership is natural, for it lacks the foundational principles required for leadership. Sayyid Quṭb's characterization of a Muslim society is completely antithetical to the secular modernity demanded by modernists. His conception of a *jāhili* society is one that does not dedicate itself to submission to God in its beliefs, ideas, observances of worship, and legal regulations. For him, modernity as developed by the West is its faithful representative.¹⁹

According to the various modernization theories, a society is transformed into a modernized society when it releases itself from God, religion, and spiritual values. For Quṭb, such developments indicate the *jāhili* nature of that particular society. Moreover, scientific and technological advancement in the absence of a moral and spiritual foundation is not the ultimate measure by which to gauge modernization and progress.²⁰ This does not mean that Quṭb attached no importance to science, technology, or economic factors within a given society. He argued that a civilized Islamic society does not downgrade matter, but rather considers material production to be the backbone of the vicegerency of God on Earth.²¹

Contrary to Qutb's understanding, western modernization theory views the advancement of science and technology as necessary to increase material production and material prosperity in order to achieve the ultimate goal: the freeing of society from any religious matrix.

Qutb also studied critically the resurgence of science in the West and concluded that it suffered from the lack of a spiritual foundation and a reviving spirit.²² Science, according to modernists, should be completely free of God and all religious orientation, whereas for Qutb and Iqbal, all knowledge ultimately comes from God. Hence, science and technology and all knowledge as such should be established and developed through recourse to the divine principles enshrined in the Qur'an and the Sunnah.

As a result, Qutb recommends strongly that Islamic leadership should be well balanced with, on one side, science and technology and, on the other side, with Islamic values in order to be more constructive and dynamic.²³ Thus Qutb, like Iqbal, agreed with technologization and industrialization, the important aspects of modernization, but rejected the secularization and westernization that underlie these processes.

Abul A'la Mawdudi. Mawdudi held the view that secularization, one of the important ingredients of modernization, has caused serious problems in the Muslim ummah, in particular, and for humanity in general. Modernization, which owes its origin to the division of life into religious and mundane realms and the subsequent compartmentalization of education into the secular and the religious, is rejected completely by Mawdudi. He argued that the compartmentalization of religious and secular education is based on a false concept of life, one which divides life into the spiritual and temporal. Such a division is peculiar to Christianity, Buddhism, and Hinduism, whereas Islam, for Mawdudi, is a comprehensive and unified system of life, a complete conduct and civilization.²⁴ Whereas modernization considers bifurcation a key for the material advancement of any society, for Mawdudi life is integral. Therefore, bifurcation is artificial and unrealistic.²⁵

In Mawdudi's theory of social change, leadership is a decisive factor, as leadership directs the people to follow a particular path.²⁶ However, unlike modernization theorists, he did not advocate the emergence of a westernized and secularized leadership. What he preferred is just the opposite: The emergence of a God-conscious leadership is very much needed in order to displace the leadership that rebelled against God. In Mawdudi's strategy for the development of an Islamic ummah, a God-conscious leadership occupies the highest priority, for it leads human society to the path of progress and prosperity here and to ultimate success in the hereafter.²⁷

Mawdudi, like Iqbal and Qutb, analyzed the growth of science and technology in the West and pointed out its separation of science from

religion.²⁸ He rejected the separation of science from religion, not the existence of science as such, and argued for a balanced approach to development and modernization while accepting scientific and technological knowledge and maintaining moral and spiritual foundations. For him, the Muslim world could import technological skills from the West, as a human contribution to knowledge, but not its culture, values, and morals. He writes:

What we must borrow from the West is scientific knowledge and the technique of applying it to the practical problems of life. I consider these to be the common heritage of mankind . . . But so far as the West's general attitude toward the world affairs, its thinking about man, its view of life and moral values are concerned, we do not require them; nor are they acceptable to us.²⁹

In summary, Mawdudi, Quṭb, and Iqbal had similar views on the various concepts and issues of modernization.

Ismā'il Rājī al-Fārūqī. Fārūqī's whole thought and the Islamization of knowledge movement stand entirely against the secular conception of modernization. The real malaise of the Muslim ummah, according to him, lies in the intellectual crisis caused by the secularization and westernization of knowledge. It is this acute realization that led him to devote his life to the Islamization of knowledge. Fārūqī maintained that skepticism lies at the root of all western philosophies and that its rise and development is made possible by the victory of science over religion.³⁰

Fārūqī argued that modern western theories reflect the inherent conflict in the West between science and religion. This is quite obvious in the conception of modernization as discussed earlier. All modernization theories perceive religion as antiscience, antiprogress, and antidevelopment. Hence, theorists emphasized the role of the secular leadership in order to displace the religious leadership. Furthermore, Fārūqī identified the essentiality of *imān* (faith) for knowledge. He maintained that faith is primarily a cognitive category and used the word *light* as a metaphor for faith in order to explain its central importance in knowledge, without which many aspects of the world and nature would not be revealed to humanity.³¹ This is in stark contrast to the epistemological foundation of modernization theories.

The conception of modernization originally developed on the basis of rationality. Modernization is also conceived as rationalization, for it stresses reason over faith and revelation. However, for Fārūqī it is unreasonable to separate faith from rationality, for it is a fundamental principle for a rational interpretation of any subject. He argued that [faith] is the prime principle of reason and the first principle of rationality.³²

Another important component of modernization is control over nature and humanity's subsequent independence of it and of God. The resulting desacralization of nature forms a part of secularization, which serves as an indicator of modernization. Nature is viewed as an enemy by modernization theorists. Fārūqī, like Quṭb, rejects such a confrontational relationship between humanity and nature and asserts that nature is God's creation and work. Hence, human beings are expected to learn about nature in order to know God, for He is the source of its creation and the source of knowledge.³³

Naquib al-Attas. Al-Attas has discussed such components of modernization as secularism and secularization in detail in his *Islam and Secularism*. First, he discussed the terminology of secularism and secularization and pointed out that the term *secular*, derived from the Latin *saeculum*, conveys the meaning of time and location that signifies the present time, this age, and this world alone. Hence *secular* denotes the condition of the world of that period or age. Al-Attas argues the word contains the notion of relativity.³⁴

In his analysis of the concept of secularization, he cites various definitions of secularization and secularism and contends that secularization is a liberation of humanity from God and religion and that it encompasses all aspects of human thought and life. He also mentions the inner components of secularization: the disenchantment of nature,³⁵ the desacralization of politics,³⁶ and the deconsecration of values.³⁷ These three components form the essential characteristics of modernization. According to him, the disenchantment of nature in the West implies the freeing of nature from its religious overtones,³⁸ its separation from God and humanity so that one can no longer regard it as a divine entity,³⁹ and its use according to human needs and plans and, hence, to create historical change and development.⁴⁰

As is evident from the various definitions of modernization, particularly by Black, Rostow, and Huntington, modernization is precisely the control of man over nature and his environment. Hence, starting from Fredrich Schiller and Weber⁴¹ and continuing up to contemporary modernists, the disenchantment of nature and the world imply the same thing. Al-Attas contends that such a disenchantment snatches the whole meaning and the purpose of nature and the world and is completely opposite to the Qur'anic conception of nature as an open book by means of which humanity can comprehend the ultimate reality behind nature. Furthermore, when humanity does not associate any divine entity with nature, there is no higher purpose assigned to nature. Therefore, it is downgraded to the status of a mere material reservoir for humanity's material advancement. Hence, it is regarded only as a means of material development.

According to al-Attas, the second component of secularization, the desacralization of politics, implies the abolition of sacral legitimation of political power and authority.⁴² For Almond,⁴³ Apter,⁴⁴ Verba,⁴⁵ and others, political modernization implies the transformation of the political order from the traditional and religious to a secular authority free of any religious control. The most appropriate political model for them is democracy, under which people are sovereign and make their own laws on the basis of their reason and experience. It is, therefore, argued that if politics is freed from religious authority, political development and modernization are possible. For al-Attas, the return of Muslim society to the prophetic model in a time-and-space context is real development. Obviously, the prophetic model society of Madinah was completely based on Qur'anic injunctions and principles, which embrace all aspects of life, including the political.

The third component of secularization, the deconsecration of values, refers to the dominance of relativity that, according to al-Attas, eventually attributes a different attitude to absolute values and beliefs and makes possible a different attitude to life, one in which humanity never reaches the definite and concrete position of certainty.⁴⁶

Change is central to secularization and, therefore, history is viewed from the evolutionary perspective. Hence al-Attas observes that secularization is also conceived as a process of evolution. Tonnies, Durkheim, Weber, and all other sociologists perceive society as progressing from one stage to another, becoming more mature, developed, and modernized at every level. In fact, the very background from which the modernization conception evolved, the Renaissance and the Enlightenment, is dominated by such a conception of change.⁴⁷

According to al-Attas, the Islamic understanding of change has some definite direction and an ultimate destination, unlike the secular perspective. The Muslim ummah has before it a perfect model established by the Prophet Muhammad. Hence, the Muslim community, having moved from this model, has an obligation and responsibility to change its present condition and to return to the original model. This change is not slippery in nature. Having moved away from the original model, the Muslim community does not need to suffer again from the pangs of change for no reason. This does not mean that Islam is essentially static, but rather implies that the model possessed by Islam is dynamic enough to direct the generation of each succeeding time in history. This dynamism lies in *ijtihad*. In secular theory, change is, in contrast, indefinite and a continuous process, for modernization has no final and ultimate goal. Whether there are five stages of modernization as identified by Black⁴⁸ or six phases as pointed out by Rustow,⁴⁹ they are not final stages. Modernization, as a process, continues even after reaching a higher level of modernity. For this reason, Seitz writes that the highly advanced countries of the

West are suffering from an obsession with materialism because they do not know where to end.⁵⁰ All of this aimless and one-sided development is refuted intellectually by al-Attas.⁵¹

As mentioned earlier, modernization has overemphasized rationalization. Al-Attas discusses the whole problem of rationalism and rationalization philosophically and provides an Islamic analysis:

In the case of Christian theology and its Latinized vocabulary the two terms '*intellectus*' and '*ratio*,' corresponding with sapiential and scientific knowledge respectively, have been understood not as being in conformity with each other, and each has been stressed over the other in different periods of its history; the *intellectus* in the case of Augustine, and the *ratio* in the case of Aquinas. Christian theology suppressed the sapiential role of the intellect and stressed the scientific role of the purely rational, which can only operate on nature devoid of spiritual significance and follow its own naturalistic logic to its final conclusion.⁵²

Al-Attas argues that the whole problem of rationality arises because the roles of the intellect sapiential and rational are separated from each other and the rational role is emphasized over the sapiential role of the intellect. It is for this reason that the rational and rationalism cannot perform their original role of perceiving the spiritual reality behind nature. Contrary to this, Islam does not separate the two roles of the intellect from each other.⁵³ For this reason, he maintains that, from an Islamic point of view, rational understanding is not divorced from the comprehension of the spiritual realities. Thus, he examines critically the western concept of rationality, which is the main spirit of modernization, and condemns it totally.

Similarly, al-Attas also analyzed empiricism, which later developed modernization in the name of scientific spirit. He argues that the observational role of the senses or the sense perceptions is also separated from the original role of the senses: to perceive the reality and spirituality behind nature. He is convinced that the whole problem of modernization and of the modern age lies in knowledge as conceived by the West.⁵⁴

Al-Attas proposes Islamization as the only way out of this complex problem, for Islamization would liberate humanity from the clutches of secularization and westernization.⁵⁵

The Need for a Redefinition of Modernization

From the brief survey of the reflections of several contemporary Muslim scholars, it is evident that many of the ideas and concepts of modernization as conceived in the West find no place in Islam. Western modernists and developmentalists are acutely aware of the intellectual

resistance of these Muslim scholars. They declared that earlier western schools never realized, and hence never expected, that Muslim scholars would continue to work for the revival of Islam even in the contemporary world. Hence, now that western scholars have realized the potential force and power in the writings of the Muslim scholars and their revival movements, they have forced themselves to give due attention to such cultural and psychological undercurrents in Muslim societies as important determinants of elite behavior.⁵⁶ Western scholars have not only realized the dynamic force of Muslim thought, but also look upon it as an impediment in the way of development and modernization. They have even stated quite clearly that, although some revival is also seen as progress in different non-Muslim societies under different ideologies, only Islam has rejected all of the important components of modernization and secularism, democracy, and nationalism.⁵⁷

The case of Islam is different, when compared to the other ideologies, for it is a complete code of conduct, a complete system of life, and a civilization. It is interesting to note what Huntington has to say about this:

The partnership between modernization and westernization has been broken. While continuing to pursue modernization, the Third World is also in some measure deeply involved in and committed to a process of dewesternization.⁵⁸

To understand and appreciate the necessity and urgency of redefining and reconceptualizing modernization from an Islamic perspective, it is necessary to comprehend the nature of Islam's civilization-building program. In this respect, Ṭāhā J. al-'Alwānī's observations deserve our attention. He argues that

a sound intellectual basis, which is the starting point for building a civilizational-system, must have three characteristics: it must have infallible sources, free from errors and destructive deviation, so that thinking will not degenerate into imagination and meandering meditation; it should be rationally and logically acceptable, so that if ideas are presented to the Muslim mind, they will not be readily discarded; it should also be realistic, so that it will be able to interact with reality to change and influence it positively.⁵⁹

To this end, al-'Alwānī identifies the first step as being concerned with a strategy of knowledge. He maintains that the first step should be the redefinition of Islamic epistemology.⁶⁰

'AbdulḤamīd AbūSulaymān outlines four necessary conditions for the recovery of the Islamic ummah and has similar views:

In the Ummah's quest for the recovery of its vitality, there are four pre-requisites: [1] specification of a sound approach; [2] unswerving faith in that approach; [3] resolve to do all that is necessary for the attainment of its goals; and [4] provision of all the practical means required to ensure success.⁶¹

It is quite obvious that the basic prerequisite for the ummah's recovery and a new survival strategy for a civilization is the identification of a sound approach per se. AbūSulaymān discusses three approaches in this connection: the imitative foreign solution, the imitative historical solution, and the Islamic *aṣālah* solution. According to him, the last approach is the most relevant for solving the problems of the ummah.⁶²

He also argues that to be successful in the reconstruction of human civilization and leadership, this approach should be based on two important factors, namely, the impetus of a positive religious outlook and the preeminence of effective thought. As regards the development of an effective contemporary Islamic thought, he writes that there is an urgent need for the reconstruction of the Islamic methodology. He has identified six principles for such an undertaking.⁶³ For the redefinition of modernization from an Islamic perspective and for its operationalization, these six principles are considered foundational and basic. In the light of these principles, one may define *modernization* as the process of the advancement of knowledge, science, technology, and skills [as conceived by Islamic epistemology] to derive the advantages of God's creation and to acknowledge the unity of God and the unity of His creation, through performing the vicegerency [*khilāfat Allāh*] as a trust, with the ultimate aim of winning God's pleasure and thus enjoying justice, peace, and prosperity here and in the hereafter.

Such a process of modernization would neither concentrate only on the material advancement nor would it divide life into the artificial components of "material" and "spiritual." Rather, it would take life as an integrated whole and would construct all of life according to the principles of the unity of life and the unity of the purpose of creation. The implications of such a conception would be the unification of the body and the soul as an integrated whole and a unification in which there would be no conflict between the physical and spiritual self, between individual and individual, between humanity and nature, and between God and humanity. Life would be based on a harmonious relationship between God and humanity, reason and revelation, and the material and spiritual aspects of life. Artificial dichotomies and conflicts, mainly between reason and revelation, would disappear.

All of this, however, will occur only on the basis of Islamized knowledge. Knowledge will occupy a central position and, therefore, would perceive nature as a friend and as an open book created by God

to recognize, acknowledge, and submit to Him. On the basis of this, a comprehensive program for the ummah's overall development and modernization vis-à-vis humanity may be planned and implemented.

The Phases of Islamic Modernization

The process of Islamic modernization probably shall have to pass through different phases. We identify below the four phases that are indispensable for Islamic modernization:

1. Conscientious Muslim scholars and leaders will forge themselves into Islamic movements and the Islamization of knowledge movement in order to awaken the epistemic consciousness of the Muslim masses and intelligentsia with the goal of restoring their confidence in the practicality and universality of Islam and to inspire the ummah to revive Islam. The Islamic ummah of our contemporary age has already entered this phase.
2. The emergence of an integrated Islamic leadership that is active at all intellectual, social, and political levels of the ummah. Its members will be committed, courageous, and devoted to the cause of Islam, able to handle skillfully the society's complex systems and mechanisms, and able to implement successfully new solutions to the challenges of our time on the basis of *ijtihad*.
3. New efficient Islamic institutions and structures at all levels will be developed to guarantee technological and scientific development, economic growth, the mass mobilization of resources, and the proper distribution of wealth in order to maintain social justice. This will be the most challenging phase.
4. Islamic civilization will flourish. It will serve as a witness to the truth (Islam) to humanity in order to attain the pleasure of God and to attain peace, prosperity, and success here and in the hereafter. This phase may be designated as that of Islamization, for eventually it will give rise to a flourishing Islamic civilization.

Conclusion

This is only a preliminary effort to redefine modernization from an Islamic perspective. Our main concern is to show that problems of modernization are mainly due to its epistemological foundation and can only be solved at the epistemic level through the Islamization of knowledge. Therefore, it is argued that without providing the Islamic epistemic foun-

dition, the modernization of Muslim societies will remain a problem and modernity a problematic. Modernization, as conceived in the West, has created problems for the societies in which it originated and for humanity at large. No solutions or policies suggested by western scholars, among them "triage" as discussed in *Femine* by William and Paul Paddock⁶⁴ or the "life boat ethics" as discussed by Garrett Hardin⁶⁵ in *The Tragedy of the Commons*, will save humanity from catastrophe. The Islamized version of modernization alone can rescue humanity.

Endnotes

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46. Al-Attas, *Islam and Secularism*, 16.
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48. See C. E. Black, *The Dynamics of Modernization: A Study in Comparative History* (New York: Harper and Row, 1966).
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50. See John L. Seitz, *The Politics of Development* (Oxford: Basil Blackwell Ltd., 1988).
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52. *Ibid.*, 31-32.
53. *Ibid.*, 127.
54. *Ibid.*, 41.
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57. *Ibid.*
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59. Ṭāhā J. al-'Alwānī, "Toward an Islamic Alternative in Thought and Knowledge," *The American Journal of Islamic Social Sciences* 6, no. 1 (1989): 6.
60. *Ibid.*, 7.
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62. *Ibid.*, 20.
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