



TARIQ RAMADAN'S VIEW ON ISLAM AND
MODERNITY:
A CRITICAL ANALYSIS

BY

ZAKIR ULLAH

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ABSTRACT

Modernity has occupied much of Muslim scholars' attention in the last two centuries especially with regard to its meaning, its relationship with Islam, and the compatibility or incompatibility between Islam and modernity. There are two notions on modernity; A very simple and superficial understanding of modernity is one that is equivalent to rationality. At a higher, more complex level, the concept of modernity includes specific ideologies and worldview. Islam is also defined by various scholars in different ways; for some, Islam is a mere religion like the others, concerned only about spirituality and private life; but to other scholars, Islam is the complete way of life and system. As a result of the way, modernity and Islam are understood scholars have different opinions on the issue of compatibility or incompatibility between Islam and modernity. Tariq Ramadan is one of those scholars who has extensively contributed to the discussions on Islam and modernity. He considers the two entities as compatible with each other. The aim of this study is to present the views of Ramadan on Islam and modernity by way of analyzing his approach and theoretical framework. This study is qualitative using content analysis method. The relevant works of Tariq Ramadan are used to highlight the need of a critical study on Islam and modernity. This study has taken into account the established views of great Muslim scholars especially Islamic Revivalists to analyze and evaluate Ramadan's views. Thus, this study will be useful and important to investigate and examine the thoughts and views of a contemporary scholar who is exercising his influence upon young Muslim minds. Finally, this study will help young Muslims to appreciate the true nature of the relationship between Islam and the West.

مُلخَصُ البَحْثِ

شغلت الحداثة اهتمام كثير من العلماء المسلمين في القرنين الأخيرين، ولا سيما ما يتعلق بمعناها وعلاقتها بالإسلام، وتوافقها أو اختلافها معه، وللحداثة تعريفان؛ أحدهما سطحي مكافئ العقلانية، وآخر أكثر تعقيداً يشمل أيديولوجيات معينة والنظرة إلى العالم، وكذا الإسلام يُعرّفه العلماء بطرق مختلفة، فبعضهم يراه ديناً كغيره من الأديان؛ يهتم بالروحانية والذاتية، وبعضهم يراه نظاماً متكاملًا للحياة، وعليه؛ يؤدي مفهوم الإسلام والحداثة إلى آراء مختلفة في مسألة توافقهما أو اختلافهما، وممن أسهموا كثيرًا في المناقشات عن الإسلام والحداثة؛ طارق رمضان؛ إذ يراها متوافقين تمامًا، وعليه؛ يهدف هذا البحث إلى تقديم آراء طارق رمضان في الإسلام والحداثة من خلال تحليل مقارنته واستعراض الإطار النظري، وتوسّل البحث منهجًا نوعيًا قوامه طريقة تحليل المحتوى؛ إذ تُستخدم أعمال طارق رمضان ذات الصلة لبيان الحاجة إلى دراسة نقدية عن الإسلام والحداثة، وقد أخذ هذا البحث في الحسبان الآراء الراسخة لكبار علماء المسلمين، ولا سيما مدرسة الإحياء والتجديد؛ لتحليل آراء طارق رمضان وتقييمها، ومن ثم؛ كان البحث مفيدًا مهمًا في الاستكشاف والاختبار لآراء ذلك الباحث المعاصر الذي يؤثر في عقول الشباب المسلم اليوم، وأخيرًا؛ يساعد هذا البحث الشباب المسلم في تقدير الطبيعة الحقيقية للعلاقة بين الإسلام والغرب.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master in Islamic Revealed Knowledge and Heritage (Usul al-Din and Comparative Religion)

.....
Muhammad Mumtaz Ali
Supervisor

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master in Islamic Revealed Knowledge and Heritage (Usul al-Din and Comparative Religion)

.....
Adibah Binti Abdul Rahim
Examiner

This dissertation was submitted to the Department of civil law and is accepted as a partial fulfilment of the requirements for the degree of Master in Islamic Revealed Knowledge and Heritage (Usul al-Din and Comparative Religion)

.....
Nur Suriya Mohd Nor
Head, Department Usul al-Din
and Comparative Religion

This dissertation was submitted to the Ahmad Ibrahim Kulliyah of Laws and is accepted as a partial fulfilment of the requirements for the degree of Master in Islamic Revealed Knowledge and Heritage (Usul al-Din and Comparative Religion)

.....
Shukran Bin Abd Rahman
Dean Kulliyah of Islamic Revealed
Knowledge and Human Sciences

DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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I sincerely dedicate this dissertation to my beloved family who have been patient and supporting for me throughout my research

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Modernity has been one of the crucial issues of the contemporary age. It is defined by many theorists in different ways. Some of the characteristics of modernity have been articulated in terms of rationality, reflexivity and skepticism¹. Some define it in terms of Westernization or Western civilization. Some others have defined it in terms of anti-religion or secularization².

Modernity, according to later definition, in one way or another, directly confronts with religion, and especially with Islam³. Making a dichotomy between tradition, culture and religion, on one hand and reason on the other, it has further complicated the issue. Even though modernity has no single, consensual, agreed upon connotation among scholars, Muslims are more concerned with repercussions of modernity in social, ideological, legal and political realms.

From the very beginning of the nineteenth century Muslim scholars have been encountering modernity and its philosophical underpinnings in different ways and on different grounds. Hundreds if not thousands, books and article have been published by Muslim scholars on the issues of modernity and Islam. In spite of this, Muslims haven't yet reached to any consensual conclusion regarding that.⁴

¹ See Gerard Delanty, *Modernity and postmodernity: Knowledge, power and the self*, (Sage Publications, 2000), 15.

² Ibid., 32.

³ Maryam Jameelah, *Islam and Modernism* (Lahore: Mohammad Yusuf Khan and Sons, 1988), 49.

⁴ Abdelwahab El-Affendi, *Rethinking Islam and modernity: Essays in honour of Fathi Osman* (London: Islamic Foundation, 2001), ix.

Many approaches and frameworks have been articulated throughout the period from Sir Syed Ahmad Khan, Jamaluddin Afghani, Iqbal to many others on modernity. Everyone has his own understanding of Islam and even modernity and consequently there exist several distinct approaches and solutions which are mutually exclusive and sometimes conflicting. Tamim Ansari while analyzing the response of Muslim scholars regarding modernity and the West identified three different categories of the responses: Anti-modernist approach led by Abdul Wahhab who claimed that innovations, alterations and Western influence had corrupted the faith and we need to go back to original Islam, secular modernism approach led by Sir Syed Ahmad saying that the West was right and Muslims need to modernize their faith along Western lines by clearing superstitions, and finally Islamist Modernism approach led by Sayyid Jamaluddin al-Afghani and Mohammad Abduh, declaring that though Islam is the true religion but Muslims had certain things to learn and install from the West. For them Muslims could develop Western experiences in a distinctively Muslim way. Therefore, they suggested to talk about modernization in contrast to Westernization.⁵

In recent decades it seems that Tariq Ramadan has also contributed extensively on issues of modernity and Islam. He is distinct from his predecessors in the sense that he has been brought up and grown in the part of the world which is considered to be the birth place and most important site of the modernity. Tariq Ramadan having expertise in both Western philosophy and Islamic studies has come up with his own way of dealing with the issue. Coming from the Western background and at the same time having a deep and competent knowledge of Islam he has been a very sought-after as well as controversial personality in the debate of West and Islam or modernity and

⁵ Tamim Ansary, *Destiny disrupted: A history of the world through Islamic eyes* (New York: Public Affairs. 2009), 247- 268.

Islam. His views, when compared with traditional and prevalent understanding of Islam, look at times, in accord with the traditionally understood Islam and at other times differing partially or essentially therefrom.

However, we do not find any serious academic critique of his ideas on modernity, so this study plans to make an attempt to explore his thoughts and views on this topic. To achieve this goal, I looked into the works of Tariq Ramadan as well as works of other related scholars to our topic. This study finally made an analysis of his thoughts within his own framework. This study used the works of Tariq Ramadan as a primary source of research and other Western and Muslim scholars as secondary sources.

1.2 STATEMENT OF THE PROBLEM

Modernity and Islam have been one of the most debatable issues among Muslims for a very long time. And this continues even now endlessly. Modernity, in spite of having no consensual definition, compels Muslims as well as others to ponder upon the differences and similarities thereof with Islam. There has been a very diverse response from Muslims vis a vis the compatibility or incompatibility of modernity with Islam ranging from outright rejection to complete embracement. The problem lies in the perception of Islam as well as modernity itself for most of the scholars.

Tariq Ramadan being one of the known contemporary scholars of Islam in our time and among most read Muslim writers in the West deserves to be studied critically regarding his opinion on modernity and Islam. Especially, since he himself has claimed to have been trying to fill the gaps between the West and Islam. It needs to be studied whether modernity and Islam can cope up with one another or not. He has written and delivered speeches on this issue but his views and ideas regarding this issue has not

been critically analyzed yet. Therefore, it will be imperative to study how he deals with the issue of relationship of Islam with modernity. It is not clear that what framework he follows to fill the gap between modernity and Islam.

This study explored the views of Tariq Ramadan on modernity and Islam with special focus on the theoretical framework which he applies for the study of Islam and modernity. It is generally believed that the issue of modernity and Islam should be addressed based on theoretical and epistemological foundations whereby satisfactory answers can be found about the modernity and Islam⁶. Therefore, this research analysed not only the views but the framework of Tariq Ramadan which he applied for the study of Islam and Modernity.

1.3 RESEARCH QUESTIONS

This thesis tries to answer the following question:

1. Who is Tariq Ramadan and what is his understanding of modernity?
2. What is the theoretical framework used by Tariq Ramadan to deal with Islam and modernity?
3. What is the view of Tariq Ramadan on compatibility or incompatibility of modernity with Islam?
4. What are the suggestions of Tariq Ramadan for Muslims with regards to their response to modernity?

⁶ Hamid Algar, Islam and the Intellectual Challenges of Modern Civilization in Gauhar, A. in Hamid Algar (Eds.), *The Challenge of Islam* (pp. 284-297). (London: Islamic Information Service Limited, 1978), 286.

1.4 OBJECTIVES OF THE RESEARCH

This study has the following objectives:

1. To know about Tariq Ramadan and his understanding of modernity.
2. To know the theoretical framework used by Tariq Ramadan to deal with the modernity.
3. To know the view of Tariq Ramadan on compatibility or incompatibility of modernity with Islam.
4. To know the suggestion expounded by Tariq Ramadan to Muslims with regard to modernity.

1.5 SIGNIFICANCE OF THE STUDY

The study of Islam and modernity and their relationship is significant as such. This kind of study is needed by the Muslims of the modern day who have been perplexed between the question of what modernity is and is it compatible with Islam or not. If it is compatible, then to what extent and in what ways. To study these issues from a specific angle which in this case, the views and thoughts of Tariq Ramadan is important. It gives suggestions as well as insights in different views. Having critically analyzed his thought and framework we can argue whether he is sound or weak. Tariq Ramadan is among the most prominent Muslim scholar in the West and his views and works are widely read and discussed in Western world. His views on modernity and his framework of studying Islam have not been examined yet. The study of his framework of Islam and his understanding of modernity is needed to appreciate his thoughts and evaluate his views for his readers. This study becomes significant in correcting the misunderstandings and misconceptions regarding the issue of Islam and modernity. Also, this study will be valuable as it will bring into discussion the understanding of

Islam and Modernity in context of the works and thoughts expounded by Tariq Ramadan for Muslim as well as their Western counterparts. Moreover, this study will contribute to the Islamic sciences by exploring a comprehensive theoretical framework to deal with the discourse of modernity and Islam.

1.6 SCOPE OF THE STUDY

This study will limit itself to the engagement with the view of Tariq Ramadan on Islam and modernity referring to the theoretical framework adopted by Tariq Ramadan for the study of Islam and also critical assessment of his understanding of modernity in the light of original works on modernity. It will help to analyze the views of Tariq Ramadan and their authenticity. Muslims have been in confusion about the definition of Islam and modernity in its original and contextual understanding and different views by various scholars have increased their confusion and madness. As a consequence, many have fallen down in wrong way and understanding of Islam and to be adjustable in modern Western society they have fully compromised with their own values and principles in the name of flexibility of their religion. It is therefore imperative to study in depth the true understanding of Islam and to what extent and in what sense it is allowed to compromise with the teachings and principles of Islam in order to accommodate modernity. The critical analysis of the works of Tariq Ramadan will assist in dealing with these basic issues and answering the study's questions and reaching the objectives.

1.7 RESEARCH METHODOLOGY

This study is mainly based on library resources. Hence, it will apply qualitative method. In qualitative method, it will focus on both original and secondary sources. It will

explore the ideas of the scholars which will be followed by critical analysis and evaluation. It will focus on:

1.7.1 Descriptive Method

This kind of method will be used to identify and present about the life and academic background of Tariq Ramadan and also, his views on Islam and Modernity. Moreover, this method will be a source for the next method which is analytical method.

1.7.2 Analytical Method

This method will be utilized to analyze his framework and views on the issue of Modernity and Islam. In sum, this method will focus on a critical evaluation of the views of Tariq Ramadan.

1.8 LITERATURE REVIEW

Hamid Algar in his article *Islam and the Intellectual Challenges of Modern Civilization* (1978) discussed the intellectual challenge of modern civilization faced by Islam and concluded that modern civilization has nothing to challenge Islam on intellectual or ideological level. The problem is vested in psychological dimension not intellectual. But he confined the modernity in Western civilization as oppose to the later development in the discourse of modernity where concept of multiple modernity has been introduced. Even though he criticized the apologetic reaction of Muslims towards modernity and accused all Muslim reformers like Afghani and Abduh of being apologetic and trying to transform the Islam according to Western notion but his own approach with regard to Islam and modernity unclear. He also rejected the idea of origin of modernity being transmitted through Muslim Spain and Sicily. However, he raised a

very crucial question of framework in epistemology where by the distinction between immutable Islam and changing forms could be made.⁷

Maryam Jamila in her book *Islam and Modernism* (1988) while talking about the nature of modernity equated modernity with Western civilization and subsequently rejected the former outright. She also opposes the assumption of many Muslim regarding the origin of Western civilization that it is from the contribution of the Muslim in medieval age. Moreover, she stands firmly against any kind of reconciliation of Islamic tradition. Her support of traditional Islam in its entirety seems more of the kind of emotional reaction towards Western civilization.⁸

Anthony Giddens in his book *Modernity and Self-identity: Self and Society in the late modern age* (1991) explains the modernity in terms of reflexivity and rationality yet he clarifies that reflexivity is not exclusively characteristic of modern period though availability of vast knowledge and information made it more visible and tangible. However, he does not accept the idea of post modernity rather he sees it is the continuation of modernity in a quite radical form hence he calls it radical modernity⁹.

Al-Attas in his book *Islam and the Challenge of Modernity* (1996) deals with the later by challenging its underlying worldview. He examined many fundamental aspects of modern secular worldview in comparison with Islamic world view.¹⁰

Delanty in his book *Modernity and Postmodernity: Knowledge, power and self* (2000) deals with modernity in terms of reflexivity, discursivity and skepticism in the domain of knowledge, power and the self. By referring to Kant he equated modernity

⁷ Hamid Algar, *Islam and the Intellectual challenges ...*

⁸ Maryam Jameelah, *Islam and Modernism...*, 48-57

⁹ Anthony Giddens, *Modernity and self-identity: Self and society in the late modern age*. (California: Stanford university press, 1991), 20.

¹⁰ Syed Muhammad Naquib Al-Attas, Keynote Address: The Worldview of Islam: An Outline. *Islam and the Challenge of Modernity: Historical and Contemporary Contexts*, (Kuala Lumpur: ISTAC, 1996). 25-72.

with enlightenment which stands to Kant for autonomy, critique and the public use of reason. he also differentiated between critique and criticism. He also mentioned the thoughts of the people who refuted the idea of modernity like Nietzsche, Heidegger and sociologists like Durkheim and George Simmel. He also rejected the idea of referring to modernity as a product or secularization as discussed by Blumenberg. even though he presented the idea of multiple modernities or contested modernities but when it comes to tradition his point is not very much clear. Yet, he distinguished between tradition and traditionalism, former as cultural values which are enduring while the latter is an interpretation of those values as immutable. The book is very comprehensive to understand the discussion of modernity.¹¹

Hossein Nasr in *Islam and the Plight of Modern Man: Reflections on Islam and the West* (2000) has discussed the modernity and its worldview and how this would be the widespread and common path followed by everyone in the world. He also discussed the differences and lack of communication between Islam and modernity. However, it didn't touch on different frameworks of understanding of Islam and modernity and complexity of responses from the Muslims towards modernity¹².

Elmessiri in his article *Of Darwinian Mice and Pavlovian Dogs: A Critique of Western Modernity* (2001) raised his objection while dealing with modernity against value-free rationalization expounded by Max Webber. He criticized Western modernity as leading to clash of civilization or Western hegemony¹³. This proposed study will

¹¹ Gerard Delanty, *Modernity and postmodernity...*

¹² Seyyed Hossein Nasr, *Islam and the Plight of Modern Man. Reflections on Islam and the West: Yesterday, Today, and Tomorrow* (London: Longman, 2000).

¹³ Abdelwahab Elmessiri, *Of Darwinian Mice and Pavlovian Dogs: A Critique of Western Modernity* in El-Affendi, A. (Eds.), *Rethinking Islam and Modernity Essays in Honour of Fathi Osman* (pp. 1-8) (UK: The Islamic Foundation, 2001).

clarify the underpinnings and underlying grounds of Western modernity and how modernity cannot isolate itself from its original background and context

Bouchlaka writing on *Secularism, Despotism and Democracy: The legacy of Imperialism* (2001) deals with the political thought of Western modernity where secularism is assumed as precondition of democracy. Even though he criticized the idea of linking democracy with secularism seeing the latter as corollary to the former. But when he assessed the phenomenon of secularization and the Muslim world, he overlooked the difference between the secularism and terms of pluralism and in terms of despotism or another word secularism in terms of inclusion of all and secularism in terms of exclusion of all as discussed in detail by Tariq Ramadan in his book *Arab awakenings*¹⁴.

El-Mesawi (2014) deals modernity from the perspective of Malek Bennabi. He explained the difference between modernity and post modernity former as anti-traditional (Religion) approach where reality is considered to be confined in reason and later as deconstructive reason. However, he articulated the solution which is neither in modernity nor in post-modernity rather that can only be achieved through a holistic universal approach towards reality which can be best provided by the Quran. In our work we will further explore based on the work of Tariq Ramadan how the Quran can solve these problems¹⁵.

Naquib al-Attas (2014) in his renowned book *Islam and Secularism* deals in details with the history of secularism and how secularism is deeply connected with modern and Western philosophy. He clearly points that Islam can never be in line with

¹⁴ Rafik Bouchalka, *Secularism, Despotism and Democracy: The legacy of Imperialism* in El-Affendi, A. (Eds.), *Rethinking Islam and Modernity Essays in Honour of Fathi Osman* (pp. 1-8). (UK: The Islamic Foundation, 2001).

¹⁵ Mohammad El-Tahir El-Mesawi, *The Quran modernity and Globalization* (Malaysia: IIUM Press, 2014).

modernity and Western worldview¹⁶. This study will elaborate on this difference while analyzing the thoughts and works of Tariq Ramadan.

Tariq Ramadan while trying to interpret Islam in a more compatible way with Western thoughts, stresses the importance of *Ijtihad* and contextual reading of the scripture¹⁷. He suggests, while talking about the Muslim identity in the Western societies, to adopt Western Culture while at the same time preserving Islamic principles and values¹⁸. When he talks about *Jihad*, he refutes any notion of religion-based war. For him the only purpose of *Jihad* in Islam is elimination of oppression and injustice¹⁹. He also suggests combining the social, human and cultural dimension with the revelation to better understand Islam²⁰. Moreover, he presents Islamic fundamentals and teachings where he tries to bring them in line with the essence of modernity and at the same time denouncing the unacceptable elements therefrom²¹. This study will analyze the theoretical framework which will, as Tariq Ramadan suggests, be more consistent with modernity and in contemporary time. Even though he has articulated his framework in his book *Radical Reform*, but this study will evaluate it in light of established facts of Islamic ethos as well as it will examine his thoughts on different issues on his own framework.

In this section of literature review a wide range of views on the modernity and Islam have been presented. It develops from the very general discussion on modernity to the very specific issues of Islam and modernity. What is missing after all is a clear

¹⁶ Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: IBFM, 2014).

¹⁷ Tariq Ramadan, *Western Muslims and the future of Islam*. (London: Oxford University Press, 2003)

¹⁸ Tariq Ramadan, *The quest for meaning: Developing a philosophy of pluralism*. (UK: Penguin Publishers, 2010).

¹⁹ Tariq Ramadan, *Jihad, Violence, War and Peace in Islam*. (UK: Awakening Publications, 2017).

²⁰ Tariq Ramadan, *Radical reform: Islamic ethics and liberation*. (London: Oxford University Press 2009).

²¹ Tariq Ramadan, *Islam, the West and the Challenges of Modernity*. (London: Kube Publishing Ltd. 2009).

theoretical approach to the foundations of the thoughts from Islamic perspective. This study will propose to study the views of Tariq Ramadan having special stress on the issue of the theoretical and epistemological dimension. This study will be unique in the sense that this study will focus on the scattered opinions of Tariq Ramadan on modernity and through which a clear theoretical framework will be deduced. Tariq Ramadan having a combined background of Islamic Studies and Western philosophy seems to be important to be discussed his opinions and approach towards the issue. This study is hoped to be the considerable contribution in the field of Islamic thought.

1.9 RESEARCH JUSTIFICATION

This topic was selected due to the lack of critical studies on the works and thoughts of Tariq Ramadan in particular and the issues of Islam and modernity in general. The people' misunderstanding and confusion about the definition of modernity and meaning of Islam has serious possible repercussions and people may chose wrong direction in their worldview and lifestyle. Ramadan's views in regard to Islam and modernity are going to be analyzed with the purpose of clarifying the confusions about the issues of Islam and modernity in the light of fundamental sources of Islam, the Quran and the Sunnah, and the works of other Muslim scholars.

CHAPTER TWO

TARIQ RAMADAN AND HIS INTELLECTUAL DEVELOPMENT

2.1 INTRODUCTION

In this chapter we will discuss life background, childhood and education, activism and career, works and thoughts and approach of Ramadan towards Islam and *the Shariah*. The chapter is divided into seven sections. First section deals with his childhood and education followed by second section on his family background in which his father is introduced who was son-in-law of Imam Hasan al-Banna and among his main companions during the foundation of Muslim Brotherhood. Third section presents works and thoughts of Ramadan and in fifth section controversies on his discourse is discussed in brief. Sixth section dealt with Ramadan's works pertaining to the issue of modernity and Islam and in the last section Ramadan's approach and framework is explored through his own writings. This whole chapter is descriptive and informative. In later chapters his thoughts and approach will be studied and analyzed in depth.

2.2 CHILDHOOD AND EDUCATION

Tariq Ramadan is a known Swiss Muslim scholar. He was born in Geneva, Switzerland on 26 August 1962 to a pious Egyptian Muslim family. His father Said Ramadan was husband of the eldest daughter of Hassan al-Banna, Wafa al-Banna. Hassan al-Banna founded the Muslim Brotherhood in 1928 in Egypt. Gamal al-Banna was his uncle who was very famous Muslim reformer. Tariq Ramadan belongs to a very scholastic family and his father was a prominent leader in the Muslim Brotherhood who had to live in exile because of oppression by Gamal Abdel Nasser on all the leaders of Muslim

Brotherhood. He had to move to Pakistan, Saudi and finally to Switzerland, where Ramadan was born.

Tariq Ramadan holds an M.A. in French literature and a Ph.D. in Arabic and Islamic studies at the University of Geneva. He also wrote a Ph.D. dissertation on Friedrich Nietzsche, titled *Nietzsche as a Historian of Philosophy*.

Tariq Ramadan studied Islam at Al-Azhar and is tightly linked to the Islamic political movement through his family. Ramadan's father, Sa'id Ramadan, was also a member of the Muslim Brotherhood. For his membership, he was expelled from Egypt by Nasser. Sa'id Ramadan founded the charity and missionary group namely, World Islamic League in Saudi Arabia, before moving to Geneva where he founded the Islamic Center of Geneva, a community center, think tank, and mosque. This center is now run by Tariq Ramadan's brother, imam Hani Ramadan. although Hani Ramadan is considered as a traditionalist but has been described as a "radical bogeyman à la bin Laden or Khomeini"²² Tariq Ramadan takes great pride of, and often writes about, his strong ties to both Islam and the Muslim Brotherhood.

In addition, to studying Islam, Ramadan is well versed in Western philosophy and culture. He studied philosophy and French literature at master's level and has also written a PhD dissertation on Friedrich Nietzsche. Ramadan has studied Islam from the viewpoint of a Western educational institution and holds a PhD in Arabic and Islamic studies from the University of Geneva. His current academic positions include guest lecturer at Hamad Bin Khalifa University (HBKU), Professor of Contemporary Islamic studies, at St. Antony's College at the University of Oxford, and as Director of the Research Centre for Islamic Legislation and Ethics (CILE), in Doha, Qatar. He is well

²² Andrew F. March, *Reading Tariq Ramadan: Political Liberalism, Islam, and "Overlapping Consensus"*. *Ethics & International Affairs* (11) (2007), pp. 399-413.