

B. G. IIIrd Year

Unit I

THE MOVEMENT OF MUHAMMAD BIN ABDUL WAHAB

It is a well-known fact that in the beginning of the 12th century A.H. (18th century A.D.), the moral degeneration of the Islamic world was at its lowest ebb. Not to speak of the Muslims themselves, even non-Muslims wondered at the disparity between the Muslims of early times and those of the present era. An American writer, Lothrop Stoddard, draws an accurate picture of this period of decadence.

“As for religion, it was as decadent as everything else. The austere monotheism of Muhammad (peace be upon him) had become overloaded with a rank growth of superstition and puerile mysticism.

The mosques stood unfrequented and ruinous, deserted by the ignorant multitude which, decked out in amulets, charms and rosaries, listened to the squalid faqirs or dervishes and went on pilgrimage to the tombs of the “holy men” worshipped as saints and intercessors. As for the moral precepts of the Quran, they were ignored or defied. Even the “holy cities were the holes of iniquity. In fact, the life had apparently gone ‘out of Islam. Could Muhammad return to earth, he would unquestionably have anathematized his followers as apostates and idolaters.”

In the midst of such discouraging circumstances, Muhammad bin Abdul Wahab was born in 1703 into a family of Najd renowned for their learning and their piety. As a child, he was extraordinarily precocious. By the time he reached adolescence, he had been acclaimed throughout Arabia as a brilliant Alim. As his reputation spread, students flocked to him. Still thirsty for more knowledge, Muhammad bin Abdul Wahab went to Mecca, Medina and later studied under private teachers in various cities of Iran as well.

After he returned to his native Najd, the rulers of the territory grew more and more apprehensive that his influence would undermine their own power. Thus the local governor ordered the Shaikh out of his territory so he was compelled to walk barefooted on the scorching sands into exile.

During his wanderings he was welcomed by Amir Muhammad Ibn Saud who agreed to cooperate in the implementation of the Shaikh’s programme. Muhammad bin Abdul Wahab

was not content merely to preach Islam but was determined to build a society where Islam in its undiluted purity would be embodied as a practical scheme of life. Under the rule of Amir Muhammad Ibn Saud, the way of life, beliefs and character of his people were completely transformed. Previously most of these people, even in the holy cities, were Muslims in no more than name, knowing nothing except to recite the Kalima Shahadat and that too, with mistakes. Now everyone was required to offer his prayers with the congregation, fast during Ramadan and pay their Zakat. Tobacco, silk and all other symbols of luxurious living were abolished. All un-Islamic taxes were annulled. For the first time in many centuries there was such peace and prosperity in the realm that the bedouin could sleep at night without any fear of their cattle and belongings being stolen. Even a black slave could bring his grievances before the ruler of the mightiest tribes and call him to account for his misdeeds. Sectarian conflicts ceased as the ulema of every recognized school of thought took turns in leading the congregational prayers in the mosques.

Shaikh Muhammad bin Abdul Wahab proved himself a Mujaddid of the first rank and a worthy successor of Imam Ahmad Ibn Hanbal and Ibn Taimiya. As much as his predecessors, he vehemently rejected all the rationalist humanism of the Mutazilite philosophers, insisting that the text of the Quran and the pure Sunnah of the Holy Prophet be accepted and obeyed in its plain, literal meaning without question. Continually he emphasized the supreme importance of the plain text of the Quran unadorned with elaborate mystical commentaries and glosses on the commentaries. Although in legal matters, Shaikh Muhammad bin Abdul Wahab was strongly partial to the Hanbali school, even here he did not follow Imam Hanbal blindly in everything. In his writings, he explicitly stated that he had no objection to those Muslims who wished to adhere to the schools of the other three Imams.

With unerring clarity of insight, Shaikh Muhammad bin Abdul Wahab diagnosed as the worst malady of contemporary Muslims, their morbid attachment to Tasawwuf or mysticism. To be sure, the Shaikh was not opposed to Tasawwuf as such. In his youth, he had thoroughly studied with sympathy the various branches of Sufism in Iran, but as he grew older, he realized that the abuses of Tasawwuf had become so deep-rooted and widespread that just as a pure and lawful thing as water must be prohibited by the doctor if harmful to the patient, so the cult of Tasawwuf, although in principle allowable, had under the circumstances, to be rejected and put aside. "Colour the prayer carpet with wine if so orders your spiritual guide".

Thus did the Shaikh conduct his campaign against all the deviations of the mystic way which conflicted with the doctrine of Tauheed or the Unity of God, the most essential tenet of Islam. He put up a tough fight against all such innovations as saint-worship, symbol worship and grave worship. He particularly condemned the prevailing practice—diametrically opposed to the Sunnah of the Prophet—of erecting mosques and mausoleums over graves and ordered them all demolished at once. Although he had no objection to people visiting the graves to remind them of the Life Hereafter, he was vehemently opposed to such practices as ancestor-worship, seeking aid from those buried in the graves and begging their intercession with God.

Naturally the Shaikh ran into severe opposition from many quarters. His enemies tried to convince the people that what the Shaikh taught was a new religion beyond the pale of orthodox Islam. They accused him of creating a new sect and denouncing all those who did not accept his leadership as kafirs. None of these accusations contained any truth, but his enemies were able to convince their audience of these falsehoods by contemptuously dubbing his followers as “Wahabis”.

After Amir Abdul Aziz died, his son succeeded him. Unfortunately, because of his lack of statesmanship and diplomacy, he incited the Shaikh’s followers towards bitter enmity against the Turk Government.

This fatal mistake brought down upon the followers of the Shaikh the wrath of the Albanian, Muhammad Ali, who at that time ruled over Egypt. Determined to crush every trace of the Wahabi movement, Muhammad Ali’s armies invaded Arabia and after a fierce battle in 1814 near Taif, the Wahabis suffered a decisive defeat. More than 5,000 of them were massacred. (Heaps of corpses littered the town. After this engagement came more atrocities. All the Wahabi notables were rounded up and executed in public, dogs were set upon their corpses, every city within reach of the victors was ransacked, palm trees cut down, crops and cattle destroyed and all the dwellings set ablaze. The old, sick, the women and children were massacred without mercy. Naturally the British Government, nervous about an Islamic revival, was delighted to hear what Muhammad Ali and his son, Ibrahim had done and sent a special delegation from India led by Captain George Forester Sadlier to congratulate them.

Sultan Abdul Aziz Ibn Saud, entirely through his own efforts, conquered most of the Arabian peninsula. In the beginning, not only those Arabians under his rule but Muslims throughout the world were anxiously looking to him to support a universal Islamic revival but these hopes

proved futile after the proclamation of the monarchy, and it became clear that to King Ibn Saud, the religious fervour of the Wahabi movement was only an instrument for the acquisition of personal power.

Indeed, it was King Ibn Saud who dealt the death the blow to the movement in Arabia when in 1932 he granted to a giant American business company, permission to search for oil. Had he been truly zealous for the success of Islamic ideals, he would have realized that by denying these American oil concessions, he could have forestalled, or at least delayed for many decades the infiltration of harmful Western influences into his kingdom. Tragically, the struggle for the triumph of an Islamic social order became completely submerged by the greed for wealth.

Although the movement in a purely political sense was limited to the Arabian peninsula, spiritually its invigorating impact swept the Muslim world from one end to the other.

THE SANUSSI MOVEMENT

The story of the Sanussi movement is one of the saddest tragedies in modern Islamic history—tragic because had the ideals it represented reached a successful fulfilment, the Sanussi movement could have resulted in a spiritual renaissance throughout the Arab world and beyond. Since Libya regained her political sovereignty in 1951, it has become fashionable for Arab nationalists to equate the struggle of the Sanussis against European imperialism with their own aspirations and ideals. Nothing could be a greater distortion of the truth. The Sanussi waged Jihad for the sake of Islam alone. The secular, nationalist slogans prevalent in the Arab world today were utterly meaningless to these people.

In contrast to the nationalists who have so dishonestly used the names of Sanussi leaders to sanction ends diametrically opposed to all the Sanussi believed in and fought for, Sanussi had nothing but hatred and contempt for modern civilization and, to the bitter end, refused to compromise Islamic ideals with its materialistic philosophy.

Sayyid Muhammad ibn Ali as-Sanussi, was born near Mustaghanim in Algeria in 1787. When scarcely two years of age, he lost his father. He was raised in a family of learning and piety, his first teacher being his aunt, Sayyidah Fatima, a woman of high intelligence and educational attainments. Under her instruction, young Sanussi learned the Quran by heart at a very early age. After studying theology and jurisprudence under the best available teachers, when he reached adolescence, he left his native country for Morocco where he qualified for admittance into the famed Qarawiyn university mosque. Here in Qarawiyn under the most renowned teachers of the land, he concentrated on advanced studies in Quran, Hadith, jurisprudence and Arabic language. His scholastic achievements were so outstanding that he soon attracted the attention of the Sultan of Morocco, Moulay Sulaiman, who begged him to serve at his court. But Sayyid as-Sanussi, repelled by the very idea of bowing to any worldly power, refused the offer. Consequently, he left Morocco and joined the ranks of wandering scholars, travelling through Tunisia, Libya, and Egypt, thirsty for more and more knowledge. Wherever he went, students flocked to him, drawn by his international reputation as a first-rate Alim. Originally he had planned to remain for a long period in Egypt to continue his studies at al-Azhar University in Cairo only to find a hostile reception. The Azhar ulema, fearing that their positions of influence were threatened by this powerful new personality, went so far as to pronounce a Fatwa against him, branding him as a heretic.

Disgusted with conditions as he found them in Cairo, he proceeded to the holy city of Mecca. Here he found at last what he was seeking. While on Haj he met the renowned spiritual guide, Sayyid Ahmad ibn Idris al-Fasi of Morocco, the head of the Khidriyah Sufi order, promptly attached himself to him and became his most devoted and dedicated pupil. When his personality grew too strong for the local ulema to tolerate, both teacher and pupil left Mecca for Yemen. Several years later, when his teacher died, as-Sanussi returned to Mecca and in 1837, founded his first lodge or zawiya which marked the beginning of what later became known as the Sanussi Movement.

The goal of the Sanussi movement was nothing less than the complete spiritual regeneration of the Muslim world on the basis, of ' pure Quran and Sunnah. In his work, as-Sanussi was most inspired by the teachings of Imam Ahmad Ibn Hanbal, al-Ghazzali, Ibn Taimiya and quite probably, the example already set by the contemporary Arabian Mujaddid, Muhammad bin Abdul Wabab.

After extensive travels where he was enthusiastically welcomed wherever he went, as-Sanussi finally decided upon Cyrenaica as his immediate field of action although he never neglected his zawiya in Arabia and other parts of North Africa. When his native Algeria became occupied by France and Tunisia was threatened with the same fate, and suspecting that the Ottoman authorities were growing Jealous of the movement's success, as-Sanussi decided to shift his headquarters into the most remote regions of the desert where, isolated, he could carry on his work without interference. Accordingly in 1853, he chose the barren oasis of Jaghbub and sent his masons and building materials by caravan to construct a, large zawiya there. By virtue of his strong character, 'inspired by the command of the Holy Prophet to "make peace among those about you" he was able to reconcile the local tribal feuds and ultimately unite the nomadic tribes in the area. As soon as he had achieved peace and tranquility where none existed before, he concentrated his attention on spreading the teachings of Islam deep into tropical Africa. His most outstanding achievement occurred when some desert tribes, whose ferocity earned them a fearsome reputation, begged as-Sanussi to come and live among them and build a zawiya in Kufra, a group of oases covering an area of more than 20,000 square miles between Cyrenaica and Lake Chad, promising in return to abandon their thieving and raiding forever. Although unable to go in person, as-Sanussi sent his trusted disciples. As a result, thousands of tribesmen who for generations had been Muslims in name only, experienced a complete moral and spritual transformation while many more in tropical Africa embraced Islam.

In 1859, as-Sanussi died and was immediately succeeded by his eldest son, Sayyid al-Mahdi when only a boy of sixteen. Born in 1844, Sayyid al-Mahdi received his education at Jaghub and joined his father less than a year before his death. When hardly more than a child of twelve he was already preoccupied with his father's activities, competently sending emissaries, receiving delegates, and teaching while at the same time his father continued to supervise his 'education under the most learned and pious teachers available. Because of the desperate condition of the domination threatened with European colonial domination, they began to look to him as the expected Imam al-Mahdi who would restore justice and righteousness. Repeatedly and emphatically. Sayyid al-Mahdi denied this. Like his father before him, he had no interest in putting forth claims but only in steady, hard and productive work for the Islamic cause.

During the period of Saylyid al-Mahdi remained the head of the Sanussi, the strength and influence of the movement reached its prime. Above all, Sanussi teachings demanded that his followers work long and hard. The Grand Sanussi himself often said that precious things existed in the planting of a tree and in its leaves. This philosophy resulted in the transformation of the most arid waste lands into flourishing gardens on an impressive scale. Trade and commerce also began to thrive. Begging and lazy life were not tolerated.

In 1902 calamity struck. France, fearing the expansion of Sanussi influence as a threat to her colonial interests, began large-scale military operations in central Africa to put an end to the movement. That same year Sayyid al-Mahdi died. His own son, Sayyid Muhammad al Idris, being only twelve at the time, was too tender to assume the terrible new responsibilities. Thus the leadership of the movement passed to his elder cousin, twenty nine-year old Sayyid Ahmad ash-Sharif. Born in Jaghub in 1873, Sayyid Ahmad ash-Sharif received his education under the personal tutelage of his uncle. The most immediate task confronting the new leader was the mortal conflict" with European imperialism, After the most desperate struggle, the Sanussi, finally overwhelmed with French unlimited resources of men and the most modern weapons and equipment, were defeated in 1909, henceforth losing all political control over Central Africa. In September 1911, Italy formally declared war on Turkey and sent forces to occupy Tripoli and Benghazi. At once the Turkish War Minister, Anwar Pasha rushed to the scene accompanied by his troops. Sayyid Ahmad ash-Sharif with his warrior tribesmen promptly joined him. With indefatigable energy and enthusiasm, Anwar Pasha inspired the Sanussi tribesmen to fight to the death for a common faith and the effective collaboration between the Arab and Turkish leaders soon succeeded in halting the Italian

offensive. Then suddenly and without warning, in October 1911, all the newly independent Christian Balkan states combined to invade Turkey itself. Faced with the utter extinction of his country, Anwar Pasha had no alternative but to hastily conclude a peace treaty with Italy, declare Libya independent and send all his troops home as quickly as possible, leaving the Sanussi to carry on the struggle alone.

Meanwhile in Cyrenaica the Sanussi, under the leadership of Sayyid Muhammad Idris and Umar al-Mukhtar, were waging a desperate struggle for survival against the ruthless military might of Mussolini's Fascist dictatorship.

By the end of 1932, Sanussi resistance was broken and about 2.5-3.0 lakh Sanusis were massacred and the whole of Libya occupied by the Italians.

AL IKHWAN AL MUSLIMUN

After the end of the first World War, the forces favouring westernization in Egypt gained tremendous momentum. The rise of nationalism in the Muslim world climaxed with the abolition of the Khalifate by Mustafa Kemal Ataturk. The feminist movement gathered considerable strength as Egyptian women of the upper classes refused to wear the veil, dressed themselves in European fashion and attended mixed social functions, private and public, demanding equal rights to enter the universities on the same basis as the men. All this happened while Shaikh Hassan al Banna was being trained to become a teacher at the Darul Ulum. In his memoirs he recalls during his adolescence how much concern and anxiety these events caused to him and to his comrades:

In these same memoirs, Shaikh Hassan al Banna confesses that the idea of his movement was his reaction to his observations in Cairo where he became acutely aware of the ignorance of the people about Islam. He then realized that the mosques and mosque-preachers alone were not enough. Daily he witnessed the helplessness of the traditionalist ulema who could do nothing to stop the modernists except to hurl anathemas of heresy. Worst of all, he discovered to his dismay that the so-called "men of religion" were at anytime only too willing to compromise on Islamic principles to curry favours with the ruling classes and thus pay court to the world.

Determined to do all in his power to rectify this sad spectacle, Shaikh Hassan al Banna, almost immediately after his graduation, established the Society of Muslim Brethren (al Ikhwan al Muslimun) in 1928. While such influential Muslim personalities as Jamal-ud-din Afghani, Shaikh Muhammad Abdul: and Sayyid Muhammad Rashid Rida had confined their Islamic activities to writing and preaching, Shaikh al Banna's aim from the start was to construct comprehensive Islamic movement to lead an entire generation imbued with Islamic ideals applied to politics, economics and-all areas of social life.

Al Ikhwan al Muslimun was -well-organized with members divided" into grades, first and second class, supporting and active workers who could not advance to higher grades until they had passed certain examinations. When a member had become active, he was entitled to attend special meetings presided over by Shaikh Hassan al Banna himself. In order to facilitate the supervision of the active members, they were divided into nuclei, cells, families and phalanxes. Whenever a branch becomes numerous, it was upgraded to an administrative unit with a council whose members were selected by the General Assembly. The General

Headquarters would be furnished with a schedule of the activities of each branch at least ten days prior to the meeting of the General Assembly so that each could send a representative. The approval of the Central Office was required to validate the decisions adopted by the General Assembly of any of the branches. The General Head-quarters also had the authority to approve or to disapprove of the formation of new branches or administrative bodies and the power of dissolving them. In order to ensure their smooth operation, the Central Office created a number of committees, such as the department to supervise Social Service, contact with the Islamic world etc. General Headquarters in Cairo was the main branch. It was composed of the Founding Committee consisting of about one hundred members and the Office of General Direction with twelve members selected by al-Banna from the Founding Committee. All members had to take a Ba'it or Oath of Allegiance that they would protect the Brethren even with their lives and have implicit trust and confidence in their superiors, enforcing their decisions even if they personally differed with them. At every meeting each member had to renew his allegiance and repeat; "I hear and I obey." The most trusted active members were thoroughly known to Shaikh Hassan al Banna. Each of them was required to keep a daily record of his activities, including his progress in the memorization of the Quran and his attendance at Salat. They were required to study the Quran, Hadith, the principles of Islamic jurisprudence, and were instructed in the use of various weapons and First Aid. At the termination of their studies, they were examined as to what they had learned. At the call of Shaikh Hassan al Banna, a congress of all the leaders of the branches of the Ikhwan was held every two years.

In his writings, Shaikh Hassan al Banna advised his disciples to adhere to certain principles. First of all, he was determined that Al Ikhwan would never become a battleground of theological disputes. Secondly, Shaikh Hassan al Banna always mistrusted the intentions of notables who requested association with his movement because he suspected they wanted only riches and worldly benefits for themselves. The writings of Shaikh Hassan al Banna and his sympathizers stressed the necessity for a gradual process of growth and development of the movement which must first gain strong popular support of its ideals before capturing power. The Ikhwan sought power for the implementation of their programme from the strength of pure doctrine and faith, the unity and solidarity of their membership and its sympathizers, and insisted that they would employ force only when nothing else availed. In his speeches and writings Hassan al Banna emphatically denied that his movement wanted a violent revolution nor did it believe in the effectiveness of such methods.

Among the principal activities of the movement was its tremendous interest in education and the opening of schools of various kinds. On numerous occasions, the Brethren called upon the Egyptian Government to concern itself with religious instruction in the public schools and teaching the rising generation high moral ideals. This programme had four main objectives; the spread of religious doctrine, high moral standards, pride in the legacy of the Islamic past of the nation and the preparation of specialists in all fields of science to provide an Islamic renaissance in Egypt with a strong basis. They demanded that special concern in the educational curricula be paid to Islamic history, national history, Islamic civilization in general and the establishment of religious instruction as compulsory at the university level as well. They demanded the removal from the teaching profession those who were known to be corrupt in their morals, neglectful of their faith and insincere in their devotion to the welfare of the country. They also demanded a ban on all co-education.

Al Ikhwan took an extremely active part in the spread of education. At General Headquarters they formed a committee to establish separate primary, secondary and technical schools for boys and girls which would be distinguished from all other private institutions by their strong Islamic emphasis. To combat illiteracy, the Brethren opened a number of free schools for workers and peasants, day schools for the memorization of the Quran, night schools for instructing those adults who had no leisure to attend during the day, special courses conducted by teachers recruited from among university graduates for those failing in the general examinations and schools of "Mothers of Believers" for the training of girls. Such a strong emphasis was placed by the Brethren on the necessity for the spread of education that no branch of al Ikhwan was without its school.

Al Ikhwan participated enthusiastically in all kinds of social welfare activities. They founded a society for raising the standard of living of Egyptian villages and the reform of the countryside. One of the Brethren set up a model farm on his land. In another village, four cemeteries for the impoverished were constructed. The Brethren of still another village decided to feed 200 destitutes daily throughout the month of Ramadan. The various branches of al Ikhwan competed with each other in the feeding of the poor, the lighting of villages and the collection of alms during the month of Ramadan. Some acted as arbitrators of disputes in the villages and one of them even conducted a census of homeless and destitute children in order to provide them with employment suitable to their ages and to aid the disabled and handicapped who had no means of livelihood.

The Brethren constructed mosques in all parts of the country, with some members contributing the land upon which the mosques were built while others would donate the expenses of building them. Most of the branches of the Ikhwan had their own mosques.

The Brethren were also concerned with public health and to this end, established hospitals and dispensaries in many places for the treatment of the sick. During the period the activity of the movement was at its height, the Ikhwan dispensary at Tanta alone treated several thousand patients in a single year.

In order to propagate their ideals, the Ikhwan were active in the field of publicity. They published a daily newspaper and more than a half dozen magazines, among them being the monthly *Al Manar* and the *Weeklies*, *Al Taaruf* (The Acquaintance), *Al Shu'a* (The Radiance), *Al Nadhir* (the Warner), and *Ash-Shihab* (The Meteor), *al Mabahith* (The Discourse), *al Daw'ah* (The Mission) and *al Muslimun* (The Muslims). Their daily newspaper enjoyed the widest circulation of all their publications as it explained their objectives as follows: the presentation of the teachings of Islam in a manner suitable to modern times to prove that Islam the best faith and way of life, the refutation of false accusations directed against them, and the reconciliation of the points of all the various schools of thought in Islam to unify the Muslims. The writings of Shaikh Hassan al Banna were published daily in the most conspicuous parts of the newspaper articles of powerful eloquence, replete with quotations from the Quran, the Traditions of the Holy Prophet and classical Arabic poetry. The Ikhwan published collections of the most important and informative articles, letters and memoirs of Shaikh Hassan al Banna. All these publications of al Ikhwan enjoyed tremendous popularity not only in Egypt but throughout the Arabic-speaking world. No Islamic movement in the Arab world during recent times succeeded in producing such enthusiasm for Islamic ideals nor been characterized by such an energetic literary production by writers of the calibre of these dedicated men and women.

From the very beginning, the Ikhwan included women in their movement. Branches of the Muslim Sisters had the same ideals as those for the men, only adapted to suit the needs of their femininity to raise them to the highest levels of honour, virtue and chastity. The activities of the Muslim Sisters were concentrated in the fields of education and social welfare work on the basis of Islamic ideals.

Among the most outstanding of all the characteristics of the Ikhwan was its constant emphasis upon the supreme importance of Jihad. (The Ikhwan preached Jihad as Muslims

have always understood it, without any compromise with modernist apologetics. The Ikhwan preached that the Ibadat or worship of the Muslim was useless unless he was prepared to defend his faith with his life with no expectation of Worldly reward but only inspired with the love of God and the Hereafter) Al Ikhwan al Muslimun promoted the ideals of Jihad by encouraging all kinds of athletics and body building exercises for the young men in military preparation, a great interest in the scout movement and finally tried to create their own army to defend themselves in times of necessity. Shaikh Hassan al Banna repeatedly urged his countrymen to declare Jihad against the British and drive them permanently from the land. He would tolerate no compromise on this issue nor did he have any faith in negotiations and peace conferences which led nowhere. During the Palestine War in 1948, the volunteer troops of al Ikhwan proved themselves the strongest and bravest of all the fighters on the Arab side. When the United Nations officially approved of the establishment of a Zionist state in Palestine, Shaikh Hassan al Banna in his weekly al Da'wah, demanded that all the Muslim countries quit the United Nations and unite against the Jews in Jihad.

The attempt made on President Jamal Abdul Nasser's life in December 1954 provided the ideal pretext the Government had waited for. Consequently, the Ikhwan was blamed even though it emphatically denied all responsibility for the incident. Thousands of Brethren were arrested, imprisoned and six condemned to death by hanging despite an outrage of protest throughout the Muslim world. Twelve years later in 1966 the same regime once again decided to make al Ikhwan the scapegoat for all its inadequacies and failures. Towards this end, President Nasser's regime established a special high- powered committee "to end the influence of the reactionary movement of al Ikhwan al Muslimun and to suggest all possible measures to exterminate the mischievous Ikhwan through military force and judicial recourse".

As a result of this policy, thousands of Ikhwan, including women, were arrested without any Judicial means of defence and subjected to the most brutal tortures. Hasan Ismail Hudaybi, a distinguished Judge and scholar who had succeeded Shaikh Hassan al Banna as the Supreme Guide of the movement, was severely tortured despite his advanced age and frail health. On August 29, 1966, three leaders of al Ikhwan were condemned to death. The most esteemed of those martyred was Sayyid Qutb, one of the most noted scholars and authors in the Arab world. His brother, Muhammad Qutb, also a well known writer, and both his sisters, Amina and Hamida Qutb, were meanwhile all sentenced to long terms of rigorous imprisonment.

Many years before, Shaikh Hassan al Banna had predicted these calamities and warned his followers that al Ikhwan al Muslimun would be derided, opposed-, blocked, suppressed, persecuted and compelled to suffer immense hardships, but at the same time he promised that victory would be the reward for the Brethren ultimately in this world and in the Hereafter.

Although the Ikhwan was suppressed in its native land, in Syria, Jordan, Lebanon and the Sudan, it continues its activities. In 2012, Ikhwan won the elections with tremendous support from the people and Muhammad Morsi was elected as a president but unfortunately the government was toppled down and Muhammad Morsi was arrested and all its main cadres were either killed or put behind the bars and in this way the movement was crushed again.

Unit I

3. TURKEY

a) TANZIMAT REFORMS:

The tanzimat or re-organization of the ottoman empire (1300-1924 CE) was a period of reformation that began in 1839 and ended with the first constitutional era in 1876. The tanzimat reforms were launched to check the declining process of the empire. The tanzimat reforms were characterized by various attempts to modernize the ottoman empire to secure its territorial integrity against Nationalist movements and aggressive powers. The reforms encouraged ottomanism among the diverse ethnic groups of the empire, attempting to stem the tide of nationalist movements within the ottoman empire. The reforms attempted to integrate the non-muslims and the non-turks more thoroughly into the ottoman society by enhancing their civil liberties and granting them equality throughout the empire.

The tanzimat reforms were actually initiated by sultan Abdel Majid-I. The tanzimat era is divided into two parts- the first beginning in 1839 with the edict known as Hatt-i-sharief of Gulhane and the second in 1856 with the edict known as Hatt-i-Humayun of 1856. The two phases were divided by the Crimean war. Both edicts contained declarations of fundamental rights with the purpose of ameliorating the grievances of the members of different races inhabiting the empire.

Results: the purpose of the reform was not only to disarm European criticism but also to take genuine attempts to strengthen the decadent ottoman empire. Unfortunately most of the reform remained on paper only, due to inefficient and corrupt govt. machinery and non serious approach of the sultans to take Tanzimat to its logical conclusion.

b) YOUNG TURKS:

Young turks was a coalition of various reform groups that led a revolutionary movement against the authoritarian regime of Ottoman sultan Abdul Hamid II, which culminated in the establishment of a constitutional government. After their rise to power, the young turks introduced programs that promoted the modernization of the Ottoman Empire and a new spirit of Turkish nationalism. Their handling of foreign affairs, however, resulted in the dissolution of the Ottoman state.

In 1889 a group of students in the Imperial Medical Academy in Istanbul initiated a conspiracy against Abdul Hamid that spread rapidly to other colleges in the city. When the plot was uncovered many of its leaders fled abroad, mainly to Paris, where they prepared the groundwork for a future revolution against Abdul Hamid. Among the most notable of the liberal émigrés was Ahmad Reza, who became a key spokesman for the influential young Turk organization known as the Committee of Union and Progress (CUP), which advocated a program of orderly reform under a strong central government and the exclusion of all foreign influence. A major rival faction was formed by Prince Sabahedin. His group called the League of Private Initiative and Decentralization espoused many of the same liberal principles as those propounded by the CUP but unlike the latter, it favoured administrative decentralization and European assistance to implement reforms.

Although the Committee of Union and Progress & League played a significant role in disseminating and stimulating liberal thought, the actual impetus for the Young Turk Revolution of 1908 came from various groups within the empire, particularly from discontented members of the 3rd Army Corps in Macedonia. Many young officers of the corps garrisoned Salonika organized to form the Ottoman Liberty Society in 1906.

On July 3, 1908, Maj. Ahmed Niyazi of the 3rd Corps led a revolt against the provincial authorities in Resna. Other conspirators soon followed his example, and the rebellion spread throughout the empire. Unable to rely on government troops, Abdul Hamid announced on July 23 the restoration of the 1876 constitution and recalled parliament. The Young Turks had succeeded in establishing a constitutional government, but their deep-seated ideological differences resurfaced and prevented them from taking effective control of that government until 1913.

While in power, the Young Turks carried out administrative reforms, especially of provincial administration, that led to more centralization. They were also the first Ottoman reformers to promote industrialization. In addition, the programs of the Young Turk regime effectuated greater secularization of the legal system and provided for the education of women and better state-operated primary schools.

c) SECULAR STATE:

Mustafa Kemal –Ataturk (father of the turks) led the founding of the republic of turkey in 1923 after the collapse of 600- year old Ottoman empire and a 3-year war of independence. The empire, which at its peak controlled vast stretches of Northern Africa, south eastern Europe and western Asia, had failed to keep pace with the European social and technological developments. The rise of national consciousness impelled several national groups within the empire to seek independence as nation states to the empires fragmentation. The leaders of the new republic concentrated their attention on modernizing and westernizing the turkey by employing the ideas of Ataturk, which are the ideological base of Modern Turkey. In post Ataturk era this ideology came to be known as Kemalism which had some core elements like

Secularism

Nationalism

Statism and identification with Europe.

Ataturks revolution:

Sultanate abolished in 1922

Republic declared in 1923 and caliphship abolished in 1924.

d) RE-ASSERTION OF ISLAMIC HERITAGE:

Despite the secularization efforts (initiated in 1924 by kamal Ataturk after demolishing the mighty ottoman empire 1300-1924) and the restrictions on the religious practices, Islam has remained as one of the major identity reference in turkey and it continues to be an influential social reality, shaping the fabric of the society (Turkish society). The equation between being a Turk and being Muslim is a hallmark of Turkish Identity. As Bernard Lewis, pointed out “despite the striking changes that Turkish society faced, the Islamic imprint still remains alive.

Islam has profound roots among Turkish society, from its foundation to until its fall, the ottoman was state dedicated to the advancement or defense of power and faith of Islam. Turkish thought, life and letters were permeated through and through by the inherited traditions of the classical Muslim cultures, which though transmitted into something new and distinctive, remained basically and unshakably Islamic. After a century of westernization turkey has undergone

immense changes greater than any outside observer had thought possible. But the deepest Islamic roots of Turkish life and cultures are still alive, and the ultimate identity of Turk and Muslim in turkey, is still unchallenged". This statement shows that Islamic values are deeply rooted in Turkish society.

After 1950, the Democratic Party won the election and cage on religious life were relaxed to some extent e.g. govt. extended religious education to all schools. The democratic party govt. allowed religion to enter the society on other sides as well e.g. religious magazines and journals were allowed to public.

Subject: Islamic Studies

B.G. III Year

Developments in Modern Muslim World and Religious Institutions

Unit I: Developments in Arabia, Turkey and Iran

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- 4. Iran:**
- a. Cultural Developments and Constitutional Movement**
 - b. Response to the West during the Pahlawi Regime; Islamic Revolution and its Achievements**

a. Cultural Developments in Iran during Qajar period:

During Qajar period the major cultural changes started with the reign of Fath ‘Ali Shah (1797–1834), the second shah of Qajar dynasty, who spent his time attempting to change his tribal behavior and to bring it in line with the manners of the previous shahs of Iran. He commissioned palaces and Masjids and their related art-work, such as their tiling, stone reliefs, murals, and paintings. Moreover, he recognized the chief values of government functionaries who had already worked for the Zand dynasty (1757-1794) and who were familiar with the ruling system in Iran; the monarch brought them to his court and gave them governmental positions. He also understood the supremacy of the Shi’ite clergy and their authority in society. Fath ‘Ali Shah attempted to meet their demands by offering them lands and gifts and he recognized their command over the Islamic judicial system. Fath ‘Ali Shah’s policies, in hiring the government functionaries from the previous dynasty and introducing himself as the shah of the Shi’ite world, became a fundamental practice of the Qajar ruling system. In addition to this system of government and the recognition of Shi’ite beliefs as the main religion, there was a third factor: European culture. Its powerful tools weakened indigenous government practices and religion. European culture, introduced to Iran during the Safavid period (1502–1736), became dominant in the Qajar epoch due to the direct political and economic control of England and Russia, as well as the royal courts’ belief in the superiority of Western civilization and its interest in European culture and technology. The differences in attitude between the Safavid and Qajar rulers, however, rests on the fact that, even though the Safavid rulers realized they needed the new military technology to survive, they were aware and proud of their strength in philosophy, religion, science, culture, art, and morality. Nonetheless, the sovereigns of the Qajar period, from the time of Fath ‘Ali Shah, viewed themselves as politically and militarily inferior, believing that the West should be their role model in almost all aspects of life, even in clothing and social manners. This belief rendered the country susceptible to European influences. Although these influences were harmful economically and politically, they did create a fruitful environment for exchanges in art and science and the introduction of new technology.

The Qajar shahs and aristocrats deeply believed in Europe’s superiority in civilization. As the leading patrons of schools and the educational system, they transferred such a belief to the people. The Qajar monarchs and aristocrats, therefore, focused their attention on European culture by visiting Europe, sending their sons and talented students there to study, opening European-style schools in Iran, hiring European teachers, importing new inventions, translating books, and even wearing European-style clothing, which became more fashionable after the time

of Fath 'Ali Shah. With the permission of the ruler, Abbas Mirza, the crown prince, sent the first students to England, and then he reorganized the army based on the French military. Unfortunately, the crown prince's ambitions to introduce major changes based on Western technology came to an end with his sudden sickness and death in 1833. Fath Ali Shah chose Mohammad, son of Abbas Mirza, as the crown prince. Mohammad and his brothers were very well educated; their father had hired tutors to teach them Farsi literature, the Arabic language, the fundamentals of the Shi'ite religion, and calligraphy. Abbas Mirza also urged his sons to become familiar with European culture and its achievements in technology. Fath 'Ali Shah died one year after Abbas Mirza, and Mohammad was crowned king in Tehran in 1834. Mohammad Shah invited European politicians, travelers, and artists to his court, and he sent several groups of students to France to study for example sugar and textile manufacturing. He showed great interest in bringing inventions to Iran; these included photography, which reached Iran in 1844. Mohammad Shah ordered a ninety-page book about Napoleon Bonaparte in French and Farsi. Moreover, the monarch even allowed a French lady to become the nurse and tutor of the crown prince, Naser-al-Din Mirza, and his sister, as well as hiring a second French teacher for the prince. Mohammad Shah did not realize that such achievements were not as constructive as changing the whole educational system. But his endeavor signified him as a ruler who brought Western culture and technology into Iran.

After the death of Mohammad Shah in 1848, his son, Naser-al-Din Mirza, became the ruler. Naser-al-Din Shah had even more enthusiasm for European culture than his father. In the first years of his rule, the monarch's first minister and chief commander of the military, Amir Kabir, took advantage of Naser-al-Din Shah's interest in Western improvements and started instigating fundamental changes in the educational system. Amir Kabir was a key figure in the Qajar epoch and understood the requirement for changes in the judicial system, the government, the military, the economy, and certainly in education. The first step was opening Dar-al-Fonoun School (The Polytechnic School of Skills), the first school in Iran for the new sciences of the eighteenth and nineteenth centuries. It is crucial to note that this school was not the first school in Iran. Schools were always a part of the educational system of the country. John Chardin (1643–1813), the philosopher and traveler who twice traveled to Iran during the Safavid period, mentions that the royal family and aristocrats hired tutors to train their children, but ordinary people sent their children to school twice a day. By the end of the Safavid Dynasty, however, the materials and the style of teaching in those schools had not changed, and students were no longer exposed to new ideas in religion, philosophy, and the sciences. Moreover, the rapid changes in technology and science in Europe, on the one hand, and Iran's social catastrophes after the Safavid period, on the other, placed the country in need of recovery.

Amir Kabir adapted the idea of opening Dar-al-Fonoun School from a school in the Ottoman Empire that had the most advanced educational system of any Islamic country. Dar-al-Fonoun was officially opened in 1851. The school, built near the main bazaar in Tehran, included classes in engineering, military education, medicine, chemistry, candle making, pharmacy, physics, mineralogy, and music. The school also included a theater for plays and music and a lithography studio for publishing schoolbooks. Later, other subjects such as history, geography, traditional medicine, mathematics, cartography, painting, Farsi, Arabic, French, and Russian were added to the curriculum. Choosing appropriate educators for the school was a challenge. Iranian teachers were chosen both from the best of the clergy to teach religious duties, hold daily prayer, and teach Arabic and from the best physicians and scholars who studied the new sciences in Europe. European teachers were hired from Austria, Italy, France, and the Netherlands, and the schools

employed translators to translate professors' lectures for the students. The students were paid and given clothes, and the best of them were hired as teaching assistants. Dar-al-Fonoun had its own newspaper, which informed society about its achievements. After many decades, Iran eventually began to recover because of the Dar-al-Fonoun School, whose graduates started working professionally in different fields and training the next generation.

Besides Dar-al-Fonoun, Amir Kabir opened another school at the end of the Tobacco Merchant's bazaar in Tehran to teach traditional art; the Majma'-e Dar-al-Sanayeh (The Polytechnic School of Arts and Crafts) encouraged the best artists in different traditional fields to train young talented students as well as to create artifacts for their patrons. These two schools became models for other schools that were opened subsequently. Amir Kabir's concern for traditional art, as well as for modern technology and the sciences, reveals a man who was completely aware of the significance of keeping the roots of society alive and building a new society upon them. Although he held office under Naser-al-Din Shah for just four years, he established the basis of a high-quality educational system in Iran.

The another important improvement of this period was the publishing of newspapers, also owed to Amir Kabir; because of Naser-al-Din Shah's interest, the first weekly newspaper, Vaghayeh Etefaghiyeh (The Happenings), was published in 1851. This newspaper was not Iran's first, however. Fourteen years before Vaghayeh Etefaghiyeh, Mirza Saleh Kazerouni, one of the students sent to Europe by Abbas Mirza, published a monthly untitled newspaper in Tabriz from 1837. It is not clear how long he continued publishing his newspaper nor what subjects he chose, but he should be given the credit of being the first Iranian reporter. Vaghayeh Etefaghiyeh continued for ten years, informing people about the price of food, the government's announcements, the monarch's travels, and events in other provinces. Like the schools, this newspaper played a crucial role in educating people and it led to the publication of many other newspapers. Moreover, it provided an opportunity for artists to provide lithographic images and for calligraphers, reporters, and writers to work together as their ancestors did in the book-illustrating studios in the Iranian royal courts, but with a different approach and technique. The European newspapers were also available in Tabriz and Tehran as well. Thus, European politicians, travelers, and merchants were kept informed of European news. Always curious, Naser-al-Din Shah had someone read French newspapers to him even when traveling. In his *Safar Nameh Dovoum Khurasan* (The Second Travel to Khurasan), the shah explained that almost every morning one of the princes read a French newspaper for the monarch while riding to Khurasan. Naser-al-Din Shah was also eager to learn about the history and geography of the world and ordered books in French to be translated into Farsi.

Naser-al-Din Shah's inquisitiveness was not limited to European civilization; he loved Iranian poetry, invited poets to his court, wrote poems, and read books such as *The Thousand and One Nights*, which the monarch would later commission his court artist, Sani-al-Molk, to illustrate. By inviting poets, writers, artists and architects to his court, and learning about art, literature, history and geography, as well as allowing wise individuals such as Amir Kabir to provide the tools for cultural and educational enhancement, Naser-al-Din Shah's court nearly achieved the level of the Safavid court. Unfortunately, it was his weakness in managing the political and economic conditions of Iran that held back the country's progress and had dreadful effects on the society, resulting in an unhappy and disenfranchised populace. In the end, after ruling for fifty years, the monarch was assassinated.

Mozafar-al-Din Shah (1853–1907), the crown prince, ascended to the throne at the age of forty-three. He had neither his father's keenness for learning nor for the improvement of art and

education, nor the good fortune to have great men like Amir Kabir to serve him. He inherited his ancestors' weakness in political and economic analysis and a love for the European lifestyle. He did not pay attention to the schools, even Dar-al-Fonoun, leaving its funding and management responsibilities on the shoulder of teachers, principals, and families whose sons studied at the school. Thus, there were few new achievements in culture and modern or traditional arts. There were, however, some positive aspects in Mozafar-al-Din Shah's regime, especially in the cultural and political arena. Mozafar-al-Din Shah's weakness and ignorance of almost all the aforementioned major social and political changes encouraged people to take action. Women, for example, became socially active and requested that the government provide them with education and open schools. Until that time girls from upper and middle class families were tutored at home by male or female teachers. Qajar princesses usually sat in the same class with their brothers. Despite the government's and some conservative clergy's disagreement, in 1865, Safiyeh Yazdi, the wife of Shiekh Mohammad Yazdi, one of the well-known clergy, opened the first school for women named Aftiyeh in Tehran and invited men and women educators to her school. She lectured in the school about women's rights and trained sixty-six young women, some of whom became teachers and principals of future schools. Eventually other women joined her and she founded the Women's Freedom Organization in 1868. It was not the first time that women showed their power and concern for social issues. They had also participated in rallies and objections against the government in Naser-al-Din Shah's reign. This was the first time that women asked for social improvement and equal rights with men for education.

In the last years of his life, Mozafer-al-Din Shah witnessed a popular uprising against his regime that dominated Tehran and other major cities. When protesters asked for the opening of a Ministry of Justice, he immediately consented and signed the agreement written by the people. Although his ministers and some courtiers firmly objected to both the new ministry and the signature of the monarch, Mozafar-al-Din Shah preferred to do what the people favored. At this point, he was wise enough to understand the social changes. Also, his travels to Europe and an attraction for the European lifestyle made it easier for him to accept revolutionary ideas. The next step was the revolution of 1906–07, the Constitutional Movement, and the opening of the First Congress in the same year.

Thus, during the cultural developments the relationship between Iran and the West in the nineteenth century can be considered from three different viewpoints. There were individuals who believed that Iran must copy Europe entirely, even in clothing, to become modern while disregarding its traditional culture and religious beliefs. Some Iranian students who had lived in Europe for a while and saw themselves as backward became the main advocates for this idea. The second group consisted of conservatives who objected to any association with Europe and other social enhancements and tried to stop the enlightened activists, sometimes in the name of Islam backed by some of the clergy. The best example was their hostility toward the opening of a women's school. And finally, enlightened individuals, including activists, artists, poets, writers, clerics, politicians, merchants, and people from other groups who considered such an affiliation an opportunity to learn about Western technology, culture, and social changes, followed their ancestors who had been open to other civilizations and cultures such as China, India, and the Arab world and adopted what they believed was positive for the society without harming its cultural roots; they left behind what they felt was not needed.

Constitutional Revolution in Iran:

The Constitutional Revolution is a written code of laws that started during the early 1900s of Qajar period in Iran to save country from government corruption and foreign manipulation. So, with this sentiment there had been a series of ongoing covert and overt activities against Naser o-Din Shah's despotic rule, for which many had lost their lives. The efforts of freedom fighters finally bore fruit during the reign of Mozaferedin Shah. Mozafaredin shah ascended to throne on June 1896. In the wake of the relentless efforts of freedom fighters, Mozafar o-Din Shah of Qajar dynasty was forced to issue the decree for the constitution and the creation of an elected parliament (the Majlis) in August 5, 1906. The royal power limited and a parliamentary system established.

On August 18, 1906, the first Legislative assembly (called as Supreme National Assembly), was formed in the Military Academy to make the preparations for the opening of the first Term of the National Consultative Assembly and drafting the election law thereof. During this meeting, Prime Minister Moshirul Doleh delivered a speech as the head of the cabinet. The session concluded with the address made by Malek Al Motokalemin. On October 7th, 1906 in a speech made in spite of his poor health, Mozaferedin Shah inaugurated the first session of the National Consultative Assembly. At this time the session was formed in the absence of representatives from provinces. Following Mozafaredin Shah's death, his successor, Mohammad Ali Mirza who was then ruled Tabriz as a crown prince, ascended to the throne on January 21st, 1907. Before taking the reign, he pledged to respect the fundamentals of Constitution and Nation's Rights. But he contravened this from the very beginning which made Constitutionalsists to react.

Capitalizing on the internal struggles, both Russia and Britain entered a pact to settle their own differences; effectively dividing Iran into two areas of influence for their respected countries. This made headlines in early September 1907 and united the various factions in Iran. The Iranian government was officially notified of this pact on September 7, 1907 by Russian and British Ambassadors. The rising tides of dissatisfaction and discontent caused Mohammad Mirza to summon the cabinet members on December 17, 1907 under the false pretense of soliciting advice. He immediately orders their detention. Only Nasserul Molk, who was the prime minister, was let free. On December 22, 1907 a new cabinet was formed headed by Nezamul Saltaneh Mafi. On the surface the air is cleared and the tensions are eased. But on February 1908, a bomb is thrown at Shah's Coach, making him highly suspicious. On June 1st, 1908 Shah purges some of the courtiers. Ambassador Zapolski of Russia and Ambassador Marling of Britain warn the Iranian Government to submit to Shah's intents. Two days later, Shah invites the leaders of the constitutional movement to the Imperial Gardens outside Tehran. There he imprisons all save for one who manages to escape. On June 24, 1908, Shah places *Majlis* under siege and orders its bombardment by artillery fire.

During these times, the Tabriz uprising culminated and within the span of four months spread to Rasht, Qazvin, Esfahan, Lar, Shiraz, Hamadan, Mashhad, Astar-Abad, Bandar Abbas and Bushehr. The Freedom fighters prevailed against the tyranny at all points. Yet Tabriz was still under economic and military blocked setup by government forces. On February 17, 1909, Freedom Forces captured Rasht. By March, they succeed in taking control of Rasht and Qazvin main roads. By April 22nd, 1909, Tabriz Freedom Fighters under the leadership of Sattar Khan (Sardar-e Meli) made their attack to break through the blockade. They lost huge number of their fighters. An English Reporter named Moore and an American Missionary called Howard

Baskerville, who were sympathetic with the freedom fighters were killed. Commanded by General Yeprim and Brigadier Mohi, freedom fighters of Rasht occupied Qazvin and advanced towards Tehran. On June 22, 1909, Bakhtiari Chieftains, led by Samsam-ul-Saltaneh and Haj Aligholi Khan Bakhtiari (Sardar As'ad) reached the city of Qum, which they took over on July 8th, 1909. The intimidations and interventions made by Russian and British embassies failed to stop the advance of freedom fighters. Inevitably, a number of Russian troops were dispatched to Gilan via Badkobe, reaching Qazvin on July 12th, 1909. Russians warned Gilan Fighters to stop moving in against Tehran. Ignoring the warning, Gilan freedom fighters advanced towards Tehran, and met up with Bakhtiari forces near Karaj (60km west of Tehran). Using the element of surprise, these forces moved through the lines of the government forces. Thus the 3000 strong, well-equipped forces led by Mohammad Valikhan Tonekaboni and Sardar As'ad, entered the capital amid welcoming cheers of freedom loving sympathizers. Following bloody fights in the streets and the Bazaar District, once again the national forces triumphed and the Cossack brigade, having retreated to the parade grounds, was surrounded and forced into surrender. On July 16, 1909, the capital was under complete control of freedom fighters. At 8:30, on the morning of July 17, 1909, Mohammad Shah and a number of his supporters, under armed escort of Russian soldiers, took asylum with Russian Embassy in Zargandeh. On this very day, the National Consultative Assembly (Majlis) held an emergency session and deposed Mohammad Ali Shah as a monarch, and named his 13 year old son, Ahmad Mirza as his successor. Azadulmolk was named as the Vice-Regent. On September 10th, 1909, Mohammad Ali Shah left the Russian Embassy and went into exile in Russia.

b. Response to the West during the Pahlawi Regime:

In 1921 Reza Khan later known as Reza Shah Pahlavi, an officer in Iran's only military force (Cossack Brigade) used his troops to support a coup against the government of Qajar dynasty and within four years he had established himself as the most powerful person in the country by suppressing rebellions and establishing order. In 1925 a specially convened assembly deposed Ahmad Shah, the last ruler of the Qajar dynasty, and named Reza Khan, who earlier had adopted the surname Pahlavi, as the new shah.

Reza Shah had ambitious plans for modernizing of Iran. These plans included developing large-scale industries, implementing major infrastructure projects, building a cross-country railroad system, establishing a national public education system, reforming the judiciary, and improving health care. He believed a strong, centralized government managed by educated personnel could carry out his plans. He sent hundreds of Iranians including his son to Europe for training. During 16 years from 1925 and 1941, Reza Shah's numerous development projects transformed Iran into an industrial, urbanized country. Public education progressed rapidly, and new social classes - a professional middle class and an industrial working class - emerged. By the mid-1930s Reza Shah's dictatorial style of rule caused dissatisfaction in Iran, particularly among religious and intellectual elites. In 1935 by the direct order of Reza Shah the office of foreign affairs requested the foreign embassies and missions in Tehran that the country should be called Iran and not Persia any more. As Persia chauvinistically bore the name of one Iranian ethnical group and not all of them and the name of Iran was always called by all inhabitants of the country for thousands of years. Reza Shah tried to minimize involvement with Britain and the Union of Soviet Socialist Republics (USSR; formed from the Russian Empire in 1922), although Britain, through its ownership of the Anglo-Iranian Oil Company, controlled all of Iran's oil resources. But many of

his development projects required foreign technical expertise. To avoid awarding contracts to British and Soviet Companies, Reza Shah preferred to obtain technical assistance from Germany, France, Italy and other European countries. This made problems for Iran after 1939, when Germany and Britain became enemies in World War II. Reza Shah declared Iran a neutral country, but Britain insisted that German engineers and technicians in Iran were spies with missions to sabotage British oil facilities in southwestern Iran and demanded that Iran expel all German citizens. Reza Shah refused, claiming this would adversely impact his development projects. Following Germany's invasion of the USSR in June 1941, Britain and the Soviet Union became allies. Both turned their attention to Iran. Britain and the USSR saw the newly opened Trans-Iranian Railroad as an attractive transport route from the Persian Gulf to the Soviet region. In August 1941, because of refusing to expel the German nationals, Britain and the USSR invaded Iran, arrested Reza Shah and sent him into exile, and took control of Iran's communications and coveted railroad. In 1942 the United States, an ally of Britain and the USSR during the war, sent a military force to Iran to help maintain and operate sections of the railroad. The British and Soviet authorities allowed Reza Shah's political system to collapse and limited the constitutional government's functions. They permitted Reza Shah's son, Mohammad Reza Shah Pahlavi to succeed to the throne.

Mohammad Reza Pahlavi was observed as a corrupt American puppet by Iranian citizens with the fact that he was originally implemented by the United States and British powers and maintained a strong policy of westernization and had a close identification with the United States of America despite its ideals conflicting with Iranian's Shi'a Muslim identity. Pahlavi also used large numbers of American military advisers and technicians and gave them all diplomatic immunity from prosecution. All of these events led Iranian nationalists, both religious and secular, to view him as a western puppet. Despite his vow to act as a constitutional monarch who would defer to the power of the parliamentary government, Mohammad Reza Shah increasingly involved himself in governmental affairs and opposed or thwarted strong prime ministers. Prone to indecision, however, Mohammad Reza relied more on manipulation than on leadership. He concentrated on reviving the army and ensuring that it would remain under royal control as the monarchy's main power base. In 1949 an assassination attempt on the Shah, attributed to the pro-Soviet Tudeh Party, resulted in the banning of that party and the expansion of the Shah's constitutional powers.

In the context of regional turmoil and the Cold War, the Shah established himself as an indispensable ally of the West by advocating reform policies, culminating in the 1963 program known as the White Revolution, which included land reform, the extension of voting rights to women, and the elimination of illiteracy. These measures provoked religious leaders, who feared losing their traditional authority, to raise their voices against him, which consequently led to some civil unrest. And the increasing arbitrariness of the Shah's rule caused more provocation among the intellectuals, who seeking democratic reforms. These opponents criticized the Shah for subservience to the United States and for violation of the constitution, which placed limits on royal power and provided for a representative government. The Shah saw himself as heir to the kings of ancient Iran, and in 1971 he held an extravagant celebration of 2,500 years of Persian monarchy. In 1976 he replaced the Islamic calendar with an "imperial" calendar, which began with the foundation of the Persian Empire more than 25 centuries earlier. These actions were viewed as anti-Islamic and resulted in religious opposition. The Shah's regime suppressed and marginalized its opponents with the help of Iran's security and intelligence organization, the SAVAK. By relying on oil revenues, which sharply increased in late 1973, the Shah pursued his

goal of developing Iran as a mighty regional power dedicated to social reform and economic development. Yet he continually sidestepped democratic arrangements, remaining unresponsive to public opinion and refused to allow meaningful political liberties. By the mid-1970s the Shah reigned amidst widespread discontent caused by the continuing repressiveness of his regime, socioeconomic changes that benefited some classes at the expense of others, and the increasing gap between the ruling elite and the disaffected populace. Despite economical growth, there was much opposition against the Mohammad Reza Shah, and he used the secret police, the Savak, to control the country. Strong opposition against the Shah, and the country came close to a situation of civil war. The opposition was led by Ayatollah Khomeini, who lived in exile in Iraq and later in France. His message was distributed through music cassettes, which were smuggled into Iran in small numbers, and then duplicated, and spread all around the country. This was the beginning of revolution. Islamic leaders, particularly the exiled cleric Ayatollah Rohullah Khomeini, were able to focus this discontent with a populist ideology tied to Islamic principles and calls for the overthrow of the Shah. The Shah's government collapsed following widespread uprisings in 1978 and 1979. Thus in the response of the West the Pahlavi dynasty was succeeded by an Islamic government under Ayatollah Imam Khomeini.

Islamic Revolution and its Achievements:

The Islamic Revolution of Iran, one of the epochal events of the 20th century, took place under the leadership of a religious scholar, Imam Khomeini ending four decades' rule of Mohammad Reza Shah Pahlavi on February 11, 1979, and initiating a period of Islamic revivalism and creating pride and self-esteem not for the Muslim people of Iran but also for Muslims throughout the world. The ideological revolution, which came to victory by divine assistance, caught the world observers by surprise and brought the Islamic political system and culture on the world map, which was then divided into the two powerful blocs, East and the West.

The Islamic Revolution led by the late Imam Khomeini (may Allah bless his soul) caused great changes in the socio-cultural, economic, and political fields in Iran. It was also a ground for major developments and outstanding impacts in the world. Though many revolutions have occurred throughout the world, the glorious Islamic Revolution in Iran is unmatched due to its religious nature, struggle against oppression and arrogant powers, and providing support for the underprivileged groups. The Islamic Revolution of Iran is also considered unique in all aspects especially for revival of religious identity, putting forward the idea of an Islamic government, and defending the sacred cause of Palestine. The Islamic Revolution has been supported, welcomed, and analyzed by many thinkers and revolutionists worldwide. It has also been glorified in form of poems and written eulogies and caused a new understanding of Islam in the contemporary world. The victory of Islamic Revolution in Iran on February 11th, 1979 is considered a great event in the second half of the 20th century at international and regional arenas, which attracted the attention of people all over the world. It not only caused great changes in the socio-cultural, economic, and political fields in Iran but also was a ground for major developments and outstanding impacts in the world. History has witnessed revolutions in Russia (1917), France (1789), Algeria (1954) etc. but none is comparable to the Islamic Revolution of Iran due to its unique characteristics. Charismatic personality of Imam Khomeini, people's obedience to him, deep belief in Islam as the exalted religion, and unity of all social classes were specific features that overthrew one of the most powerful pro-America puppet regimes in the region. From the very beginning, there were many people from east to west who

were profoundly impressed by the Islamic Revolution. The Islamic Revolution proved that it was not confined to the Iranian territory but its impacts had gone far beyond the borders.

As the Islamic revolution of Iran changed political equations in the region and the world, it has also obtained great achievements in various fields of culture and civilization. The Islamic Republic of Iran presented a new model of progress and development with trust in God and reliance on the ability of its youth. Prior to the victory of the Islamic revolution, countries were either placed in the western bloc led by the US or the eastern bloc under the Soviet. Therefore, they viewed security and development in accordance with the will of the two blocs. The Islamic Republic of Iran opened a new path for the oppressed nations and the liberating movements. The services and activities of the Islamic Republic system inside the country are very broad. They can be classified in economy, politics, culture, knowledge and technology. The most important achievement of the Islamic Republic in political field is toppling the 2500 year old monarchic regime and establishment of a religious popular government on the basis of Islamic teachings. Prior to the victory of the Islamic revolution the western liberal democracy was considered as the only choice of a government based on people's votes, despite the fact that it is the people's rights that are mostly trampled in the liberal democracy of the west. The western regimes have actually separated religion from politics to legitimate colonialism and exploitation of nations. This comes at a time when the main and basic objective of divine religions has been human growth and perfection on the basis of monotheism and worship of God and invitation to campaign against disbelief and polytheism. In order to loot the reserves and resources of the deprived masses, the imperialists of the world or the World Arrogant, as they were called by Imam Khomeini, raised the theory of separation of religion from politics to control the intellectual, cultural, religious and national assets of the Islamic societies and plunder their resources. The victory of the Islamic revolution in Iran nullified the theory of separation of religion from politics and turned the Islamic movement into a coherent global phenomenon. Due to his enlightening guidelines and trust in people, Imam Khomeini (God's mercy upon his soul) let the people choose their own fate through various elections. The nationwide participation of the Iranian people for determining the type of government in a referendum within less than two months after the victory of the Islamic revolution, holding the constitutional assembly election, presidential election, the Islamic Consultative Assembly election, the referendum for the first Islamic Republic Constitution in the first year of victory of the Islamic revolution were among the great political achievements of the Islamic revolution. As for the cultural and social issues, the Islamic revolution has had great achievements. Truly speaking, the Islamic revolution of Iran is a cultural revolution and achievements in other domains have actually stemmed from the deep changes in socio-cultural domain. The neo-colonialism has based its ways for looting the resources and riches of the poor countries on the cultural dominance. Making Muslims alien from the genuine Islamic culture is one of the most prominent plots of the colonialists to perpetuate their rule over their colonies. The sage of the age and the man of the millennium Imam Khomeini said to Muslims, "The west has been so much manifested in the eyes of a stratum of this nation that we think there is nothing except the west. This intellectual dependence on the west is the source of most of the miseries of the nations including ours."

After the Islamic revolution, revival of Islamic culture and values was taken into consideration and in addition to educational centers, mass media including radio and TV, newspapers, magazines and even cinema, theatre and other artistic and cultural fields were used to grow the Islamic culture. The campaign against illiteracy and the speedy growth of academic centers raised the level of knowledge and public awareness to the extent that the Islamic Republic of Iran

ranks among the successful countries in countering illiteracy and upgrading the level of public knowledge. The economic achievements of the Islamic revolution have also been very much tangible. Prior to the victory of the Islamic revolution, Iran was dependent on oil exports. This dependence had paralyzed Iran's economic structure in a way that the main activity of the industries was montage and dependent on western industries and experts. Now the Iranian experts are able to manage all operations of the oil industry such as exploration, drilling, excavation, export, and refinery; whereas this industry was fully dependent on the west before the revolution. Meanwhile explorations in the oil industry have rapidly and remarkably grown after the victory of the revolution.

The scientific advancements and technological breakthroughs after the victory of the Islamic revolution have been more dazzling. Enrichment of uranium enrichment for peaceful purposes especially production of energy and radio medicines are the domains in which the Islamic Republic has broken the monopoly of the big powers and bullying countries. One of the reasons behind the western unilateral sanctions against the Islamic Republic of Iran is to halt Iran's scientific progresses. These achievements are not restricted to nuclear energy. As for the researches on NANO technology and other modern technologies, the Islamic Republic of Iran has gained renown in the world. Stem cells, cloning and access to certain medicines for countering incurable diseases are the fields which have drawn the attention of many relevant people in the world to the results of researches of Iranian scientists. Launching satellite into the space and in the successful dispatch of chimpanzee capsule into the space shows that the Iranian young scientists have taken very big strides in scientific domains with reliance on their capabilities. These achievements have been gained at a time when the Islamic Republic of Iran has been mercilessly exposed to different types of western sanctions for the past three decades. But these pressures and sanctions make the Iranian nation more determined to continue the path shown by the sage of the age and the man of the millennium, the late leader of the Islamic revolution, Imam Khomeini whose very name sends shudders to the spines of the Arrogant Powers and the enemies of humanity especially the Great Satan (the US of A) and the fabricated Zionist regime of Israel.

Thus, the most important achievements of Islamic Revolution 1979 and their effect on the world may be briefly summed up and listed as follows:

1. Revival of religious identity.
2. Putting forward the idea of establishing an Islamic Government.
3. Defending the sacred cause of Palestine.
4. The very last Friday of the holy month of Ramadan publicly announced as the International Quds Day.
5. Promotion of Islamic Unity and Solidarity.
6. The announcement of Unity Week among Shia and Sunni Muslims on the occasion of auspicious birth anniversary of the Holy Prophet of Islam (S.A)
7. Solidarity among Islamic schools of thought and bringing them closer to each other.
8. Relationship and cooperation among Muslim scholars and thinkers through panel discussions and consultations on different theological, Islamic Jurisprudential and comparative issues.
9. Establishment of the University of Islamic Schools of Thought in Tehran and admission of foreign students.

10. Promotion of basics of Hajj as the international congress for Islamic unity.
11. Establishing relations with researchers and reciters of the Holy Quran in different countries and promotion of Quranic culture.
12. The effective role of dialogue at global level.
13. Formation of religious, cultural, and academic movements in the world.
14. Islamic awakening, promotion of awareness among Muslims, and revival of Islamic uprising.
15. Presenting a role model for fighting evil powers and arrogant rulers.
16. Establishment of the Pasdaran (Pasdaran-e Enghelab-e Islami, Islamic Revolutionary Guard Corps or Revolutionary Guards).
17. Development of struggles against colonialism, and increase in self-confidence among Muslim nations.
18. Proposing new ideas and topics in cultural, academic, and intellectual centers such as the theory of Wilayat al-Faqih, Freedom & Democracy, Social Justice, International Islamic Law, Political Thoughts in Islam, Islamic Jurisprudence & Political Participation, etc.
19. Solidarity with Islamic liberation movements and supporting the Intifada of the oppressed Palestinian people.
20. Translation and publication of Imam Khomeini's precious works and that of Ayatollah Khamenei and spreading the thoughts of other intellectual and religious scholars of the Islamic Revolution and the vanguards of Islamic unity such as Syed Jamal-u-din Asadabadi, Hassan al-Banna, Syed Qutub, Sheikh Mahmud Shaltut, Sheikh Muhammad Abduh, Allamah Amini, Ayatollah Modarres, Ayatollah Muhammad Hussein Kashif al-Ghita, Ayatollah Borujerdi, Iqbal Lahori, Ayatollah Mutahari, Ayatollah Muhammad Baqir al-Sadr in different languages worldwide.

In 1889 Sultan Nasiruddin Shah of Persia visited St. Petersburg and invited Jamaluddin to return to Tehran, promising him the post of prime minister. A reluctant Jamaluddin saw an opportunity to influence events in the Islamic heartland and returned, soon to find himself out of favor with the monarch. Fearing the wrath of the Shah, Jamaluddin took refuge in the Shrine of Shah Abdul Azeem and from the sanctuary, denounced the Shah as a tyrant and advocated his overthrow. It was while he stayed in the sanctuary that Jamaluddin met and influenced the principal figures who had a major impact on the subsequent turbulent events in Persia, including the assassination of Nasiruddin Shah. The Shah, furious at Seyyed Jamaluddin's tirades, banished him from Persia in 1891. The Seyyed arrived in Istanbul and was warmly received by Sultan Abdul Hamid II who nonetheless kept a close watch on his activities. Jamaluddin Afghani spent the rest of his life in Istanbul and died of cancer in 1896. Thus, Seyyed Jamaluddin Afghani was undoubtedly one of the most influential Muslims of the 19th century and is considered to be the principal figure in awakening Islamic political sentiments and social reforms in India, Persia, Afghanistan, Egypt and the Ottoman Empire.

Al-Afghani's philosophical contributions are to be found in his book *ar-Radd 'alal-dahriyyin* (Refutation of the Materialists). Citing philosophers such as Democritus and Darwin, he criticized the naturalist and materialist philosophers for their denial, either directly or indirectly, of the existence of God. He then went on to elaborate at great length on religion's contribution to civilization and progress. According to al-Afghani, religion has taught humanity three fundamental beliefs: its angelical or spiritual nature, the belief of every religious community in its superiority over other groups, and the assertion that our existence in this world is but a prelude to a higher life in a world entirely free from sorrow and suffering. Our angelic nature urges us to rise above our bestial proclivities and live in peace with our fellow human beings. The feeling of competitive superiority on the part of the various religious groups generates competitiveness, whereby the various communities will strive to improve their lot and persist in their quest for knowledge and progress. Finally, the third truth provides an incentive to be constantly aware of the higher and eternal world that awaits us. This in turn will motivate human beings to refrain from the evil and malice to which they may be tempted, and live a life of love, peace and justice.

Al-Afghani mentions that religion implants in its believers the three traits of honesty, modesty and truthfulness. He further maintains that the greatness of the major nations of the world has always been entailed by their cultivation of these traits. Through these virtues the Greeks were able to confront and destroy the Persian Empire. However, when the Greeks adopted the materialism and hedonism of Epicurus, the result was decay and subjection by the Romans. Likewise the ancient Persians, a very noble people, began with the rise of Mazdaism the same downward journey as the Greeks, which resulted in their moral erosion and subjection by the Arabs. Similarly, the Muslim empire, which rose on the same solid moral and religious foundation as did both the Greeks and Persians, became so weakened that a small band of Franks (that is, the crusaders), was able to score significant victories against them. Subsequently, the hordes of Genghis Khan were able to trample the whole land of Islam, sack its cities and massacre its people.

Al-Afghani bases his philosophy on a theory of history in which religion is portrayed as a catalytic force in the progress of humanity. Interestingly, he stresses that religious beliefs must be founded upon sound demonstration and valid proof without any supernatural aspect. This rationalism manifests an important element of modernity in al-Afghani's thinking. However, such modernity does not diminish his strong belief in religion as an integral component and

fundamental force behind humanity's quest for morality, truthfulness and integrity. In 1884, he began publishing an Arabic newspaper in Paris entitled *al-Urwah al-Wuthqa* (The Indissoluble Link) with Muhammad 'Abduh. The newspaper called for a return to the original principles and ideals of Islam, and for greater unity among Islamic peoples.

One of the most influential Muslims with towering personality and sparkling ideology, Sayyed Jamaluddin Afghani was the harbinger of Muslim Renaissance in the 19th century. His learning was encyclopedic and his genius was versatile. Journey proved to be his best coach. His ceaseless journey around the globe and revolutionary spirit enabled Jamaluddin Afghani to study the socio-political problems of the Muslims and ignite the spirit of Muslim fraternity and unity against the western domination. He was the principal figure in awakening Islamic political sentiments and social reforms in India, Persia, Afghanistan, Egypt and the Ottoman Empire. He was an intellectual, a versatile genius, a wandering missionary, an impressive interpreter of the Holy Quran and an orator of the highest caliber who brought about a universal awakening throughout the world of Islam. He moved about in the capitals of Muslim countries — lecturing, discussing and writing about his mission, leaving behind him a band of zealous workers or his disciples who continued his work even after his death. Thus, several movements of religious revival and social reform owe their origin to this singular personality.

b. Muhammad Abduh:

Muhammad 'Abduh (1849–11 July 1905) was an Egyptian Islamic jurist, religious scholar and liberal reformer, regarded as one of the key founding figures of Islamic Modernism, sometimes called Neo-Mu'tazilism after the medieval Islamic school of theology based on rationalism, Mu'tazila. Muhammad 'Abduh was born in 1849 to a Turkish father and Arab mother in Lower Egypt (i.e. the Nile Delta). His family was of the Egyptian elite. He was educated in Tanta at a private school. When he turned thirteen, he was sent to the Aḥmadi Masjid, which was one of the largest educational institutions in Egypt. He enrolled at al-Azhar University in 1866. Abduh studied logic, philosophy and Islamic mysticism at the al-Azhar University in Cairo. He was a student of Jamal al-Din al-Afghani, a philosopher and Muslim religious reformer who advocated Pan-Islamism to resist European colonialism. Under al-Afghani's influence, 'Abduh combined journalism, politics, and his own fascination in Islamic mystical spirituality. Al-Afghani taught Abduh about the problems of Egypt and the Islamic world and about the technological achievements of the West.

In 1877, 'Abduh was granted the degree of 'Alim (teacher) and he started to teach logic, theology and ethics at al-Azhar. In 1878, he was appointed professor of history at Cairo's teachers' training college *Dar al-Ulum*, later incorporated into Cairo University. He was also appointed to teach Arabic at the Khedivial School of Languages. 'Abduh is considered the architect of Islamic modernism. He broke the rigidity of the Muslim ritual, dogma, and family ties. He also wrote, among other things, *Risalat al-Tawhid* (Treatise on the Oneness of God), and *Tafsir al-Manar*, a commentary on the Qur'an. He was appointed editor and chief of *al-Waqā'i' al-Miṣriyya*, the official state newspaper. He was dedicated to reforming all aspects of Egyptian society and believed that education was the best way to achieve this goal. He was in favor of a good religious education, which would strengthen a child's morals, and a scientific education, which would nurture a child's ability to reason. In his articles he criticized corruption, superstition, and the luxurious lives of the rich. In 1879, due to his political activity, Jamal al-Din al-Afghani was exiled and Abduh was exiled to his home village. The following year he was

granted control of the national gazette and used this as a means to spread his anti-colonial ideas, and the need for social and religious reforms. He was exiled from Egypt by the British in 1882 for six years, for supporting the Egyptian nationalist revolt led by Ahmed Orabi in 1879. He had stated that every society should be allowed to choose a suitable form of government based on its history and its present circumstances. 'Abduh spent several years in Ottoman Lebanon, where he helped establish an Islamic educational system. In 1884 he moved to Paris, France where he joined al-Afghani in publishing *al-Urwah al-Wuthqa* (The Firmest Bond), an Islamic revolutionary journal that promoted anti-British views. 'Abduh also visited Britain and discussed the state of Egypt and Sudan with high-ranking officials. In 1885, after brief stays in England and Tunisia, he returned to Beirut, as a teacher, and was surrounded by scholars from different religious backgrounds. During his stay there he dedicated his efforts toward furthering respect and friendship between Islam, Christianity and Judaism. He returned to Egypt in 1888, after six years and began his legal career. He focused his energies on religious, social, and educational reforms and perceived that Islam was in decline. He believed passivity and a rigid adherence to tradition had weakened the religion by holding it to outdated practices. He was appointed judge in the Courts of First Instance of the Native Tribunals and in 1891, he became a consultative member of the Court of Appeal. In 1899, he was appointed Grand Mufti of Egypt, the highest Islamic title, and he held this position until he died in Alexandria on 11 July 1905.

Muhammad 'Abduh argued that Muslims could not simply rely on the interpretations of texts provided by medieval clerics, they needed to use reason to keep up with changing times. He said that in Islam man was not created to be led by a bridle, man was given intelligence so that he could be guided by knowledge. According to 'Abduh, a teacher's role was to direct men towards study. He believed that Islam encouraged men to detach from the world of their ancestors and that Islam reproved the slavish imitation of tradition. He said that the two greatest possessions relating to religion that man was graced with were independence of will and independence of thought and opinion. It was with the help of these tools that he could attain happiness. He believed that the growth of western civilization in Europe was based on these two principles. He thought that Europeans were roused to act after a large number of them were able to exercise their choice and to seek out facts with their minds. His Muslim opponents refer to him as an infidel; however, his followers called him a sage, a reviver of religion and a reforming leader. He is conventionally graced with the epithets *al-Ustādh al-Imām* and *al-Shaykh al-Mufti*. In his works, he portrays God as educating humanity from its childhood through its youth and then on to adulthood. According to him, Islam is the only religion whose dogmas can be proven by reasoning. 'Abduh does not advocate returning to the early stages of Islam. He was against polygamy and thought that it was an archaic custom. He believed in a form of Islam that would liberate men from enslavement, provide equal rights for all human beings, abolish the religious scholar's monopoly on exegesis and abolish racial discrimination and religious compulsion. He believed that Islam was the one true religion based on reason and revelation, but that in the course of time it had become distorted by various extrinsic factors. For instance, whereas the Qur'an fosters the scientific spirit by directing man to inquire rationally into the workings of the universe, the Islamic philosophers had uncritically accepted the theories of matter and physics propounded by Plato and Aristotle, with the result that the Islamic world had come to lag behind Europe in science and technology. His rejection of Greek philosophy in favour of modern science was, however, only partial. He accepted the distinction between necessary being, possible things and impossible things, using it to prove the existence of God. He also accepted the distinction between essences and accidents, arguing that reason gives us

knowledge of the latter but not of the former. He based his reform agenda on the idea that religion and science were compatible. He believed both were sources of truth and should strengthen one's belief in God. He further sought to ground Islam in reason, rejecting a belief in superstition and blind traditionalism. He expressed many of his theories in *Risalat al-Tawhid* (The Theology of Unity), his most popular book.

Muhammad ‘Abduh is the first advocate and pioneer of Islamic reform in Egypt and a great modernist of the 20th century with immense contribution in the revival and reform of Islamic intellectual thought and movement. The principle characteristic of reform movement inaugurated by ‘Abduh was chiefly determined by three individuals, “who are chiefly responsible for this movement”: Jamal al-Din al-Afghani, Muhammad ‘Abduh and Muhammad Rashid Rida. Abduh was greatly influenced by al-Afghani’s profound aspiration, and became his arduous supporter and student, trying to emulate his voice and character, and expanding his effort and struggle. Abduh’s world of socio-political activism has broaden his philosophical enquiry to embrace philosophy, theology, law, social and political science and mysticism, which strengthen his resolve to reinterpret classical Islamic text and espoused radical change and reform in al-Azhar. The reform movement inaugurated by Shaykh Muhammad Abduh in Egypt had significantly contributed in reforming and liberating the educational system, and reviving the religious ideals and thought. His work and struggle has brought unprecedented change in legal, social, and political structure of Egypt, and help to revitalize modern Islamic aspiration. The modern worldview he projected had significant impact in engineering the force of rational spirit and reviving modern and liberal ideas and contributing to dynamic change in social, cultural, educational, political and religious paradigm of modern Egypt. His passion for reform had begin to develop at Ahmadi Masjid, Tanta and Jami‘ al-Azhar, Cairo. The encounter with the conservative system of learning inspired him to undertake reform and embark on transforming the obsolete curricula where: ‘the students were to read texts, their commentaries, the glosses on the commentaries, and the superglosses on the glosses,’ without critical analysis and comprehension. He introduce groundbreaking initiatives to systematize the teaching class, syllabus and method of learning, ready to compete and advance with scientific style of Western education, and to include relevant ethical and moral discipline, science, philosophy, history and other classical literary tradition.

‘Abduh favorably embrace the ideas of modernity which principally geared to the advancement of Muslim society. The basic foundation of modern ideal proposed by him was largely grounded in rationalism, liberalism, nationalism and universalism of Islam. The practice of Islam is essentially rooted in ontological premise of rational and logical truth and its teaching is lucid and clear for common understanding and comprehension. He crafted essential framework for reform clamoring for change and advocating a more modern conception of Islam, making significant effort to enlighten classical tradition and ideas. The struggle represents his ground for revival of Islamic ideals in modern society, and the expansion of freedom and the renaissance of political Islam. He advocated the necessity to accept modernity founded in Islamic construct and civilization, for it is only as Islam is reformed to agree with modern conditions, it is believed, that its true character as a world religion will be apparent. ‘Abduh’s modern ideals and inspirations can be seen from various impacts he made in the field of tafsir, hadith, philosophy, science, ‘*aqidah* (Islamic theology), traditional ruling and commentary and modern Islamic movement. His formidable work in espousing his modernist ideas is *Tafsir al-Manar*, his greatest legacy and contribution in exposing modern and rational interpretation of the Qur’an. ‘Abduh believed that it was not only possible but imperative to show how ‘modern’ values and

institutions could be reconciled with authentically Islamic ideals. His inclusivity in taking more conciliatory and evolutionary approach, characterized his worldview and principle outlook of modernism, with strong conviction that adopting the western ideals will liberate the Muslim from stagnation, decadence and backwardness and leading the ways to reap the benefit of science and technology.

Muhammed 'Abduh had clearly initiated legal reform in Egypt by reviewing Islamic law in his capacity as the Chief Mufti of Egypt, and issuing fatwa and judgment based on the fundamental teaching of the Qur'an and Sunnah. He made great efforts to preach harmony between Sunnis and Shias. Broadly speaking, he preached brotherhood between all schools of thought in Islam. However, he criticized what he perceived as errors such as superstitions coming from popular Sufism. He sought to replace the four schools of Sunnah Fiqh (Hanafi, Maliki, Shafii and Hanbali) with a single Fiqh. He taught that the laws of the Qur'an could be 'rationalized' and if necessary, reinterpreted. In matters of Islāmic law, which governed Muslim family relationships, ritual duties, and personal conduct, 'Abduh tried to break through the rigidities of scholastic interpretation and to promote considerations of equity, welfare, and common sense, even if this occasionally meant disregarding the literal texts of the Qur'ān. Thus, from his death to the present day, 'Abduh has been widely revered as the chief architect of the modern reformation of Islām.

Unit II

Developments in India

1. Fall of the Muslim Rule (causes and consequences)

Every rise has a fall. Any civilization which rose its zenith and peak met with a downfall so was the case with Mughal Empire. The Mughal Empire which was established in 1526 by Babur met with a downfall and it started declining after the death of Aurangzeb (1707). The Mughal Empire which was dazzled the contemporary world by its extensive territories, military might and cultural achievements showed unmistakable signs of decay towards the beginning of the 18th century. The reign of Aurangzeb was the swan-song of the Mughal rule in India.

The death of Aurangzeb brought to an end the greatness of Muslim rule in the sub-continent. This coincided with the general decline of the Muslim powers and the loss of their pre-eminent position in the world. Some European nations who were rising into prominence about this time under the stimulus of a new life took full advantage of this decadence to establish in the Muslim Empires, surprising indeed was the decline of the Mughal Empire within a few years of the death of Alamgir (Aurangzeb) in whose reign it had reached the meridian of its power. But the sign of decay had appeared before the accession of Aurangzeb and according to his own lights he had striven hard against the decay that had sit in. After his death decay was accelerated by the incompetence and fault of vision of his successors, the selfish faction fights of the ruling class and the external and internal enemies of the emperor. The absence of a fixed rule of heredity succession seriously affected the stability of the Mughal Empire.

A close scrutiny of the facts enables one to attribute its decline to certain specific weakness in the administrative, political, economic spheres. So far as the administration is concerned the salient facts which are complimentary to one another are the decline in the character of the Mughal nobility and the deterioration of the army which was striking apparent within a few years of Aurangzeb's death. According to J.N Sarkar, the wholesale disappearance of the better class of military and officials was accelerated and confirmed by the civil warfare which disgraced the (30 years) preceding Nadir Shah's invasion.

The deterioration of the Mughal army was to some extent the natural corollary of the decline of the military nobility or at any rate accelerated by the disappearance of the better type of Mughal nobles. After Aurangzeb's death the period (following) the deterioration of the Mughal army was rapid and complete.

The loss of religious zeal mainly accounted for the decline of the Mughal Empire. This zeal had given solidarity to the Muslims and provided strength to the Muslim Empire. The influx of heterodox ideas and the consequent laxity in religious beliefs shattered Muslim solidarity. Akbar raised the heretical Muslims and the Hindus to positions of influence at the court. This made the orthodox Muslims ineffective in protecting the interest of the Empire. It was futile to hope that the Hindus would continue to support a Muslim Empire for the interests of Empire. The task was formidable. He struggled for his ideal and succeeded in his reign. But none of his successors had the ability to continue his mission. Hence Muslim rule became lax again and the Muslims were divided and incapable of defending their interests, their strength and capacity for action had been destroyed by traitors like the Sayyid of Burath who brought the Marathas to Delhi. In the absence of Muslim solidarity the Muslim Empire fast declined.

Another cause of decline of Mughal power was that the Muslims ruling class was divided into factions. Iranians and Turanian, they sub-ordinate the imperial interest to the pursuit of their own. They scrambled for power when the enemies, the Marathas, Sikhs, and others, were creating confusion in the Empire. To weaken their own rivals, these factions even made large concessions to the enemies.

Another main cause of decline of Mughal Empire was the economic condition of the age. Extravagant expenditure was a crushing burden upon the resources of the country. While the venality of the officials and the tyrannical caprice of the local governors added to the misery of the people who had little or no means of obtaining redress. The economic system was strained almost to breaking point by the end of Shah-i-Jehans reign and when Aurangzeb died national bankruptcy was assured.

Another cause of the downfall perhaps the most internal factor that brought about the collapse of the Mughal Empire was the rising power of the Marathas. The Marathas were employed in large numbers in these states. They occupied important places of trust and authority in civil

administration. Maratha soldiers were welcomed in these states. Thus, they got not only military training and experiences, but also money. Marathas played an important part in bringing about the disintegration of Mughal Empire; the Sikhs grew bold enough to defy the Mughal authority in the Punjab.

Nadir Shah and Ahmad Shah Abdali invasions are also regarded one of the reasons for the downfall of the Mughal Empire. The invasions of Nadir Shah shattered the power and prestige of the Empire and encouraged the ambitions of its enemies. Ahmad Shah Abdali deprived the empire of the frontier provinces of the Punjab, Sindh, and Kashmir, with the weakness of Mughal central authority in the 18th century.

Another factor responsible for the downfall of the Mughal Empire was the change which gradually occurred in the attitude of the Mughal Emperors towards their nearest male relatives. This development was morally disastrous to the sovereignty of the Mughals. Aurangzeb's religious policy is also regarded as one of the main reasons for the decline of the Mughal Empire, but the reality is that the blame of religiosity goes to his predecessors who did not established Islamic law and Islamic orthodoxy during their reign especially Akbar and his successors who encouraged the secular way of life. It is also wrong to say that the religious policy of Aurangzeb led to the decline of Mughal Empire.

Consequences

1. Revolt of 1857 ended the rule of East India Company, and a new act passed. According to this act, the Queen of Great Britain became the Queen of India and the Indian empire directly came under the British crown. The Governor General was called Viceroy of India.
2. India was colonized by the British and India no more remained a Muslim state.
3. The English mocked at Muslims and did not relish Islam. Christian Missionary started the policy of conversion, which caused resentment. Under the garb of spreading education, they spread Christianity by offering scholarships, government jobs, high offices, and facilities.
4. The Muslim youth was confronted with a mutilated presentation of Muslim history and doctrines to shatter his faith and breed a sense of inferiority in him. The crux of

missionary preaching was that Islam had outlived its day, that it could not stand scientific and intellectual scrutiny, that its appeal lay to the grosser impulses of human nature, and that it had kept the Muslim communities all over the world in a state of chronic backwardness.

5. The British army was reorganized in India but no Indians were posted on high offices and artillery was placed under British officers. New regiment of only English soldiers was recruited.
6. The introduction of a modern system of education afforded opportunities for assimilation of modern western ideas, which in turn gave a new direction to Indian political thinking, although the rulers in the interest of efficient administration had conceived the English system of education.
7. The English language helped nationalist leaders from different linguistic region to communicate with each other.
8. The second half of the nineteenth century saw an unprecedented growth of Indian owned English newspapers, despite numerous restrictions imposed by colonial powers from time to time. It is said that there about 169 newspapers in vernacular languages.
9. The end of Muslim rule caused many problems to Indian Muslims. British slowly crushed them for their role in the battle of 1857. Consequently, the British would not feel secure unless they liquidated the Muslim menace.
10. After the Muslim rule, India was considered *Dar-ul-Harb* (Land of the Kafirs) and it needed to be converted to *Dar-ul-Islam* (Land of Islam). So many movements came into being to reestablish Muslim rule and purify Islam.

2. Muslim Response to Modern Challenges

The nineteenth century witnessed unprecedented changes social, and political in the sub-continent, disorganized the spiritual no less than the mundane life of the Indian Muslims. The main problem with the Muslims was adjustments to an adamant political dispensation and the immediate result was the persistent antagonism between the Christian rulers and their Muslim subjects. The European powers felt the Turkish conquest of Constantinople as a throne in their side. European scholars looked at Islam through the colored goggles; they were both to make a dispassionate study of its tenets and institutions and were content to repeat popular distortions

about it. Muslims were looked as bloodthirsty and destroyers of the peace of the world and the cultures of the peoples gained wide credence. Consequently, the British would not feel secure unless they liquidated the Muslim menace. The Hindus who had lived with the Muslims got opportunity for advancement by the change of masters. The Muslims were crushed slowly between the two pincers. In order to meet the Western challenges various types of movements came into being. Some of them are:

(a) Darul-ulum Deoband

During the rising of British dominance in India, Muslim scholars and common masses started a freedom movement to gain back their lost political identity. It was the revolt of 1857 that its vigor was prominent. But unfortunately it failed and British crushed its adherent's severely. Muslim scholars and common masses were oppressed and severe atrocities were committed on them. From 1864 to 1867 British strived to their utmost to eliminate 'ulama and they were successful to a large extent. And no Islamic Madrassa retained its prominent role and real position. In this way a knowledge crisis was eminent. It is said that 'Buldozers' were brought to vandalize the *Madrassa* Rahimiya of Shah Waliullah. But it was Maulana Muhammad Qasim Nanatawi who established with his associates, a *Madrassa* on 30th May 1866 15 Muharram in Deoband. Maulana Qasim saw in his dream Prophet (S.A.W) who commanded him so and it give an impetus to Maulana Qasim to establish this religious school. This *Madrassa* was established to counter the challenge of the British culture, dominance and other un-Islamic education. So that Muslim community will meet its civilizational heritage.

In course of time, it turned into an Indian "equivalent" to Al-Azhar of Egypt. Many other Madrassa were established as its branches and the religious sciences were spread all over the Indian sub-continent. Not only in the Indian Sub-continent but all over the world it became popular. Dar-ul-ulum Deoband has its major role in prominent religious sciences such as *Tafsir*, *Hadith*, *Fiqh*, *Kalam*, *Tassawuff* etc, but it gave stress more to *Hanafi fiqh* in its curriculum. Although it was traditional thinking and it was opposing the modernistic trends of Aligarh, but it was and is an abode of mainstream of Islam.

Objectives of Darul-ulum Deoband

Among the main objective of this Dar-ul-ulum were:

1. A contact should be established between Muslim scholars and common Muslim masses. This was to acquaint common Muslim with the mainstream interpretation of Islam.
2. The reorientation of the Muslim community to its original and puritan religious culture and heritage. This was for the conservation and the protection of traditional heritage in an age of increasing modernization and the protection of Muslim community as a whole.
3. Dar-ul-ulum Deoband stressed to acquire religious sciences first before learning the prevalent rational and physical sciences. This was for strengthening the roots of Islam in the minds of Muslims.
4. To produce more and more material on *Tafsir, Hadith, Fiqh, Kalam, Tasawuff* etc.
5. Also many worldly skills were taught to Dar-ul-ulum for earning *Halal* livelihood.
6. A main was to make the lives of Muslims pure and Islamic by inculcating the spiritual and ethical Islamic norms and values in them.
7. Establishment of various other religious schools and Arabic learning centers and to affiliate those with Deoband.
8. To avoid the influence and interference of government and to maintain its independence and freedom.

Darul-ulum created many great works of religious sciences and great 'ulama were associated with it such as Maulana Muhammad Qasim Nanatawi, Malauna Rashid Ahmad Gangohi, Maulana Mahmud-ul-Hasan, Maulana Hussain Ahmad Madani, Anwar Shah Kashmiri, Maulana Shabir Ahmad Uthmani, Maulana Jaffar Ahmad Uthamni, etc. Thus Dar-ul-ulum Deoband was not without success in reviving the Islamic spirit in Indian Muslims. It created in them love of faith, respect for the *Shari'ah* and an Islamic life.

Thus it can be said that Darul-ulum played an important role in crushing the anti-Islamic movements such as Qadyani movement and Shuddi movement's also Christian missionaries were checked.

Political Role of Deoband

Many scholars of Deoband strived for the freedom of India from the British colonialism. It was for regaining the lost identity of Muslims. Maulana Mahmud ul Hasan, Maulana Madani and Maulana Sindhu were the prominent figures in this field. *Samratut Tarbiyyah* and *Jamat ul*

Ansar were established for educational and missionary purposes to strive for the freedom from British. Khilafat movement was started under the guidance of the 'ulama of Deoband. In 1882 a fatwa of Shaykh ul Hind Maulana Mahmud ul Hasan came in which he declared that there is nothing wrong in cooperating with non Muslims in the worldly affairs. This was the reason that many 'ulama worked with Hindu leaders for the freedom of India.

Regarding the partition of India there were two views among the scholars of Deoband one group supporting the concept of undivided India. Their perception was that for the betterment of the Muslims of the sub-continent and for the *Dawah* purposes it is better to live side by side with Hindus in a peaceful agreement. The prominent 'ulama of this view were Maulana Madani, Maulana Sindhi, Maulana Kashmiri etc. some other scholars who supported the concept of Pakistan also but on the condition that Islamic Shari'ah will be implemented in all spheres.

Thus, it can be said that Dar-ul-ulum Deoband was not only an educational institution but it became a great movement of reform Islam in the Indian sub-continent.

Contribution

Deoband made special contribution in academic works and research fields. Thousands of works on various aspects of Islam, *Sirah, Tafsir, Hadith, Kalam, Fiqh, Tasawuff* have been written by the scholars of this school. They also translated *Bukhari* and *Tirmidhi*.

It is because of these works that the Qadyani movement which got flourished in British India met a setback and the fanatic Hindus and Christian missionaries also were countered by these works.

Achievements

As already discussed, Deoband was not a simple school in the usually understood sense of the world. It was a sympathetic and endeavor to do away with the misfortunes for the Muslims which they had incurred in 1857. Thus it was a movement in itself. The academic and political activities of the people like Maulana Mahmud ul Hasan, Maulana Hussain al Madani and Maulan Shabir Ahmad Uthmani bring home this fact. The people educated from Deoband started the movement like *Samratut Tarbiyyah* and *Jamat ul Ansar* which were aimed at to eradicate the British rule by gathering help of certain Muslim states. The famous Khilafat movement owes its existence at Deoband which was quite enthusiastic to re-establish the Ottoman Caliphate.

Deoband in quite conformity with its manifesto managed to educate the poor class of the community after people getting education. Deoband spread throughout the country and kept alive the religious sciences by establishing the mosques and maktabas gave the religious scenario of India and its adjoining countries like Afghanistan, Pakistan, Burma, and Srilanka.

Since from its very outset Deoband had been aimed to preserve the Muslim cultural heritage, therefore it became the centre of reformation movement. Deoband performed a positive role in the re-marriage of widows and inheritance to women. Darul ifta was established to guide the people in religious matters. This department rendered a commendable service to the mankind inside India and abroad. The ulama from Deoband also combated the challenge posed by the Christian missionaries and the Arya Samaj.

Principally, Deoband had been established for the inner refinement of the being and the system here with an admixture of education and piety, therefore it produced saintly people in every sense and became an asset for the society rather than a liability.

Conclusion

It can be concluded that Darul ulum Deoband was not without success in reviving the Islamic spirit in Indian Muslims. It inculcated in them love of faith, respect for the Shari'ah, resoluteness and sense of delicateness and self sacrifice, the like of which has not been witnessed. Deoband became the fore runner of the new religious trend and the most important traditional Islamic culture, and theological learning in India.

(b) Aligarh School

The war of independence 1857 ended in disaster for the Muslims. The British chose to believe that the Muslims were responsible for the anti-British uprising; therefore they made them the subject of ruthless punishments and merciless vengeance. The British had always looked upon them the Muslims as their adversaries because they had ousted them from power. With the rebellion of 1857, this feeling was intensified and every attempt was made to ruin and suppress the Muslims forever. Their efforts resulted in the liquidation of the Mughal rule and the sub-continent came directly under the British crown. After dislodging the Muslim rulers from the throne, the new rulers, the British, implemented a new educational policy with drastic changes.

The policy banned Arabic, Persian and religious education in schools and made English not only the medium of instruction but also the official language in 1835. This spawned a negative attitude amongst the Muslims towards everything modern and western, and a distinction to make use of the opportunities available under the new regime. This tendency, had it continued for long, would have proven disastrous for the Muslim community. Sir Syed wrote a book “Causes of the Mutiny” in which he vigorously tried to narrow down the gap between the Muslims and the British. He removed many misunderstandings against the Muslims which were caused by the books of William Hunter. By his book and many other ways he succeeded in convincing the majority of the Britishers that the Mutiny that the mutiny was a general racist revolt and not peculiar to Muslims. His thought regarding the politics was that it is God who gives kingdoms and political authority to people. He was against any kind of revolt against the British Empire. He considered it an unnecessary cause of chaos and bloodshed. He instead prompted Muslims in particular and the Indians in general to remain loyal to the British government for their own betterment. He especially instigated Muslims to excel in the field of emerging sciences and education.

Seeing this atmosphere of despair and despondency, Sir Syed launched his attempts to revive the spirit of progress within the Muslim community of India. He was convinced that the Muslims in their attempt to regenerate themselves had failed to realize the fact that mankind had entered a very important phase of its existence, i.e., an era of science and learning. He knew the realization of the very fact was the source of progress and prosperity for the British. Therefore, modern education became the pivot of his movement for regeneration of the Indian Muslims. He tried to transform the Muslim outlook from a medieval one to a modern one.

In order to attain these goals, Sir Syed launched the Aligarh movement of which Aligarh was the center and following objectives were kept in mind: to persuade Muslims to learn English education, to persuade Muslims to abstain from politics of agitation, to produce an intellectual class from amongst the Muslim community, to bring a social and cultural reform amongst the Muslim community, to maintain and as far as possible promote the political and economical importance of Muslims in the affairs of the country to the extent that was possible in a country under foreign rule. The other objective which is not less important than the above mentioned. In his educational outlook which took a new turn after his 17 month stay in England in 1869-70. He

minutely observed the social, political and educational outlook there and tried to devise a plan on those lines for the development of the Indian Muslims. His letters of this period reveal that he was solely concerned with his people. It was good fortune of Sir Syed that he could attract a band of sincere and committed friends and supporters around himself. They included stalwarts like Muhsinul Mulk, Viqarul Mulk, Samiullah Khan and many others. They were men of conviction, courage and vision. They were charged with the zeal to serve for the uplift of the community and were prepared like Sir Syed to undergo any sacrifice. He attracted much hostile attention for his religious views. He faced many hardships and many conservative ulama issued *fatwa's* against him. Majority of the ulama were against the English and modern physical scientific education because they thought it to be a Satanic trap to deceive Muslims from the true knowledge. But Syed Ahmad and his associates didn't think so. Sir Syed considered modern education as the primal pre-requisite for the progress and developments of the Muslims.

Gifts of the Movement

1. To set up such a college in which the Muslims would get the education in English language.
2. To set up a boarding house with the college side by side the Muslim children would reside with satisfaction where they would be looked after and cared like their homes and would be saved from all evil influences.
3. To make possible such an education in the college, which would increase physical and mental capacity

Achievements

1. The movement played a vital role in the intellectual awakening of the Muslims of India. Its role in education is a tale of revolution in itself.
2. This movement didn't result in the formation of a college and university alone, but rather turned the outlook of the Muslims towards modern education and succeeded in teaching them the fact that there was no need to run away from modern education.
3. This movement succeeded in bringing the Muslim employment through education which helped them out of the poverty which had become their luck after 1857.

4. This movement provided the Muslims with a centre in form of Aligarh which became the centre of their educational, social, and political organization.
5. This movement is responsible for giving Urdu such a shape which in the long run became the vehicle medium of Islamic literature in the sub-continent. This style is simple comprehensive and influential.
6. It provided the Muslims the leadership in different fields, like education, politics, economy, and in all walks of life.
7. This movement give due consideration to religious sciences.

Setting up one institution could not be expected to cater to the educational needs of the entire community and remove its academic backwardness. At the best it could show the way and set a model to be followed. There was pressing need for an organization that could carry on the spirit and the message of Aligarh movement to the nook and the corner of the country and create awareness about the need to acquire modern education and work for social reform. With this objective Sir Syed established in December 1886 Mohammadan Educational Conference. Its prime objective was that education alone was the means of the progress of the community. For many years this organization was the most important forum of the Muslim intelligentsia. Its annual conferences used to be very important and provided an intellectual feast to the participants and the audience.

Sir Syed had aimed at the establishment of a university but his dream did not materialize during his lifetime but he had set the movement firmly on course to achieve this goal. His eminent successors, Muhsinul Mulk and Viqaraul Mulk, untiringly worked for the realization of this objective. He breathed his last in 1898 and Mohammadan Oriental College attained the status of university in 1920. A century after his death Aligarh Muslim University is a vibrant modern university. He was a visionary and had correctly diagnosed the basic malaise that was sapping the vitality of the Muslim community and untiringly worked to set it on course to honor, dignity, and prosperity. The difficulties he had to face were enormous and many. But no amount of personal discomfort, hostile opposition and unfavorable conditions could deter him from his goal. With the help of a committed band of friends and supporters he achieved what might have seemed in the circumstances to many as unachievable. It is difficult to visualize the condition of the Muslims of the sub continent had there not been Sir Syed and his Aligarh movement.

3. New Educational Developments

(a) Nadwatul 'Ulama

The challenge of Western education and culture during the eighteenth century was responded by Muslims establishing Darul ulum Deoband in 1867 and Aligarh College in 1875. The Deoband School was in all respects an anti-thesis of the Aligarh School. In education and politics they had taken different stands. Deoband was too conservative to give any allowance to liberal arts, modern sciences and English language. Aligarh was progressive enough to give position of privileges to these secular studies. In national and international politics their positions were rather reversed. These two institutions which had come up as a response to the challenge of western knowledge and culture during the nineteenth century stood opposed to each other, providing reference points for the establishment of Muslim educational institutions in future. The institutions that were to follow not only took their cue from them but there were some which tried to strike some sort of balance between the two institutions.

Darul Ulum Nadwatul Ulama at Lucknow was the first of the kind. Evidently, it should have developed as a Theo-logical seminary like that of Deoband, but it proved different in many ways. Its urban milieu, its commitment to reform and its initial pro-British stand brought it nearer to Aligarh and made it a *Madrassa* different from those which were despised by Sir Sayed. In the nineteenth Mohamadan Educational Conference held in 1894 Mohsinul Mulk said about the Nadwatul Ulama that “the very things which Sir Syed Ahamd Khan and his friends were trying to reform for a quarter of a century had been admitted by those revered persons to be not quite satisfactory, and they were worthy of their consideration. They had resolved that the usual mode of instruction adopted in the numerous Arabic and Persian schools and *Madrassa*, and the courses of studies taught in them had not produced such men as are required in modern days. The resolution proposed by Mohsinul Mulk and eloquently supported by Syed Mahmood declared that: “this conference sympathies with the Nadwatul Ulama, gathering a Musalman priests held in Kanpur in February 1894 for the purpose of reforming the old methods of religious and scientific education, and with a view to produce union and friendship among the opposing sects of Islam; and this conference trusts that Mohammadans would help this new movement by every means in their power”

Objectives of the Nadwatul Ulama

Aligarh College had fully established itself when a number of 'ulama on the occasion of annual convocation of *Madrassa Faid-i-Am* Kanpur in 1892, decided to form an organization for the twin purpose of reforming the old educational system, and bringing about unity among ulama holding different view on religious matters. The first organizer was Maulana Mohammad Ali Monghyri (1846-1927) who may be rightly called the real founder of the movement. The above mentioned objectives were formulated;

1. The greatest objective of the Nadwatul Ulama is to help 'ulama' establish rapport among themselves. If the ulama are aware of each other's activities they may come closer, work in unison, increase their collective strength, and work constructively for Islam and its followers.
2. The second great objective is the removal of differences between the religious groups of Muslims. It does not mean that these religious groups will become one, but they will learn to join issues in a truly academic manner. Besides, these groups should join together to fight the common enemy like that of European atheism.
3. The third objective is to reframe the course of studies prevalent in Arabic madrassa. Thus reframing of courses should be done in the light of demands of modern times. A new ilm-ul-kalam is needed to make the criticism of modern atheists. Similarly, Arabic literature and Quranic studies need be emphasized. Any change will have as its basis the same old Dars-i-Nizami, in which books will either be deleted or added.
4. The fourth objective is to establish a *Madrassa* wherein high quality education will be given to students, so that they may excel in their area of knowledge. Nadwa has taken upon itself the responsibility of establishing the proposed *Madrassa* with the united strength of ulama; as such a *Madrassa* of very high quality is not likely to be established by any other agency.
5. The fifth objective is the propagation of Islam in foreign countries. The Nadwa will bear the expenses of those who will visit the foreign countries for propagation of Islam among Muslims and non-Muslims. Naturally, such men will have to learn the language of the country where they will go for propagation of Islam.

6. The sixth objective is to give fatwa i:e legal opinion on worldly or religious issues. A *Darul Ifta* will be established by Nadwatul ulama simply for the convenience of the public, otherwise any Muslim jurist can give legal opinion on issues of general or specific interest.

The first four objectives have a direct link with the two aims for which the Nadwatul ulama was established i:e, the reform of old education system and bringing about unity among the ulama of different viewpoints. The other two objectives i:e. the fifth and the sixth, are rather indirectly connected with the general aims of the Nadwatul ulama. But it cannot be denied that these two objectives along with the third and fourth provide definite activities to be undertaken by the founders of Nadwatul ulama and like-minded persons.

It was, of course, strange that the foundation stone of a religious seminary i:e Darul ulum Nadwatul ulama was laid by a Christian. The motive behind it was rather mundane. It was thought that the Nadwa could get large sum of money from the rich people and Taluqdars of Oudh provided their suspicions about it being anti-British were removed. The foundation stone of the building was, therefore laid by the Christian Governor of United provinces. In order to justify this Maulana Shibli had written that the pulpit of the Prophet's mosque in Medina was constructed by a Christian. Maulana wrote: "This was the first time when Turkish caps could be seen by the side of turbans; this was the first time when the revered ulama were paying respects, out of gratitude, to the British ruler; this was the first time when *Shia* and *Sunnis* had joined hands to inaugurate a religious institution; this was the first time when the foundation of a Muslim religious institution was laid by a non-Muslim (the pulpit of Masjid-i-Nabwi was built by Nasrani).

In 1896 Maulana Muhammad Ali Monghyri submitted a draft syllabus entitled "*Musavada-i-Nisab-iArabi*". There were twenty subjects in all in the proposed course of studies of which all except six subjects were those which were already taught in Arabic *Madrassa*. The six new subjects were: *Tarikh* (History), *Usul-i-Laughat* (Grammer), *Tajvid*, *'Urud* (prosody), *Suluk wa Tahdhib-i-Nafs* (Tasawuff), *Asrar-i-Ahkam*. Books were given under subject titles in the proposed course of studies. Few or no books were give under the subjects *Falsafa* (philosophy), *Mantiq* (Logic), *Hal'at* (Astronomy), *Riyadi* (Mathematics), *Jughrafia* (Geography).

Notwithstanding the need for the study of *Ma'shat* (political Economy) and *Usul-i-Saltanat* (principles of Government) books were not prescribed for these subjects.

It can be argued from the preceding discussion that Nadwa, however, remained committed to academic work. Unlike Darul ulum Deoband the Nadwa School did not produce any person of the political stature of Maulana Mahmood Hasan, Maulana Ubaidullah Sindhi or Maulana Hussain Ahmad Madani. The reason may, perhaps, be found in its nearness with Aligarh. Nadwa was never a rival of Aligarh. Nadwa movement was complementary to Aligarh movement. In its approach, organization and social milieu it had close resemblance with Aligarh. The difference between them was the difference of emphasis. Nadwa gave much more emphasis on religious studies without denying the inclusion of liberal arts in its courses of studies. Aligarh emphasized on modern education with due place of religion in the life of a Muslim.

(b) Jamia Millia Islamia

Historical Background

In order to get well-acquainted with the background of Jamia Millia Islamia it may be desirable to have a brief look on the Muslim unrest in India in the closing year (1919) of the First World War when the institution of Caliphate, the centre of world Islamic power was crumbling due to Mustafa Kemal Pasha led agitation against the Sultan of Turkey, the Caliph of Islam. The Islamist theologians were suspicious of this agitation as it had the support of the then colonial power- the British.

Similarly, a section of the western educated but radical Islamic Muslim intelligentsia led by Mohammad Ali Jauhar (1878-1931) who were associated with pro-British Aligarh Movement were also upset with the role of the British power against the Caliph. Mohammad Ali Jauhar is a descendent of the Rohilla Pakhtun from Afghanistan settled in Rampur in present Uttar Pradesh. He had his education in Darul Ulum Deoband, MAO College Aligarh and Lincoln College, Oxford University. On his return from Oxford in 1898, he served in Rampur and Baroda States and also worked hard to expand pro-British Mohammedan Anglo Oriental College (MAO) Aligarh. He had also attended the founding meeting of All India Muslim League in Dhaka in 1906 and served as its president in 1918.

While the Deobandis formed an association of *ulama* namely Jamaat ulama-e-Hind with a view to fight against the colonial power and were preparing for the Khilafat Movement against the British with the support of the Indian National Congress, Mohammad Ali represented a Muslim delegation to England in 1919 to convince the British Government for exerting influence over the Turkish leader Mustafa Kemal to withdraw the agitation. But he was disillusioned when the British rejected the proposal of the delegation.

In a meeting of the trustees of MAO College held on October 28, 1920 Mohammad Ali pleaded for lifting the ban on participation of the students in Khilafat and Non-Cooperation Movements launched by the Congress. This was however rejected by the majority votes. The growing influence of the pro-British Aligarh movement on Indian Muslims which gave birth to a political party namely All India Muslim League that had the support of powerful pro-British Muslim land lords and *Nawabs* with overwhelming control over the Muslim masses was a great challenge for the Deobandis. Therefore, they welcomed the breakaway group of the MAO College led by Mohammad Ali in anti-colonial movement.

Both the groups jointly evolved a strategy for uprooting or at least mitigating the influence of Aligarh Movement on Indian Muslims by establishing a separate academic institution for Muslim students with the dual objectives to challenge the anti-Caliphate Christian world and also to impart modern education to them through the Urdu medium. It was practically a combination of the Islamist politics of Deoband and the politically anti-British section of radically Islamic western educated Muslim intelligentsia.

A foundation committee comprising of Mohammad Ali and a few others from MAO College and five anti-British prominent Islamist theologians namely Abdul Bari, Mufti Kifayatullah, Maulana Sulaiman Nadwi, Shabbir Ahmad Usmani, and Maulana Sanaullah founded a separate academic institution for Muslims named as “Nationalist Muslim School” (Islamic Contestations by Barbara D. Metcalf, Oxford, 2004, Page 143) on Friday, 29 October in 1920 at Aligarh. This was re-named as Jamia Milia Islamia in 1926. Prominent Deobandi ulama, Maulana Mehmud Hasan, who was arrested in 1916 for his conspiracy against the British in a popularly known Silk Conspiracy Case, laid the foundation stone of the new Muslim institution after his release from jail in Malta. Hussain Ahmad Madni another member of foundation committee, who was a

trusted disciple of Maulana Mehmud Hasan a detainee of Malta jail, became the principal of Darul ulum Deoband and remained on this post from 1926 to 1957.

While Hakim Ajmal Khan was appointed as its Chancellor, Mohammad Ali Jauhar became its first Vice-Chancellor. The Indian National Congress which has been desperately trying to bring the Muslims under its banner welcomed the anti-British Muslim leaders and extended its support to them under an agreement – “a bargain – the Congress would espouse the Khilafat cause and Muslims would participate in anti-colonial movement and perhaps give-up cow-killing”. The Indian National Congress also supported the establishment of a separate Nationalist Muslim School parallel to the MAO College which was granted the status of a central university in 1920 with a new name Aligarh Muslim University.

Mohammad Ali Jauhar a co-founder of JMI is often projected as a nationalist Muslim but had it been so he could have joined the INC much earlier and not supported the formation of Muslim League. He along with many Deobandis showed their true colors after the failure of Khilafat movement and suspension of civil disobedience in 1922 by Gandhi owing to the violent Chauri Chaura incident. After the abolition of Caliphate in 1924 they not only became indifferent towards the Congress but the unity between the Hindus and Muslims seen during Khilafat Movement also disappeared.

Dr. Zakir Hussain (1897-1969), another prominent Muslim Indian also had his ancestral roots to Rohilla Pashtun of Afghanistan. He was also from among the small group of teachers of pro-British MAO College Aligarh who were behind the foundation of Nationalist Muslim School. Subsequently, he went to Germany to pursue his PhD in Economics from Berlin University and returned to India in 1925 to serve this Islamic institution when it was in a crisis after the failure of Khilafat Movement.

In 1926, the Nationalist Muslim University was shifted from Aligarh to Delhi with a new name – Jamia (University) Milia (National) Islamia (Islamic). “Jamia is an Arabic term which is used to denote an ideal, a bond or an institution which unites individual or groups. Latter, it was used in the technical meaning of university seemingly to have been in movement of some intellectual

leaders or reformers” (Islamic Encyclopedia). The new name was practically an ideological bond to unite the Muslims for a greater cause.

Dr. Zakir Hussain became its Vice-Chancellor in 1926-27 and continued on this post till 1948. In August 1937 while addressing a gathering of Hamdard-i-Jamia he said, “The biggest objective of Jamia Milia is to prepare a roadmap for the future lives of Indian Muslims with the religion of Islam at its core” If the objective of this university is rooted to the core of a religion, can it not be called a movement for Islamic revivalism? From the very beginning its first Vice-Chancellor Mohammad Ali stressed the teaching of Islamic history and Quran and ensured that the teaching day began with a full hour devoted to the rapid exegesis of the Quran based on the preaching of prominent Deobandi ulama. It was registered under Society Registration Act in 1939 as a traditional religious institution and recognized as deemed university in late sixties and finally granted the status of a central university in 1988.

Though the Congress leaders with a view to woo the Muslims during freedom movement took the foundation of an anti-British Muslim academic institution as a movement to amalgamate the traditional and modern system of education to promote secular and pluralistic values to bring unity and communal harmony between the Hindus and the Muslims, the Jamia managers never compromised to dilute its fundamentalist character which is rooted to both Deoband and Aligarh the two parallel movements for Islamic revivalism. They could neither counter the upsurge of Pakistan Movement nor made any serious attempts to effectively rebut the criticism of the Muslim League that “Jamia was anti-Islamic and a factory for the mass Hinduisation of Muslims”. Since the foundational history of Jamia Milia is rooted to the joint venture of Deobandi theologians and a section of those Muslim leaders believing in radical Islam, it was never allowed to flourish in the secular and democratic environment of the country.

There is no doubt that Jamia Millia Islamia was the product and vehicle of freedom struggle and suffered a lot due to its unique philosophy. It was established in response to popular sentiments against the British oppression and it itself suffered many atrocities due to this. Its idea of ‘composite culture’ did not appeal to many Muslim leaders and the community failed to appreciate its struggle for a long time. Its ‘Islamic’ color remained reprehensive for Hindu leadership all through its existence and perhaps yet.

Nevertheless, Jamia's vision, diehard efforts of its founders and teachers to stand against all adversities and the due government patronage for quite some time made the university to proudly emerge on the firmament of higher education of the country. Now, it is the 7th best university in the country.

The series of sacrifices and sufferings of Jamia Millia Islamia through the freedom struggle can be concluded in these historic words of the national leader of freedom movement and poetess Sarojini Naidu, who said about it, "Jamia Millia Islamia was built stone by stone and sacrifice by sacrifice." However, Jawaharlal Nehru, the first prime minister of the country and the national leader, said that Jamia is a "lusty child of the non-cooperation days."

Sayed Shahabuddin in his book "How to revive the spirit of Jamia Millia Islamia": "Jamia had a glorious past. As a national heritage, it deserves a glorious future. It must become a unique university like the unique school it began. Jamia has to reinvent itself in order to achieve its manifest destiny, as a vital contribution of the Muslim community to the making of future India"

While concluding it can be said that the journey of the JMI from a small Islamic institution in pre-Independence India to a central university has never been on the path of secular democracy. Rabindranath Tagore might have called it as "one of the most progressive educational institutions of India"

4. Prominent Reformers and Thinkers

(a) Shah Waliullah (1703-1762)

Shah Waliullah was born in 1703 .CE. His grandfather, Sheikh Wajihuddin was a military officer in the army of Shah Jehan. In the war succession, he supported Aurangzeb. His father Shah Abdur Rahim was a Sufi and a Scholar. He established a school in Delhi known as "Madrassa Rahimiya". The institution aimed to find a path which the Sufis, the scholastics, and the jurists could tread together. On the death of his father, Shah Waliullah occupied his father's chair in Madrassa Rahimiya.

Shah Waliullah was a prolific writer. He wrote over fifty works of outstanding merit on various aspects of Islam. He translated the Holy Qur'an in Persian despite opposition and thus, brought the word of Allah within the reach of the common person. He led that the object of the study of the Holy Qur'an was to reform human nature, and correct the wrong beliefs and injurious actions, and this could only be possible if the contents of the Holy Book were brought home to the people in the language they could best understand. He attached great importance to the traditions of the Holy prophet. He wrote a number of books, wherein the traditions of the Holy Prophet were presented in proper perspective. He wrote books on Sufism, and suggested the need of reforms in Sufi practices. He wrote books on Islamic philosophy and *Ilm-ul-Kalam*. He wrote some books on Islamic Jurisprudence. He elaborated the principles of *Ijtihad* and *Taqlid*. He held that while a layman should strictly follow the school of Islamic Jurisprudence to which he belonged, persons well versed in Islamic law should exercise their judgment in conformity with the Holy Qur'an and *Sunnah*. He wrote a book on the history of Islamic Jurisprudence. He wrote a book on the *Shia-Sunni* problem, and exhorted the need of understanding between the two sects. His outstanding work is *Hujatullah Baligha*. In this book, he dealt with such aspects of Islam which were common among all Muslim countries. In this book he brought the superiority of the Islamic way of life and showed how Islam furnishes guidance from all spheres of life. He wanted all Muslim countries to come close each other, and forge the unity of the *Ummah*. He wrote on economics, sociology, and politics. He wrote very scholarly and learned works, and led a powerful movement for the reform of Islam. He criticized the un-Islamic practices which had crept into the Muslim society due to contacts with the non-Muslims. He was critical of extravagance in marriage, and other ceremonies. He advocated the remarriage of widows. He laid stress on the distribution of wealth among the people on socialist lines. He severely criticized capitalism, and wanted that the exploitation of the poor should end. He criticized the Mughal rulers and nobles for their indolence and luxury. He stood for a political change through intellectual revolution. He considered self consciousness as a pre-requisite for political consciousness.

Shah Waliullah as a Reformer

The role of Shah Waliullah was that of a Mujaddid a reformer. His influence was quite widespread and penetrating. He revolutionized the philosophical, political, social, and economic

ideas within the framework of Islam. He aimed at presenting Islamic thought in as coherent and logical form as any theologico-philosophical system could be. In Islamic mysticism, he tried to comb out all unhealthy foreign influences, such as morbid kind of neo-platonism and Vedantism. He stressed the genuine mysticism, as distinguished from pseudo-mysticism, encourages an active way of life which assures progress and prosperity in this world and salvation in the hereafter. In Fiqh, Shah Waliullah attacked the conventional notions prevailing during his time. His main endeavor consisted in freeing the concept of the divine law from the subjective elements that had intruded into it, thus restoring to it the purity and compactness, which it had at the time of the Companions. He also tried to bridge the gulfs that yawned amongst the different schools of Fiqh. According to him, all the prevalent systems of Fiqh drew their inspiration from one single source so that there could be no fundamental differences in them, differences there had been and there would be, but these were differences in interpretation only, not in principles. He advocates the policy of confining oneself within the framework of the four main schools of Islamic Jurisprudence, viz, *Hanafi, Shafi, Maliki, and Hanbali*. He not only emphasizes the catholicity of Islamic law and explains its assimilative spirit but also stresses the need of reasoning in matters relating to the Shari'ah. He believes that the Ijtihad of the old jurists, however high and exalted their status is open to correction in the light of Qur'an and the Sunnah. He thus opens the gate of Ijtihad, which had been sealed long ago. He was also accused of heretical innovations, yet he was one of the few intellectuals of the Indo-Pakistan sub-continent whose deep influence felt even beyond the borders of that country.

His '*Madrassa*' became a centre of Islamic renaissance. His pupil spread to all parts of the sub-continent and became the torchbearers of freedom movement. He played a vital role in the politics of his time. That was an age of decadence when the Muslims were fast losing ground, and the Marathas were gaining in power and strength. He was greatly instrumental in exhorting the Muslims to forge a united front against the Marathas. Shah Waliullah felt that the Mughal power had disintegrated to such an extent that they could not provide the necessary leaderships to the Muslims. He addressed letters to Najibuddaula of Rohikund, and Nizam-ul-Mulk of Hyderabad Deccan to come to the help of the Muslims. He exhorted the Muslims of India to re-think the whole system of Islam without breaking with the past. He wanted that the Muslims in India should be politically powerful; they should enforce the Shari'ah; promote Islamic values; and build up an ideal state on the lines of the state established during the time of the Holy

Prophet, and the rightly guided Caliphs. It was he who invited Ahmad Shah Durrani to invade India to crush the power of the Marathas. It was in response to this invitation that Ahmad Shah Durrani invaded India, and crushed the power of the Marathas as a result of the third battle of Panipat in 1761 C.E. Shah Waliullah died soon after the battle of Panipat. Ahmad Shah did not choose to stay in India and found an empire. He left India to the Mughals, but the Mughals were no longer able to deliver the goods. As such, the dream of Shah Waliullah to establish a strong and powerful Muslim state in India could not be realized.

(b) Maulana Ilyas (1885-1944)

Maulana Muhammad Ilyas was born in 1885 in the town of Kandhla in Uttar Pradesh India. His childhood was spent partly in the city of Nizamuddin, where his father Muhammad Ismail, was an Imam and religious teacher, and partly with his maternal grandmother's family in Kandhla. He began his education in the *Maktab* and memorized the Qur'an under the guidance of his father. After memorizing Qur'an, he studied elementary books of Arabic and Persian language mostly under his father. He was known for his piety and his mother used to say to him: "*Ilyas, I feel the aroma of the Holy companions in you, referring to the companions of the Holy Prophet. Sometimes, placing her hand on his back, she would say, "How is it that I see figures resembling the Holy companions moving along with you?"*" Mahmood Hasan remarked: "*When I see Muhammad Ilyas, I am reminded of the Holy companions. Eagerness and enthusiasm for faith were ingrained in Ilyas's nature*". Ilyas's further education was being neglected due to the over-fondness and busy schedule of his father. Therefore, Ilyas's brother, Muhammad Yahya, requested his father to allow Ilyas to come with him to Gangoh, where Yahya lived with and studied under Maulana Rashid Ahmad Gangohi. Their father agreed and Ilyas came to Gangoh in 1896, where Muhammad Yahya began to teach him regularly. At that time Gangoh was a place known for Islamic scholars and Sufis. Muhammad Yahya wanted his brother to benefit from this spiritual environment. In Gangoh, Ilyas benefitted from the company of Maulana Rashid Ahmad Gangohi as well. He requested to give *Bay'ah* (an oath of allegiance to a Sufi teacher) at the hand of Gangohi. Although Gangohi did not usually take *Bay'ah* from children and students, he made an exception due to the exceptional merit of Ilyas. Ilyas developed a strong attachment to Maulana Rashid Ahmad Gangohi, who had great affection for Ilyas as well. In 1905, the demise of Rashid Ahmad Gangohi occurred, when Ilyas was 20. His demise greatly affected Ilyas. He

said: “Two shocks have been most painful to me. One was the death of my father, and the other, death of Maulana Rashid Ahmad Gangohi”. In 1908, Maulana Ilyas enrolled in Darul ulum Deoband and studied the Qur’an Hadith, Fiqh, and other Islamic subjects under well known scholars, including Maulana Ashraf Ali Thanwi, Shah Abdur Rahim Raipuri, and Maulana Mahmud ul Hasan. He studied the Hadith collections *Sahih al-Bukhari* and *Jami’at Tirmidhi* under Maulana Mahmud ul Hasan, on whose hand Ilyas took an oath of Jihad against the British. He also advised to Maulana Ilyas to approach Khalil Ahmad Saharanpuri, a disciple of Maulana Rashid Ahmad Gangohi, for *Bay’ah* since Gangohi had died. Thus, under his supervision, Ilyas would complete the various stages of *sulook* in Saharanpur.

Maulana Ilyas as a Reformer

Maulana Ilyas in response to degradation in practice of Islamic principles and values among the common Muslim masses and efforts by organizations such as Arya Samaj to re-convert poorer sections of Muslims to Hinduism, Maulana Ilyas al-Kandhlavi revived the Tabligh Jamaat effort in the 1920s. This movement focuses on preaching fundamental Islamic values to common Muslims and works on inculcating ritual prayer, fasting and other fundamental acts of worship in them. All the members work as volunteers and encourage each other on concern for Muslim community and mankind in general to return to worship and obedience of their creator (God). Tabligh Jamaat maintains a non-affiliating stature in matters of politics and Fiqh (jurisprudence) so as to eschew the controversies that would otherwise accompany such affiliations. Ilyas al-Kandhlawi became aware of the condition of Muslims in Mewat and their deviation from the tenets of Islam. The first to attract his preaching were the Mewatis. They stimulated him to widen the circle of preaching. The region south of Delhi where Meo community inhabits is called Mewat. It was about the same type of habitation that we read in history about the Arab Bedouins. Even non-Muslim historians have commented at length on their estrangement with Islam, as the following extract from the Alwar Gazetteer of 1878, written by Major Powlett, will show: “All the Meos are, now, Muslims, but only in name. Their village deities are the same as those of the Hindu landlords, and they celebrate several Hindu festivals. Holi is a season of special rejoicing among the Mewatis and they observe it like their own festivals, such as, Moharrum, ‘Id and Shab-i-Barat. The same is the case with Janam Ashtami, Dussehra and Diwali, The Meos engage the services of the Brahmins to fix the dates of marriages. They have

Hindu names, with the exception of the word 'Ram', and their last name, often, is 'Singh', though not as frequently as 'Khan'. Like Ahirs and Gujars, the Mewatis, too, observe Amawas as a holiday on which they abstain from work. When they build a well, they begin with the construction of a parapet in the name of Beeriya or Hanuman, but when it comes to pillage, they do not show much reverence to the Hindu temples and other places of religious significance. If, on such an occasion, their attention is drawn to the sanctity of these establishments, they, unhesitatingly, says, 'You are "Does" and we are "Meos".' Meos are, largely, ignorant of their faith, i. e., Islam. Very few of them know the *Kalima*, and fewer still observe *Namaz* regularly. About the hours and rules of *namaz*, their ignorance is complete. This is the state of the Meos of Alwar. In the British territory of Gurgaon, the position is a little better because of the *Madrassa*. In some parts of Alwar, also, where the mosques have been built, the religious duties are observed to some extent. A few of them know the *Kalima* and offer up *namaz* and an attachment for the *Madrassas*, also, is found among them. As we have seen earlier, the initial ceremonies of marriage are performed by the Brahmins, but the real ceremony (*of nikah*) is performed by the Qazi. Men wear dhoti and loin-cloth. The pajamas are not worn at all. Their dress, thus, is wholly hinduised. Even ornaments of gold are worn by men". When Maulana Ilyas saw the wretched plight of the Mewatis, he developed in him a passion for preaching and guiding them the right path of Islam. Both of his predecessors had been trying to bring them to the path of righteousness by imparting them education. Naturally, his first choice was to continue the mission of his elders. However, in his attempt to widen the circle of his instruction and reform mission he made all out effort to set up religious *maktib* and *madrassa* (small and big religious schools) in Mewat itself. In the early 1920s, he prepared a team of young *Madrassa* graduates from Deoband and Saharanpur and sent them to Mewat a network of mosques and Islamic schools throughout the region. He did not assign any name to this movement because his point of view was that, it is the duty of each and every Muslim of the world to give *Dawah* (missionary efforts). He once said that if he had to attribute a name to his movement, it would have been *Tehreek-e-Iman* (Iman movement). The people of South Asia started calling the devotees *Tableeghi*. The new movement met with dramatic success in relatively short period of time, due to Ilyas' efforts. As a result many Muslims joined Ilyas's movement to preach in every town and village of Mewat. Because of his sincerity and morality, people drew towards him. A large number of Mewatis accompanied him. Now, his missionaries began to visit Nizamuddin, Saharanpur and other

places for weeks, months together, and their lives passed under the shadow of religious education and training. The result proved beyond doubt how correct was the thinking of the Maulana Ilyas. When the Mewatis would return after completing this course, they appeared changed men. Now they had developed a passion for changing the environment instead of being influenced by it. Now the atmosphere of Mewat began to change. The entire area was attracted towards religion. Where there was no mosque for miles, the villages were dotted with mosques now. They started keeping beards without any persuasion. Polytheistic rites were wiped out from functions. Usury was minimized; drinking disappeared; and incident of murder, plunder and looting were much reduced. Their behavior, social activities and exchanges changed completely.

He used to advise his workers must remember well that if their *Dawah* (invitation) is not accepted and instead they are insulted. They should not become despondent and frustrated. On such an occasion they should remember that this was the *Sunnah* (established way) and heritage of the Prophets, especially last Prophet (S.A.W). Where does everyone get the good fortune of being belittled and degraded in the path of Allah? And wherever they are welcomed and honored, they should appreciate this and when people listen with enthusiasm to their talks it must be considered a favor from Allah and at no time should they be indifferent to these favors. It should be considered a great favor to serve and teach these people even if they may be considered to be of the lower classes. In the Quran, we are reminded: He fumed and turned away, when the blind approached him for guidance. At the same time one must keep a check on the deception of one's own *nafs*. The *nafs* should not consider this acceptance as its own perfection. This may lead to the *fitnah* (corruption) of hero worship. Therefore one should always be on one's guard. It is indeed a wrong concept that when others accept our invitation, we take it to be our success and if they do not, we consider it to be our failure. To have this idea is absolutely wrong in this path. The acceptance or rejection of the audience is their act. How can we be successful or unsuccessful by the responses of our audience. Our success is in fulfilling our task. If the audiences do not accept our message, it is their failure. Why should their rejection be regarded as our failure? People have erred by regarding *hidayat* (guidance) as their responsibility whereas this is really the work of Allah. Our duty is only to make effort to the best of our ability. To give guidance was not even the responsibility of the Prophets. Of course we should take a lesson from the failure of people when they refuse to respond; that there is something lacking in

our efforts and we should try to improve in the future and the same time increase our *du'aas* in quantity and quality.

Our workers in general, wherever they go, should make efforts to visit the righteous ulama and pious persons. The intention should only be to benefit from them and not to invite them to this work. These people are well versed and have experienced the advantages of the *Deeni* work they are busy with; hence you will not be able to convince them in a wholesome way that this work is of greater benefit than their other *Deeni* engrossments. The outcome will be that they will not accept your explanation. Once they say "NO" it will be difficult to change this "NO" to "YES". Your talk will not be heard and it is possible that you yourself will become uncertain. Therefore meet them only to gain benefit from their auspicious company. In their locality every effort should be made to stick closely to the principles of the work. In this way it is hoped that the reports of the progress of your work will reach them and draw their attention. Thereafter, if they do pay attention, you should request them to patronize and supervise you and with due reverence and respect explain the work to them. Letters from the merchants of Delhi should be sent with the Jamaats which go to Saharanpur, Deoband, etc. for *tabligh* wherein the Ulama should be informed with utmost respect that these groups are being sent to make *tabligh* to the public. The ulama should be informed that their time is very precious and if they could spare some of their time to patronize these Jamaats without sacrificing their time from their official duties or that of the students, they should do so. The students should only spend time under the supervision of their teachers. Without the surveillance of their teachers, students should not be allowed to take part in this work. The Jamaats should also be instructed that if the ulama do not pay full attention, they should not criticize the ulama in their hearts but realize that the ulama are doing more important work than them. They are busy in *Deeni* academic work at night also while others are sleeping in comfort. We should blame ourselves for their lack of attention because we did not visit them enough. They are paying more attention to those who have resolved to stay in their company for several years. He then continued: Even to entertain a bad thought about another Muslim can be the cause of destruction, so to criticize the ulama is extremely dangerous. Then again he said: The basis of our method of *tabligh* is to respect every Muslim and to honor the ulama. Every Muslim on account of Islam should be respected, and the ulama, on account of their knowledge, should be honored. Then he said: Until now, our *muballighs* have not yet mastered *ilm* and *zikr* (knowledge and the remembrance of Allah) and this is of great concern to

me. The only method is to go to the possessors of *ilm* and *zikr* so that they may do *tabligh* under their patronage benefiting from their knowledge and company.

To conclude it can be said that the entire life of Maulana Ilyas was nothing but an emotional and violent pang for the religion. Although he was unable to express himself properly and effectively due to impediment in speech and old manner of using words and slangs, his entire body, rather existence was so expressive that the audience looked dazed at his address. His words would go deep into the hearts of the preached. He used to say: *“To keep alive the cherished desire to lay down life and to devalue one’s life for the progress of the religion is the gist of the environment”*

C.) Allama Iqbal (1873-1938)

Muhammad Iqbal was born in 1873 at Sialkot. His ancestors were Kashmiri Brahmans of the Sapru caste. His great grandfather migrated to the Punjab sometime in early thirteenth/nineteenth century and settled down in Sialkot, a historical town that has produced many great scholars. His father Nur Muhammad was a saintly man for whom religion was a matter of living experience. Heredity and parental influence made Iqbal inherit and imbibe this tendency which continued to mature throughout his intellectual and spiritual development. The father used to earn his modest living by the labor and skill of his own hands and originally had the intention of giving the son some instruction in the mosque and then making him a helper in his own craft. It has been reliably stated by many contemporaries of his father that it was Maulawi Mir Hasan who seeing great promise in this intelligent child persuaded his father to let him enter an ordinary public school which followed methods of teaching and curricula introduced by the British Indian system of education. The boy started wielding the pen instead of the needle, a pen destined to exercise a marvelous creative influence.

It is strange that while Abul Kalam Azad the product of religious education became an ardent rationalist and moved towards a secular outlook. Iqbal the product of Western education grew to be a fiery pan-Islamist and advocated a return to the religious and political ethics of early Islam. Iqbal’s poetry is full of the religious emotionalism which characterized the Muslim thought of this period. He wrote his poems both in Urdu and Persian, particularly in Persian because he thought to address his appeal to the entire Muslim world. He however succeeded in avoiding the pitfalls of pantheistic fantasy, eroticism and over sentimentally all too characteristics of even the most celebrated classical poets of Persian language. His poetry demonstrates beyond doubt, his keen understanding of the proper role of the artistic in Islam.

Although he addressed his message directly to the Muslim nation, but what he conveyed was a matter of universal importance. The broad universal religious outlook that he presented in his poetry as well as philosophical writing was meant for the whole humanity. He made an attempt to revive the entire Muslim world by a liberal and dynamic view of Islam. He deplored the geographical and racial divisions of humanity and attacked bitterly the jingoistic nationalism that resulted in the suicide of a whole civilization.

Iqbal was one of the most versatile geniuses in the modern Muslim world. He acquainted with the Eastern and Western philosophies and became a master of both. In his initial career he emerged as a common poet but in a versatile manner. He primarily wrote poems on random subjects. Nationalistic and communistic tendencies were seen in him that depicted in his primal poetry. Later on he went to West, especially for his Doctorate in Germany. He keenly observed the culture of Westerners and studied as a great intellectual their behavior. He came to conclusion that the Western culture has an inherent potentiality of destruction which can actualize at any time. Huntington in his book "Clash of Civilizations" concludes the same threat.

Gradually Islamic ideology deeply got enrooted in his mind and heart which he understood as the universal message from the ultimate reality God Almighty. He gave stress on the aspect of monotheism, brotherhood, and social justice embedded in Islamic ideology.

Iqbal's time was a time of the modernistic trends in the Urdu and Persian poetry. Many poets either praised mundane romanticism or supported the materialistic communism. Iqbal presented a spiritualistic ideology with his versatile Urdu and Persian poetry. But he did not support that kind of mysticism which becomes an escape from the responsibilities of the world. He emphasized those spiritual values which will manifest in the utilitarian and pragmatic social and individual upliftment. Iqbal was against any kind of stagnation in the field of Islamic Jurisprudence. He gave many lectures in his later life which emphasized the importance of the re-creation of a new kind of fiqh according to changing times. These lectures later were compiled together in a book form namely "*Reconstruction of Religious Thought in Islam*"

Iqbal was deeply concerned over the degrading condition of the Muslims. He in an allegorical manner wrote "*Shikwah*" in poetic form in which he disputes with God because of the ailing Muslim Ummah. Later he himself gave answer to this poem known as "*Jawab-i-Shikwah*". In

the latter he gave answers on behalf of God and he put the words in God's speech. The epitome of "*Jawab-i-Shikwah*" is the last lines, according to Iqbal is the real success of the Muslims: "*If you will remain loyal to Muhammad the We are your own, Not only this world but the source of Destiny is yours*"

Iqbal's poetry became more and more theistic, spiritualistic and Islamic progressively which can be clearly noticed in his Persian and Urdu poetry. He also gave the Islamic alternatives to the philosophies of Nietzsche, Marx, and other Western Philosophers. His perception on capitalism was based on the concept of social justice in Islam and the contemporary emergence or communism may also have influenced him regarding this. According to Iqbal the society based on capitalism is profoundly exploitative. It is based on acquiring more and more wealth even at the expense of laborers. They are given wages according to the sweet will of capitalists and industrialists. The prominent vice of capitalism is usury which is against the compassionate nature of the humans. He also highlighted the limit of reason and intellect in knowing the truth. He considered the metaphysical realities beyond the empiricist knowledge. Iqbal presented Rumi as a great mystic in Islam. He quotes Rumi giving his own words to strengthen the position of "heart" in grasping the spiritual understanding which are beyond common reason and senses. This "heart" he considered as the super sensuous phenomenon in knowing the illuminative realization of Divine Truth.

Iqbal was a great poet, philosopher and an Islamic reformer who changed the lives of thousands through his dynamic personality and revolutionary poetry.

(D) Maulana Abul Kalam Azad (1888-1958 C.E.)

The Muslim religious Universalist, *Muffasir*, Urdu writer and stylist was born in Makkah in 1888 when his father, Khairuddin Dehlavi, returned to India after several years in Makkah. Azad was educated by his father, a Sufi, learning religious sciences as well as classical Arabic, Persian, and Urdu at home. Azad wrote mostly in Urdu, the language of his passion and to which he made a lasting contribution through his commentary of the Qur'an. Azad was also interested in learning other systems of knowledge beyond his training in the traditional Islamic learning. He was open to Western knowledge and values that seemed to be in accord with Islamic ethical teachings. Intellectually, Azad saw himself following in the footsteps of such Indian scholars as Shaykh

Ahmad Sirhindi (d. 1624), a reformer of Indian Islam who is mostly remembered for his opposition to a kind of Sufism that appeared to be closer to Hindu monistic philosophy than to Islamic orthodoxy. Another intellectual and reformer whom Azad lauds in his writings is Sayyid Ahmed Khan (d. 1898).

In 1912 Azad started his weekly journal, *al-Hilal*, and in 1915 he began publishing *al-Balagh*. The purpose of these journals, as well as his other activities, was to inculcate among Muslims a sense of religious calling that could be placed in the service of nationalism and to draw them to the political movement for independence from the British. In 1916 his presses were shut down by British authorities. Azad was imprisoned for his activities, and during this period he produced an autobiographical work, *Tazkira*.

Azad's political activism and his membership in the Indian National Congress brought him in contact with Mahatma Gandhi and Jawaharlal Nehru. Azad first worked with Gandhi during the non-cooperation and the Khilafat movements, which began after Gandhi's return from South Africa in 1919. Azad became a key link between Gandhi and the Muslim community, as they both sought greater support among Muslims for Gandhi's brand of non-violent activism. Azad was the youngest person to be elected president of the Indian National Congress in 1923. He was later reelected and served from 1940 to 1946.

Azad is most remembered for his scholarship, his intellectual ingenuity, and his originality. During his second imprisonment, between 1921 and 1923, he wrote a commentary on the Qur'an, which was later published as *Tarjuman al-Qur'an* (Lahore, 1931). The commentary is incomplete but is best known for its first volume, which is entirely devoted to the first chapter of the Qur'an, "*al-Fatiha*." He also wrote several other works, including a longer autobiographical work, *India Wins Freedom*, the full manuscript of which was deposited in the National Archives, to be revealed thirty years after his death. Thus a much anticipated revised edition of *India Wins Freedom: The Complete Version* was published in 1988.

Visionary Educationist

Maulana Azad was indeed an institution in himself. As a distinguished scholar, great statesman, Maulana Azad was imbued with lofty ideas of nationalism, democracy, freedom and rationalism.

His contribution to the field of Indian education is not only massive but also remarkable when viewed in historical perspective.

Being a dynamic and visionary educationist, he realized the importance of education not only in terms of eradicating poverty, illiteracy and gender bias from the Indian scene but also wanted to use education as an effective tool for social change and rapid economic growth of India. Virtually, he played a significant role in re-shaping, re-structuring and re-organizing the education system of India. He is also regarded as one of the post-Independence architects of modern Indian education system.

Maulana Azad realized the fact that the country could achieve a higher level of progress and advancement only by making the education system of the country more practical, pragmatic and, above all, by meeting the immediate demands of society and the industry as a whole. Realizing the need and importance of education, he set up a number of educational commissions, boards and institutions — the important being the University Grants Commission, the University Education Commission, the Secondary Education Commission, the All India Council for Technical Education (re-organized to set up a chain of national laboratories throughout the country), the Kharagpur Institute of Higher Technology, etc.

Interestingly, Maulana Azad was also fully conscious about the composite cultures of India. Therefore, in order to bridge the socio-religious and cultural gaps and to enrich Indian culture and heritage, he set up a number of institutions of national importance such as Lalit Kala Akademi, Sangeet Natak Akademi and Sahitya Akademi. Similarly, another important achievement of Maulana Azad was setting up of the Indian Council for Cultural Relations with the aim to establishing and improving cultural relations with other countries.

A critical analysis of his speeches reveal that he was in favor of a four-fold national education system with the following main objectives as perceived by him: the provision of basic education on a universal, free and compulsory basis for all our school going children; the provision of adult education in order to wipe out the colossal illiteracy of our masses; the improvement and expansion of technical education in order to solve the problem of manpower for industrial and

technical development; and the re-organisation and improvement of university education form a national point of view.

Maulana Azad had firm faith in the fact that every individual should have the right to education that would enable him to develop his faculties and live a full human life. He further said that such education was a birthright of every citizen. A state could not claim to have discharged its duty till it provided for every single individual the means to acquisition of knowledge.

Regarding school education, he advocated that the reform of school education was even more important and urgent. Until schools improve, university education cannot but remain unsatisfactory. “The wealth of a nation, according to Maulana Azad, was not the country’s bank but in primary schools.” Of the various stages of school education, the one which is in most urgent need of reform is that of secondary education. He opined: “There are three stages in the secondary education —elementary, middle and higher. Of these, elementary and middle are the most important because the foundation of the entire edifice of national education is laid in these two early stages. If the foundation is weak or wrongly laid, the rest of the structure is insecure and faulty. For these two stages we have accepted the pattern of basic education, which is of great importance to the whole structure of our national education.”

Azad’s View on Pluralism

Maulana Abul Kalam Azad was the face of communal harmony in modern India. A renowned scholar and an active political leader, he had a charismatic personality right from the beginning. So deep embedded was the willingness to participate in the national struggle for independence that he gave up on his clergyman profession and took to serving in the Indian independence movement. Azad was profoundly inspired by Gandhi and was an active supporter of the latter’s non-violence, civil disobedience and non-cooperation movement. Unlike other Muslim leaders, he condemned communal separation advocated by Muhammad Ali Jinnah and other Muslim leaders and stressed on the fact that national freedom was of greater importance than communal freedom. He worked for religious harmony and became a staunch opponent of the partition. He lived long not just to witness Indian Independence and the subsequent Partition, but also served as free India’s first Education Minister.

Contrary to what is stated in certain types of historiography in India and Pakistan, Hindu-Muslim cooperation was not something that the Maulana adopted out of expediency or after his eventual meeting with Gandhi. Though the journal was ambiguous about specific methods of cooperation and post-Independence political arrangements, Hindu-Muslim unity was a sentiment he had been partial to from very early on in his life. This is evident in his poignant 1910 essay on the broad-minded Sufi saint Sarmad. However, there was a revivalist tone to *Al-Hilal* which critics would later say inadvertently reinforced communal consciousness among certain Muslims, even though the rhetorical devices had been used to arouse Muslims out of political lethargy.

By 1921 Hindu-Muslim unity in the country seemed to be at an all-time high, and Azad was soon arrested. Yet this solidarity, while impressively achieved, proved to be a short-lived; upon his release in 1923, the country was passing through a particularly strong wave of communal rioting. In addition to other important factors, Muslims were shocked out of their reverie because of the Turkish government's move to abolish the Khilafat. The ambiguous results of the Khilafat Movement have provoked criticism from some latter-day historians over Azad's attempts at 'fusing' religion with politics. By unsystematically using Quranic arguments to support the Khilafat Movement and Hindu-Muslim cooperation, it has been suggested that Azad inadvertently cultivated identity politics among Muslims and allowed some of his ideas to be misconstrued by more communal interests.

Azad came to realize that in politics he could only be guided by the general principles of his religion and his knowledge of Indian Muslim history, rather than through invoking specific textual injunctions. In 1930, the Congress declared complete independence as the goal of the national movement, and civil disobedience continued in vigor following Gandhi's famous Salt March. Azad was imprisoned twice in a row during this period, and then released in 1936 along with the other Congress leaders. It was during these periods of imprisonment that the Maulana was able to complete the first edition of his famous *Tarjuman al-Quran*, his Urdu translation and commentary on the Quran. A second expanded edition was published during the 1940s. This incomplete translation and commentary would end up being his most definitive, though controversial, theological statement on how Indian Muslims could live out their religion in a religiously pluralist and politically secular environment. Hence, he articulated an Islam that was hospitable towards other forms of monotheism, especially Hinduism, and which placed emphasis

on commonly held rules of righteous conduct. Though it was a landmark effort to inject a liberal ethos into Islam, the Tarjuman, unfortunately, did not have the overwhelming impact he hoped it would. The controversies that sprung up around this work, particularly from members of the *ulama* that were supporting him politically, dried up any inspiration in him to carry out the larger task of comprehensive religious reform and reinterpretation.

Following the passing away of M.A. Ansari in 1936, Azad became the most prominent Muslim in the Congress. By 1939 he was elected President of the party, though he was not the first Muslim to occupy that position. Unfortunately, in addition to being caught in the cross-fire between Hindu and Muslim communalists, Azad by then had become subject to a trenchant campaign of criticism by influential Muslim political opponents. Many members of the religious and modern educated classes who earlier in his career had respected him and his religious ideas eventually turned against him because of this vilifying propaganda.

Azad was imprisoned for a fifth time in 1940, following a limited campaign of civil disobedience, and released a year later. By 1942, and following the more comprehensive Quit India Movement, he, along with the other Congress leaders, was imprisoned again. Upon his release in 1946, Azad remained Congress President throughout the War years. During his presidency, he tried to encourage Congress to come to terms with certain Muslim fears and to make some concessions with the League to avoid splitting the country; but both Jinnah's single-mindedness and certain Congress mistakes prevented any settlement from occurring.

Following Independence, he would hold the post of Minister of Education for ten years. Though he was not a particularly effective administrator, he did perform some important services such as cultivating technical, adult, and women's education, and an academy of literature, as well as opposing the ejection of English as a national language. As in earlier years, he could not project the mystical piety of, say, a Baba Farid needed to draw the Muslim and Hindu masses to him; but his belief in religious pluralism and the need for a humanistic outlook broadened even further, and he openly identified parallels between Vedantic and Sufi thought in some of his addresses. His last years were marked by sadness and loneliness, a consequence of a life lived so individualistically. Abul Kalam Azad died in 1958 of a stroke and was buried in a dignified corner in Old Delhi near the Jama Masjid. It is a great irony that, while possessing a thorough

Islamic training, Azad ended up espousing a secular nationalism informed by personal religious sensibilities, while his opponent Jinnah, a modernist with a minimal religious upbringing, ended up vying for a separate Muslim state informed by purely political considerations.

E). Maulana Mawdudi (1903-1979)

Life: A Brief Account

Born on 25th September, 1903 at Aurangabad, India, Mawdudi received his early education at home. At the age of eight, he was admitted into a local school, and in 1916, was admitted into Darul ulum College of Hyderabad for his matriculation studies. Mawdudi could hardly pass six months that his father suffered severe attack of paralysis and had to postpone studies attending his ailing father for about two years.

Since then, Mawdudi had to struggle in life. His formal education came to a standstill. He suffered serious financial difficulties. He joined elder brother Abul Khair in the editorial board of Madina, Delhi at the age of fifteen, and later they ran a weekly paper Taj. In 1921, his financial condition improved, and resumed his studies that were postponed earlier. He studied *Tafsir, Hadith, Fiqh, Usul*, English and many other subjects from the famous scholars of that time. He used to attend some of his teachers even before Fajr prayers as scheduled by the teachers. In 1925-1928, he was the editor of the daily *Al-Jam`iyyat* single handedly, which raised his confidence about his abilities. In 1928, he wrote his first magnum opus, a noble masterpiece on the subject of Islamic War, namely, *Al-Jihad fi al-Islam*, a book, which though written by Mawdudi in his 20s, acclaimed by great scholars like Iqbal. In 1932, he decided to run his own journal, namely *Tarjuman ul Qur'an* as a mouthpiece for Islamic revivalism that he was cherishing since long. He invited the Muslims of the world and especially those of India to rise with the banner of Islam as did the earlier companions of the Prophet.

It was through *Tarjuman ul Qur'an* that he invited people, who were determined to dedicate their life for the establishment and promotion of Islam in every aspect of life, to participate in the formation of *Jama`at-i-Islami*. In 1941, 26th August, *Jamaati- Islami* was established with the active participation of 75 founding members. Mawdudi raised his voice to establish a separate land for Islam and Muslims and after independence in 1947 demanded immediate

implementation of Islam in the newly born state of Pakistan. But the ruling authority did not listen to the demands of Mawdudi and Islamic people of the country.

In 1953, 11th May, he was awarded death sentence by the Marshal court of Pakistan because of writing a pamphlet on Qadiyanism. The Muslims protested world-wide to lift the sentence on Mawdudi, and urged the government to send him to other countries if his presence was not desired in Pakistan. Mawdudi was asked to appeal for Mercy, but he rejected to submit Mercy petition to the government. Finally it was commuted to life imprisonment. Later the High Court set aside the life imprisonment and freed Mawdudi respectfully from the term of imprisonment.

Mawdudi led the *Jama`at-i-Islami* with his effective leadership, and contributed many books and articles on fundamental aspects of Islam and its contemporary application in various fields. The most important writing was his widely known Tafsir, *Tafhim-ul-Qur'an*, which took about 30 years to complete. Mawdudi suffered illness several times and in 1972 he appealed to the highest council of *Jama`at-i-Islami* to relieve him from the post of *Amir-i-Jama`at*, which was later approved by the Members of the Jamaat. He was relieved and concentrated fully to complete Tafsir, which he did in the same year. A few years later, he fell seriously ill, and was taken to USA by his son who was working there in a hospital as a medical Doctor. He died on September 22, 1979 in USA. He was buried at his house in Lahore where he used to hold daily afternoon sessions with the people and used to answer all kind of questions.

Concept of Islam and Islamic State

Sayyid Mawdudi presented Islam as a complete code of life. It is a way of life, a culture and civilization that captivates peoples' hearts and convinces their minds easily. It encompasses all aspects of human life. He systematically presented Islamic political system, economic system, cultural system, social system, ethical system and so on. He uprooted the confusion that Islam was but the name of some scattered teachings. He underlined the fundamental principles for most of these aspects based on the Qur'an and Sunnah. He urged that a Believer in Islam should accept it as a whole. Accepting some part of Islam and rejecting some others is a sheer hypocrisy and perversity.

According to Mawdudi, Islamic state is based on three fundamental principles: *Tawhid*, *Risalah* and *Khilafah*. *Tawhid* means that the sovereignty vests in Allah alone, and that His commandments are the basic law. *Risalah* stands for the supremacy of the Shari`ah, i.e. the Qur'an and the Sunnah. *Khilafah* stands for the vicegerency of man. In Western democracy,

sovereignty vests in the people; whereas in Islam, sovereignty vests in God. The aim of an Islamic state is the establishment of virtue and the eradication of evil. The Government of an Islamic state is to be the responsibility of an Amir, who must be an embodiment of the Islamic virtues. He is to be advised by an advisory council. Legislation has to be undertaken within the limits set down by the Shari`ah. In an Islamic state the judiciary must be independent. An Islamic state stands for absolute justice and equality among people. Equality has to be enforced in all spheres: social, economic, and political. Every citizen will have the right to criticize the Government. Non-Muslim citizen have to be guaranteed protection, and they must enjoy full freedom of conscience and belief.

Islamic Reformer

Under the influence of Western thought the Muslims were driven away from Islam. The Muslims had three different reactions to the Western culture and thought. The first reaction was that of total subservience to the Western thought, as done by Mustafa Kamal in Turkey. The second reaction was the manifestation of defeatist mentality and having an apologetic approach to the West. Islam was presented in a way that it conforms to the Western thought, culture and modern science. That was the approach of Sir Sayyid Ahmad Khan and his followers. The third reaction was that of the fundamentalists, who rejected the Western thought and culture outright without having a critical evaluation. In this crisis of ideological conflict, Sayyid Mawdudi adopted a new line of action. He categorically explained that Islamic culture and thought is much superior to the rest of cultures. It is supreme to the West and its ideologies. Muslims should not surrender to the Western thought. He mentioned to the defeatists and apologetics that Islam encouraged Tajdid and not Tajaddud. Tajdid was the re-interpretation of Islam in the light of modern circumstances without sacrificing its ideals and principles; whereas Tajaddud implied innovation, and the manufacture of new brands of Islam in conformity with western thought. According to Mawdudi, Islam was something to be rediscovered; it was not something to be invented; for it was already there, and had held the field for the last fourteen hundred years. He also criticized the approach of the traditionalists, who blindly rejected all what is western or invented by the West.

According to him, Islam is society in motion and if any attempt is made to arrest the process of motion that would be damaging to the cause of Islam. He observed that the need of the hour was to re-think Islam in modern context and make Islam relevant to the special needs of today.

Through his writings, Mawdudi explained how reformation could be brought about in various fields, political, social, economic, and cultural and so on. He shaped the ideas of people into Islamic mold. He insisted the government of Pakistan to establish Islam in its systems as the land of Pakistan was attained under the name of Islam. He mobilized people's attention towards implementing Islam in all aspects of human life. A. K. Brohi explains the impact of Mawdudi on introducing an Islamic order in the history of Pakistan and says: "Any impartial student of Pakistan history will have to admit that the one person responsible for mobilizing public opinion in favor of establishing a State which was to reflect the Muslim ideal was none other than Maulana Mawdudi.... His greatest achievement is that he carried on his crusade, both as a scholar and reformer, not in a cozy and comfortable academic forum, but in the arena of the noisy streets of Pakistan."

His Writings

Mawdudi fought against all fronts using his 'gifted' pen and forceful speeches and dispelled all confusions raised against Islam. He also fought against the false prophethood of Ghulam Ahmad Qadiyani by writing a Pamphlet on *Qadiyanism* and their basic tenets. His writings against anti-Hadith movement remained a valued masterpiece which is used by Muslim scholars throughout the world. His books *Tafhimat* (Elucidations) and *Tanqihat* (Critical Reviews) are regarded to be the noble references for those who want Islamic responses against the confusions and attacks of anti-Islamic groups.

It was a great contribution of Mawdudi that he distinguished between Islamic and Muslim history. He analyzed the history of Islam from the Prophetic period until the 20th Century. He outlined the strengths of the early generation and how and why Islamic civilization flourished; and what are the main causes that led Islamic civilization to gradually collapse. This could be seen in his much debated book *Khilafat wa Mulukiyyat* (Caliphate and Monarchy). He analyzed the golden age of Islam, the period of the Prophet and Khulafa' Rashidun. He mentioned the basic features of Islamic Khilafah and its strengths; and that how it was transformed into monarchy. Another book, *The Revivalist Movement in Islam* also bore criticism from various segments in society. He mentioned briefly the contributions of great Islamic revivalists and explained their methodology. He did not hesitate to analyze their approaches to Islamic reform, its strengths and also setbacks. The famous tafsir of Mawdudi, *Tafhim al-Qur'an* (The Meaning

of the Qur'an) could be regarded as magnum opus among all his writings. Through this Tafsir, he attracted many people especially the young and dynamic generation to the Qur'an.

Mawdudi's main objective in his Tafsir was to present the Qur'an as a Book of eternal guidance. His Tafsir possesses encyclopedic information in various fields of knowledge, but never was diverted from the real message of the Qur'an, i.e. to present it as a Book of guidance. His Tafsir has hardly any parallel in the Urdu language. He transformed the message of the Qur'an from clear, plain and forceful Arabic to a plain and forceful Urdu language. An objective reader of his Tafsir is likely to be influenced by this Tafsir. His Tafsir played a significant impact on the hearts and minds of modern educated youths of Pakistan and through its translation even abroad. Previously, the people read the Qur'an for barakah and blessings. Mawdudi was able to change this attitude of the people and made them to read it for understanding and implementation. The educated generation loved the Qur'an, as they could understand it wonderfully through the great work of Mawdudi. They found that the Qur'an solves modern problems and is fully relevant in today's realities as it was relevant in the time of the Prophet.

Conclusion

Sayyid Abul-A`la Mawdudi spent about 76 of his life for the cause and promotion of Islam and its revival in the present-day-world. The Muslims of the 20th Century lost their noble identity, self-respect and dignity; and surrendered to the Western materialism and secularism. Sayyid Mawdudi played active role in cultivating the feeling of self-respect and dignity among the Muslims. He did not adopt the apologetic stance towards the West.

UNIT III

01.Tawhid as Basis of Civilization

Tawhid is the basis of the religion Islam and It is most precisely expressed in the formula: “Laallaahallalah” (There is no God but Allah worthy of worship) which states that there is only one true God and that He alone deserves to be worshipped. This simple formula forms the dividing line between Imaan (true belief in God) and kufr (disbelief), according to the tenets of Islam. Because of this principle of Tawhid, the Islamic belief in God is considered to be unitarian and Islam is counted among the world’s monotheistic religions along with judaism and christianity. Yet, according to the Islamic unitarian concept (Tawhid), christianity is classified as polytheism and Judaism a subtle form of idolatry.

Thus, the concept of Tawhid is quite profound and needs further clarification even among Muslims. This point is vividly illustrated by the fact that some Muslims like IbnArabi understood Tawhid to mean that Allah is all and all is Allah; that there is only one existence which is Allah. Yet, such beliefs are classified by mainstream of the scholars of Islam as paintheism and, as such kufr. Other Muslims such as the Mutazilites felt that Tawhid consisted of stripping Allah of all His attributes and asserting that He is present everywhere and in everything. Yet, these ideas were also rejected by mainstream of the scholars of Islam and considered heretical. Infact, almost all of the various heretical sects which broke off from the main body of Islam, from the prophet’s time (saas) till today, all began their divergence from the point of Tawhid. All of those who worked for the destruction of Islam as well as Muslims have tried to neutralise the Principle of Tawhid, bucause it respresents the very essence of the divine message of Islam brought by all the prophets (may Peace and blessings of Allah upon them).

The prophet(Saas)Himself, vividly warned Muslims to beware of such deviations as had befallen the nations before them. He encouraged them to stick closely to the path which he had tread. One day as he sat with his companions, he drew a straight line in the dirt, he then drew a series of lines branching off from either side of it. When the companions (RAA) asked him (As) what it meant, he pointed

to the branches and told them that they represented the various paths of misguidance in this life. He went on to say that the head of each path sat a devil inviting people to it. After that, he pointed to the straight line in the middle and told them that it represented the path of Allah. When the companions (Raa) Asked for the further clarification, he told them that it was his path and recited the verse:

“This is my path leading straight, so follow it. And do not follow the other paths or else you will be separated from His (Allah’s) path,” (Surah al-anam,6:153) (sunanNasaaee).

It is therefore of the utmost importance that tawhid be clearly understood in the way it was taught by the prophet (SAAS) to his companions (RAA).

The meaning of Tawhid:

Literally Tawhid means: to make something one, or to assert the oneness of something or to call it one,”and it comes from the Arabic verb (Wahhada) which means to unify or consolidate. But in Islamic shariah, the word Tawhid means that Allah is one, without partner in His dominion (Ruboobiyah); one without rival in divinity and Worship (Ibadah), and one without similitude in His essence and attributes (asmawasiffaat). In other words, we can say that Tawhid means to single out Allah (SWT) alone for worship, love and submissiveness to Him by complying to his commands and submitting to them. Allah says:

“And your Ilah (God), there is none who has the right to be worshipped but He, the most gracious, the most merciful.” (surah Al-baqarah, 2:163)

The word Tawhid is not a term from the Quran or sunnah. However, it became the main term used to cover the aspects of belief in Allah; dating back to the time of Hadhrat Ibn Abbas (RA); having said that the entire Quran is about Tawhid, its consequences and reward for it.

A popular way for discussing Tawhid is to divide it into three categories:

01 Tawhid al – Rubbobiyyah(lit. “Maintaining the unity of Lordship”) This is the belief in the oneness of Allah concerning His actions such as His being the sole creator, Nourisher and Sustainer of all the creation.

02 Tawhid al –Ibadah (Lit.“Maintaining the unity of Allah’s Worship”). This means that all acts of worship must be directed towards Allah and Allah alone as He is the Only one worthy of worship.

03 Tawhid al- AsmaawaSiffaat (Lit. “Maintaining the unity A Allah’s names and attributes,

This implies believing in all of the names and attributes of Allah as mentioned in the Quran and Ahadith, as being unique to Him and without negating them and distorting their meaning.

The division of Tawhid in its components was not done by the Prophet (SAAS) nor his companions, as there was no necessity to analyse such a basic principle of faith in this fashion. However, the foundations of the components are all implied in the verses of the holy Quran and in the explanatory statements of the prophet(SAAS) and his companions. The kinds of Tawhid are discussed in a detailed manner:

1 Tawhid al-Ruboobiyyah(the oneness of Allah in His Lordship):

Ruboobiyyah is a term denoting the absolute sovereignty and Kingship of Allah over the heavens and the earth and whatever is between them .this category of Tawhid is based on the fundamental concept that Allah alone caused all things to exist when there was nothing; He sustains and maintains creation without any need from it or for it; and He is the sole Lord of the universe and its inhabitants without any real challenge to His sovereignty.

Allah (SWT) Says :

Indeed your Rabb is Allah, who created the heavens and the earth in six days and then He rose over the throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (he created) the moon,

the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Rabb of the worlds. (Surah al-Araf, 7:54).

Tawhid al-Ruboobiyah is the belief that Allah alone is the Rabb who creates, and handles the affairs of His creation, and that He revives the dead, causes death and extends benefits and wards off evil. Nothing happens in creation except what he allows to happen.

The basis for this category of Tawhid can be found in many Quranic verses. For Example, Allah Says:

Allah is the creator, of all things, and He is the Wakeel (trustee, disposer of affairs, guardian, etc.) over all things. (Surah Az-Zumar,39:62).

2 Tawhid al-Ibadah (Al-Uluhiyah)

The most important category of Tawhid is that of Tawheed al-Ibadah maintaining the unity of Allah's Worship. All forms of worship must be directed to only to Allah because He alone deserves worship, and it is He alone who can grant benefit to man as a result of His worship. Furthermore, there is no need for any form of intercessor or intermediary between man and God. Allah emphasized the importance of directing worship to Him alone by pointing out that this was the main purpose of man's creation and the essence of the message brought by all the prophets(AS). Allah says:

"I did not create the jinn and mankind except for my worship." (Surah Adh-Dhariyat,51:56).

"Verily, we have sent to every nation a messenger (saying), worship Allah and avoid false Gods."(Surah An-Nahl, 16:36) In surah Fatihah, which every Muslim is required to recite in his or her daily prayers, verse four reads, "You alone do we worship and from you alone do we seek help." This is a clear statement that all forms of worship are directed exclusively to the one who can respond: Allah. The prophet Muhammad (Saas) Confirmed the concept of unity of worship saying, "if you ask in prayer ask only Allah, and if you seek help, seek it only from Allah,

(SunanTirmidhi). The absence of any need for intercession is further emphasized by the following verse indicating His closeness to man. For example:

“When my servants ask you (O Muhammad (Saas) About me (tell them), verily, I am close (to them); I listen to the prayer of everyone who call on me. So let them respond to me and believe in me in order that they may be guided aright.” (surah al-baqarah, 2:186).

The confirmation of Tawheed al-Ibadah conversely necessitates the denial of all forms of intercession or association of partners with Allah. If someone prays to the dead seeking influence on the lives of the living or the souls of those who have passed away, they have associated a partner with Allah, because worship is being shared between Allah and His creation. The prophet Muhammad (Saas)said, in no uncertain terms, “prayer (duaa) is worship.” (sunanabudawud). Allah (SwT) says:

“ Do not worship besides Allah that which cannot help or harm you.” (Surah al-anbiyau,21:66).

“Those on whom you call besides Allah are only slaves like your selves.” (Surah al-araf,7:194)

Ibadah (worship) in the Islamic view, includes more than just fasting, paying Zakah, Hajj and animal sacrifices. It includes emotions like love, trust and fear, all of which have degrees which should only be directed to God. Allah has addressed these emotions and warned against excesses in them as follows:

“there are among men those who take (too worship) others besides Allah as equals to Him. They love them as they should only love Allah. But those who believe have a much greater love of Allah (Surah baqarah, 2:165)

Since the term Ibadah means total obedience, and Allah is considered the ultimate law-giver, the implementation of secular legal system not based on divine law (Shariah) is an act of disbelief in the divine law and belief in the correctness of such systems. Such as belief constitutes a form of worshipping other than Allah (Shirk). Allah said in the Quran:

“those who do not rule by what Allah has revealed are disbelievers (Kafiroon).” (surah Al-Maidah, 5:44).

On one occasion, the prophet's companion, AdeebnHatim(RA) who was a convert from Christianity; heard the prophet (Saas) recite the Quranic verse:

“ They have taken their Rabbis and monks as lords besides Allah.” Surah Tawbah, 9:31).

So he said: Surely we did not worship them.” The prophet (Saas) turned to him and said, did they not make forbidden (Haraam) what Allah had made lawful (Halal) and you made it haraam, and did they not make halal what Allah made haram and you made it halal? He replied, ‘we certainly did; The prophet (Saas) then said, ‘that was how you worshipped them.” (sunanTirmidhi).

Hence a significant part of Tawheed al-Ibadah involves the implementation of shariah, especially in lands where Muslims form the majority of the population. Divine law should be re-introduced in the many Muslim countries where governments now rule according to imported capitalist or communist constitutions, and Islamic law is either totally extinct or relegated to a few areas of minor importance. Likewise, Muslim countries where Islamic law is on the books but secular laws are in force, should implement the shariah as it pertains to all aspects of life. The implementation of non- Islamic rule in place of shariah in Muslim lands is an act of shirk and kufr.

3. Tawheed al-Asma wa Sifaat: It means to believe and affirm all the names and the attributes that Allah has affirmed for Himself where in the Quran or in the Sunnah of the prophet(saas), and to describe Him only by them without Taheef (Distortion), Tateel (denial), Takyeef (saying how they are), nor Tamtheel (making any resemblance with the creation). For better understanding of this category of Tawheed the following five guidelines must be observed:

01 For the unity of Allah's names and attributes to be maintained in the first aspect, Allah must be referred to according to how He and His prophet(saas) described Him, without explaining away His names and attributes by giving them meanings other than their obvious meaning. Allah says: _____ that He may punish

the hypocrites, men and women, and the pagans men and women, who have an evil opinion of Allah. A circle of evil is around them; Allah is angry with them curses them and has prepared for them an evil end.” (Surah Al-Fath, 48:6).

2. The second aspect of Tawheed al-Asma wasifaat involves referring to Allah as He has referred to Himself with giving Him any new name or attributes. For Example. Allah may not be given the name Al-Ghaadib (the angry one), in spite of the fact that he has said that He gets angry, because neither Allah nor His messenger (Saas) has used this name.

3. In the third aspect of Tawheed al-Asma wa Sifaat is referred to without giving him the attributes of his creation. (Ta'teel, Tahreef, Takyeef etc.). for Example, it is claimed in the bible and torah that Allah spent the first six days creating the universe then slept on the seventh.

The Key principle which should be followed when dealing with Allah's attributes is the Quranic formula: _____

“There is nothing at all like Him, and He is hearer and seer of all.” (Surah Ash-Shoora, 42:11)

4. The fourth aspect of Tawheed al-Asma wa Sifaat in Maintaining the unity of Allah's names also means that Allah's names in the definite form can not be given to His creation unless preceded by the prefix “Abd” Meaning “slave of “ similarly, names like “AbdurRasool” (Slave of the Messenger), “AbdunNabi” (slave of the Prophet), etc. Where people name themselves slaves to other than Allah are also forbidden.

5. The fifth aspect Tawheed al-Asma wasifaat requires that man not be given the attributes of Allah.

Recommended books: 01. The Fundamentals of Tawhid. 02. Islami Tahzeeb 03. Tawhid Ka Masail (Iqbal) 04. Tawhid wa shirk ka Ahkam (Ayublahori) 05 _____

SUNNAH AND ITS IMPACT

Different Dimensions of Sunnah:

- A word spoken or an act done or a confirmation by the Prophet (SAW)
- Sunnah is the record of the Prophet Muhammad's (SAW) every act, word and confirmation as well as the second source of Islamic legislation and life.
- The Quran and Sunnah are inseparable, the sunnah clarifies the meanings of the intricate verses of the Quran e.g; ZAKAH, FAST, HAJJ etc.

The Sunnah is divided into three categories:

1. Verbal sunnah
2. Practical sunnah and
3. The sunnah based on approval.

Verbal sunnah: This category consists of the Messenger's words which provide a basis for religious commandments:

Practical sunnah: This category consists the actions. A Prophet Muhammad (SAW) e.g; Salah, ZAKAH, FAST, HAJJ etc.

The sunnah based on approval (confirmation): Whenever the prophet Muhammad (SAW) saw something agreeable in Suhaba, he gave his approvals, e.g; the Messenger (SAW) ordered a march upon the Banu Qurayza immediately after the battle of Trench. He said: "Hurry up! We'll perform the afternoon prayer there". Some (Suhaba (RA)) performed prayer before reaching Banu Qurayza & the rest of the Suhaba (RA) performed the prayer after reaching Banu Qurayza. The prophet (SAW) approved both the actions of the Sahabah (RAA).

➤ **Why Sunnah is most important for Muslims**

There are a no of reasons and factors due to which the sunnah of our beloved Prophet Muhammad (SAW) is most important:

- Universal prophet (SAW) (Alamgeryat)
- Perfect role model to follow (Kamliyat)
- Historical personality (Tarikiyat)
- Jamiyat (Model for every kind of people)
- Amliyat (Whatever the prophet said he (saw) showed that by his actions.

IBADAH IN ISLAM: MEANING AND IMPORTANCE

- Literally Ibadah means obedience, adherence, submission, humility, adoration, devotion, invocation, service and subjection.
- Technically, Ibadah (worship) is an all inclusive term for all that God (Allah) loves of external and internal sayings and actions of a person.
- Worship is everything one says or does for the pleasure of Allah (SWT)

- Worship means to achieve the objectives of God and use those authorities and powers appropriately given by God and fulfill the assigned responsibilities.
- Ibn Taimiyah says that Ibadah means the complete submission before God and having the extreme love of Allah (SWT) (Al-Ubudiyah P. 10)
- Allama Qurtubi says that to believe that God is one and only to follow his shariah through and through is called Ibadah (worship) (Ahkam Al-Quran tafsir 1/157).
- Imam Ibn Al-Qayim says that worship is the name of four things:
 1. Gratitude for Allah
 2. Affection for Allah
 3. The fear of Allah
 4. The obedience of Allah
- Abdullah Ibn Abbas (RA) says that worship is the name of three things:
 1. Tawhid
 2. Fear of Allah
 3. Raja (Hope from Allah)
- Imam Ibn Jawzi says that Ibadah means Tawhid, obedience and dua (supplication)

IMPORTANCE OF IBADAH IN ISLAM:

Ibadah is the purpose of creation. Ibadah in Islam is a comprehensive concept that embraces all human endeavours. Whatever humans do in sincerity and without disobeying any of Allah's commands is a form of worship and they will be rewarded for it.

1. Allah (SWT) says the "And I created not the Jinn and mankind except that they should worship me (alone)" {51:56}
2. "And to every nation we sent Messengers, ordering them that they should worship Allah alone, obey Him and make their worship purely for Him; and that they should avoid at-Taa-goot" {surah Nah: 16:36}
3. "You (alone) we worship, and You (alone) we ask for help for each and everything" (surah Fatihah: 1:4}
4. "Say (O Muhammad SAW): verily, my salat (prayer), my sacrifice, my living (life) and my dying (death) are for Allah (SWT) alone the Lord of the Alamin (mankind, Jinn and all that exists) {surah An-Aam: 6: 162}

WHAT DOES WORSHIP TEACHES:

Worship teaches us a number of good lessons:-

- End of discrimination between religion and world.
- Submission to Allah for every deed.
- Humility and humbleness.
- Tolerance and patience.
- Uprightness.

SPIRITUAL AND SOCIAL INSTITUTIONS:

DEVOTIONAL LIFE (RELIGIOUS LIFE/WORSHIPPING LIFE)

- Devotional = Religious / worshipping / worshipful
- Surah An-A'm {6:162}
"Say (O Muhammad (SAW), verily my salat (prayer), my sacrifice my life and my death are for Allah, the Lord of the Aalameen (mankind, Jinn and all that exists))"
- Surah Dhariyat {51:56}
"I did not create the Jinns and Mankind except for my worship"
- Surah Baqarah {2:2-4}

DEVOTIONAL LIFE COMPRISES THE FOLLOWING ASPECTS:

- End a discrimination between Religion and world (Bukhari)
- Submission to Allah for every deed (Surah Baqarah)
- Accountability (Surah Baqarah)
- Serving mankind (Surah Al-Imran)
- Balance and Moderation (Surah Baqarah)

RELIGIOUS PRACTICES:

- Ibadah is an Arabic word derived from 'Abd' (a slave) and it means submission.
- It portrays that Allah is your Master and you are His slave and whatever a slave does in obedience to and for the pleasure of his Master is Ibadah.
- The following are some the of religious practices which a Muslim follows as per the Islamic injunctions (shariah)

1. Salah
2. Zakah
3. Saum and Hajj

➤ **Salah (the prayer):**

- The literal meaning of salah is prayer or to ask favour
- Salah is the second pillar of Islam (Bukhari)
- Salah is the practical proof of our faith in Allah
- The word "Salah" occurs 67 times in the Holy Quran

➤ **Quran Ayaat on Salah:**

- **Surah Taa Haa {20:14}**

"Indeed, I am Allah; there is no God except Me; so worship Me and establish salah to remember Me"

- **Surah Baqarah {2:277}:**

"Lo! Those who believe (in the unseen) and do good works and establish prayer"

- **Surah Baqarah {2:3}:**

“Those who believe in the unseen and are steadfast in prayer and spent out of what we have given them”

- **Surah Baqarah {2:238}:**

“Guard strictly (five obligatory) As-salawat (the prayers) especially the middle salah (i.e the best salah-Asr)”

- **Surah Baqarah {2:43}:**

“And perform As-salat (Iqamat-as-salat) and give Zakah and bow down with obedience to Allah”

- **Surah Nisa {4:103}:**

“Salat at fixed times has been enjoined on the believers”

- **Surah Ankabut {29:45}:**

“Recite (O Muhammad) what has been revealed to you of the Book (the Quran) and perform As-salat (Iqamat-as-Salat). Verily, As-salat (the prayer) prevents from Al-Fahsha (i.e great sins of every kind, unlawful sex 49 intercourse and al-Munkar (i.e disbelief, polytheism and every kind of evil wicked deed)”.

Hadith on Salah:

The prophet Muhammad (SAW) said “establish your salah (prayers) the way you see me offering them” (Bukhari H. No 604 vol –I)

The prophet (SAW) said: The line of demarcation between faith (Iman) and infidelity (kufr) is renouncement of Salah (Kutbu Sittah)

ISLAMIC SHARIAH (ISLAMIC LAW) AND ITS SOCIAL ROLE:

- Islamic Shariah is the code of law for the Islamic way by life. Shariah means a clear straight path. It is the best system of law from Allah for humanity to follow.
- Shariah (Islamic law) is the code of conduct for Muslims and is based on two main sources: the Quran and the Sunnah of the prophet Muhammad (SAW). It aims at the success and welfare of mankind both in this life and the life after death.
- Shariah prescribes a complete set of laws for the guidance of mankind so that Good (Maruf) is established and Evil (Munkar) is removed from the society.
- The Quran is the main basis of Shariah. It states the principles while Sunnah of the prophet (SAW) provides the blueprint of how to apply them. For example Salah, Zakah, Saum etc.
- The Quran is the main book of guidance and the prophet (SAW) taught us how to follow it by his actions and sayings.

- Shariah has rules for every aspect of life. It is complete and perfect, and its application guarantees success, welfare and peace here on earth and in the Akhirah
- Man-made laws differ from Islamic laws in a number of significant ways:-

Man-made Law		Islamic Law	
1.	Laws made by men are not permanent e.g; in a particular country at a particular time, drinking alcohol may be banned, but this can change when public pressure grows. The American Govt. once banned all alcoholic drinks, but removed the ban after a time because it could not be enforced.	1.	Islamic law is permanent for all people at the time. It does not change with the time and condition e.g; drinking wine and gambling are not allowed under Islamic law. No one can change this, it is valid for all time and for all places.
2.	Man does not have the knowledge of future. Hence man-made laws can't stand the test of time.	2.	Allah is All-knowing and All-powerful. He is the most wise, His laws are the best and are complete.
3.	Man-made laws may be suitable for a particular nation or country they can't be universal.	3.	Allah's law are for all nations, all countries and for all time. They are universal
4.	Man is created being. His laws are the creation of the created	4.	Allah is the creator and His laws are for Man, His creation.
5.	Men make laws to suit their own needs. If members of parliament want to decrease the rate of tax on the rich, they can do so even if the majority of the people suffered and there was a high unemployment in the country.	5.	Allah is above all needs. He is not dependent on anything, so His laws are for the good of all people and not for a few, selfish people.

- Shariah (Islamic Law) has two other sources; Ijma (consensus) and Qiyas (analogy or reasoning on the basis of similar circumstance. These two sources must still be based on the Quran and the Sunnah.

BASIS OF MUSLIME SOCIETY: Marriage (its sanctity, purpose and importance)

MARRIAGE (NIKAH)

- Family is the basis of Muslim society. Its origin goes back to the beginning of the creation of man and woman-Adam and Hawwa. So it is an institution founded by Allah's will. Allah says in the Quran:
 "O Mankind, be mindful of your duty to your Lord who created you from a single soul and from it created its mate and from the two created many men and women (4:1).
- Marriage is the basis of the Muslim family. A good and sound society can only grow if a man and woman are bound in a solid relationship through the sacred contract of marriage.
- Marriage develops love, care and cooperation between the husband and wife. It gives peace of mind and provides a secure and solid basis for the growth and progress of the whole human race. Without marriage, the human race would come to a standstill. Marriage was the practice of most of the prophet including Muhammad (SAW).
- Marriage is a sacred social contract between a bridegroom and a bride.
- Piety should come before all other considerations. Prophet Muhammad (SAW) said, "Don't marry only for the sake of beauty, may be the beauty becomes the cause of moral decline. Don't marry even for the sake of wealth; may be the wealth becomes the reason of disobedience, marry rather on the grounds of religious devotion (IbnMajah). "A woman is married for four things: her wealth, her family, status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be loser (Bukhari).
- A Muslim man is expected to marry a Muslim woman and a Muslim woman is not allowed to marry a non-Muslim. In Islam, marriage is a religious and social institution and not simply a sexual relationship.
- Muslim marriages are traditionally arranged by parents by the final say lies with the man and woman. Islam does not allow free mixing of grown up boys and girls, nor does it allow sex outside marriage. The Islamic way of life does not approve of the boyfriend/girlfriend system.

POLYGAMY (IN ISLAM):

- Islam is a practical religion. It can answer all human problems. Islam allows restricted polygamy – marriage to more than one woman (polygny), with a maximum of four.
- The Quran has imposed strict conditions for marrying several wives. "And if you fear that you will not deal justly with the orphans, marry of the women who

seems good to you, two or three or four and if you fear that you cannot deal justly (with them), then one only or (slaves) that right hands possess. Thus it is more likely to prevent you from doing injustice” {4:3}.

- Another Ayat of the Quran says: “You will not be able to deal fairly between wives, however much you wish. So do not incline too much to one of them so that you leave another in suspense, if you come to a friendly understanding and fear Allah, Allah is every forgiving and most merciful” {4:129}.

ISLAM ALLOWS POLYGAMY IN THE FOLLOWING SITUATIONS:

1. When a wife is barren and can't bear children, but the husband want children. It is better to have a second wife than to divorce the barren one. However, a barren wife has the option to seek separation from her husband if she wishes, on the grounds of the second marriage of her husband.
 2. If the first wife is chronically ill and she is unable to carry out her marital and household chores, the husband may marry another woman and thus help restore family stability.
 3. Polygamy may be the solution to the problems of society which has more women than men. This happens especially after a war. The verse in the Quran allowing more than one wife was revealed after the battle of lihud in which many Muslim men were martyred.
- Islam strictly forbids any sexual relationship/outside marriage. There is no such thing as a mistress in the Islamic society. Islam has given dignity to women by marriage and has protected them from exploitation of greedy and selfish man. Having more than one wife is better and more dignified than having a number of mistresses. Islam holds you responsible for your actions. You can't just enjoy women and avoid the responsibilities of fatherhood. This is inhuman and unjust.
 - As opposed to polygamy, the case of polyandry (a woman having more than one husband) may be raised. The case of polyandry is impractical and it creates problems rather than solving them.
 - Furthermore, it is possible for a man to live with more than one wife and have children from all of them. But for a woman to be the wife of more than one husband seems almost impossible.
 - Islam is a pragmatic way of life. It has responded to reality and necessity. It has also put a check on human tendencies and ensured balance. The system is full of wisdom and is perfectly scientific, fair and completely logical.

Purdah/Hijab

The word "hijab" comes from the Arabic word "hajaba" meaning to hide from view or conceal. In the present time, the context of hijab is the modest covering of a Muslim woman.

Islam has no fixed standard as to the style of dress or type of clothing that Muslims must wear. However, some requirements must be met. The first of these requirements is the parts of the body which must be covered.

Islam has two sources for guidance and rulings: first, the Qur'an, the revealed word of Allah and secondly, the Hadith or the traditions of the Prophet Muhammad ﷺ who was chosen by Allah to be the role model for mankind. Some Tradition of the Prophet ﷺ are as under:

"Ayesha (RA) reported that Asmaa the daughter of Abu Bakr (RA) came to the Messenger of Allah ﷺ while wearing thin clothing. He approached her and said: 'O Asmaa! When a girl reaches the menstrual age, it is not proper that anything should remain exposed except this and this. He pointed to the face and hands.'" (Abu Dawood).

Ayesha (RA) also related that once her niece, Muzinah, came to her. On seeing her, the Prophet ﷺ turned away his face. Ayesha (RA) said the Muzinah was her Niece and still a girl. The Prophet ﷺ replied to her saying that when a girl comes of age, it is unlawful for her to display any part of her body except her face and two hands. Among the companions of the Prophet ﷺ, according to Ibn Kathir, Sa'id and Ibn Mas'ud are of the opinion that 'what appears thereof' means clothes which a woman might be wearing. Ibn Abbas and Qatadah are of the opinion that it means eye-paint, signets and the hand-paint. Ibn Umar says 'what appears thereof' means face, hands and signet, because he is of the opinion that women are forced to uncover these parts. If they do not uncover their hands, they cannot buy or sell; if they do not expose their faces, they cannot act as witnesses, nor seek the hand of any man in

marriage; if they do not uncover their feet, they can hardly go about for their necessities.

Among the famous jurists of Islam, Imam Malik says that the entire body of a woman is included in *satr* (i.e. parts which should be kept fully covered), except the hands and face. Imam Shafi'i also makes an exception in favour of the face and hands. Imam Ahmad b. Hanbal says that the entire body of women should be kept fully covered except the face. Imam Abu Hanifah, the most widely accepted authority on Muslim jurisprudence, says that it is not lawful for a stranger to see any part of a woman's body, but he can see her face and hands. According to Imam Abu Yusuf, in addition to the face and the hands, the wrists of a woman may also be lawfully seen.

From the opinions quoted above, it is clear that the vast majority of Muslim Scholars, jurists and other religious authorities agree on this point: that a veil which totally covers the face of a woman is not necessary and that women have been permitted by Islam to come out with faces and hands uncovered in case of genuine need. But barring the face, the hands and the feet, all other parts, including the neck, should be completely covered and along over-garment put on which leaves no part of the body exposed. Any kind of dress, which, instead of hiding the bodily charms and features of women, brings them into greater prominence, is definitely prohibited by Islam.

The second requirement is looseness. The clothing must be loose enough so as not to describe the shape of the woman's body. One desirable way to hide the shape of the body is to wear a cloak over other clothes. However, if the clothing is loose enough, an outer garment is not necessary.

Thickness is the third requirement. The clothing must be thick enough so as not to show the colour of the skin it covers or the shape of the body. The Prophet Muhammad  stated that in later generations of his Ummah there would be "women who would be dressed but naked and on top of their heads (what looks like) camel humps. Curse them for they are truly cursed." (Muslim)

Another requirement is an over-all dignified appearance. The clothing should not attract men's attention to the woman. It should not be shiny and flashy so that everyone notices the dress and the woman.

In addition there are other requirements:

(1) Women must not dress so as to appear as men. "Ibn Abbas narrated: "The Prophet ﷺ cursed the men who appear like women and the women who appear like men." (Bukhari)

(2) Women should not dress in a way similar to the unbelievers.

(3) The clothing should be modest, not excessively fancy and also not excessively ragged to gain others admiration or sympathy.

Often forgotten is the fact that modern Western dress is a new invention. Looking at the clothing of women as recently as seventy years ago, we see clothing similar to hijab. These active and hard-working women of the West were not inhibited by their clothing which consisted of long, full dresses and various types of head covering. Muslim women who wear hijab do not find it impractical or interfering with their activities in all levels and walks of life.

Hijab is not merely a covering dress but more importantly, it is behavior, manners, speech and appearance in public. Dress is only one facet of the total being.

The basic requirement of the Muslim woman's dress applies to the Muslim man's clothing with the difference being mainly in degree. Modesty requires that the area between the navel and the knee be covered in front of all people except the wife. The clothing of men should not be like the dress of women, nor should it be tight or provocative. A Muslim should dress to show his identity as a Muslim. Men are not allowed to wear gold or silk. However, both are allowed for women.

For both men and women, clothing requirements are not meant to be a restriction but rather a way in which society will function in a proper, Islamic manner.

The Qur'an says: "Say to the believing man that they should lower their gaze and guard their modesty; that will make for greater purity for them; and Allah is well acquainted with all that they do.

"And say to the believing women that they should lower their gaze and guard their modesty; and that they should not display their beauty and ornaments except what must ordinarily appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands..." (Qur'an 24:30-31)

"O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men). That is better in order that they may be known (to be Muslims) and not annoyed..." (Qur'an 33:59)

The wearing of hijab as traditional clothing has its roots from the religious text of Islam called Qur'an which instructed that both Muslim men and women dress-up in a modest way. First of all, wearing a hijab for a Muslim woman is a way of liberating oneself from the norms of this world. It protects Muslim women from the ideals that the [fashion](#) industry dictates, as well as the media, on what to wear and not.

Also, wearing a hijab is a way of treating oneself as somebody who is precious and special, like a treasure that is kept hidden until it is uncovered. In this way, Muslim women gain more self-confidence and self-respect knowing who they are in the society.

Generally, hijab is worn by Muslim women in front of men who are not a direct relative in order to protect themselves from indecent thoughts and acts. This is advantageous because in this way men will get to like a Muslim woman not because of her looks or physical attributes, but because of other important qualities like attitude, personality, ideals, skills, or knowledge. In actuality, wearing a hijab is a matter of personal conviction and opinion. To some it can be way of restraining oneself but to others it can mean freedom.

Allah orders the Muslim woman to wear the hijab when she steps out of the security of her home or when in the presence of strange men. So to

wear the hijab is a source of great good for you – the Muslim woman – for many reasons. Among them:

You please Allah. You are obeying the commands of your Lord when you wear the hijab and you can expect great rewards in return.

It is Allah's protection of your natural beauty. You are too precious to be "on display" for each man to see.

It is Allah's preservation of your chastity.

Allah purifies your heart and mind through the hijab.

Allah beautifies your inner and outer countenance with hijab. Outwardly your hijab reflects innocence, purity, modesty, shyness, serenity, contentment and obedience to your Lord. Inwardly you cultivate the same.

Allah defines your femininity through the hijab. You are a woman who respects her womanhood. Allah wants you to be respected by others, and for you to respect yourself.

Allah raises your dignity through the hijab. When a strange man looks at you, he respects you because he sees that you respect yourself.

Allah protects your honour 100% through your hijab. Men do not gaze at you in a sensual way, they do not approach you in a sensual way, and neither do they speak to you in a sensual way. Rather, a man holds you in high esteem and that is just by one glance at you!

Allah gives you nobility through the hijab. You are noble not degraded because you covered not naked.

Allah demonstrates your equality as a Muslim woman through the hijab. Your Lord bestows upon you equal worth as your male counterpart, and gives you a host of beautiful rights and liberties. You express your acceptance of these unique rights by putting on the hijab.

Allah defines your role as a Muslim woman through the hijab. You are a someone with important duties. You are a reflection of a woman of action not idle pursuits. You display your sense of direction and purpose through your hijab. You are someone that people take seriously.

Allah expresses your independence through the hijab. You are stating clearly that you are an obedient servant of the Greatest Master. You will obey no one else and follow no other way. You are not a slave to any man, nor a slave to any nation. You are free and independent from all man-made systems.

Allah gives you the freedom of movement and expression through the hijab. You are able to move about and communicate without fear of harassment. Your hijab gives you a unique confidence.

Allah wants others to treat you – a Muslim woman – with kindness. And the hijab brings about the best treatment of men towards you.

Allah wants your beauty to be preserved and saved for just one man to enjoy – your husband.

Allah helps you to enjoy a successful marriage through wearing hijab. Because you reserve your beauty for one man alone, your husband's love for you increases, he cherishes you more, he respects you more and he honours you more. So your hijab contributes to a successful and lasting marriage relationship.

Allah brings about peace and stability in the society through the hijab! Yes this is true! Men do not cause corruption by forming illegal relationships because you – the Muslim woman – calm their passions. When a man looks at you, he feels at ease, not tempted to fornicate...

So a Muslim woman in hijab is dignified, not dishonoured, noble, not degraded, liberated, not subjugated, purified, not sullied, independent, not a slave, protected, not exposed, respected, not laughed at, confident, not insecure, obedient, not a sinner, a guarded pearl, not a prostitute...

Surah an-Nur ayah 31 says:

Wa qul li al-mu'minat yaghdudna min absarihinna wa yahfazna furujahunna wa laa yubdina zenatahunna illa maa zahara min haa wal-yadribna bi khumurihinna ala juyubihinna; wa laa yubdina zenatahunna illa li bu'ulatihinna aw aba'ihinna aw aba'i bu'ulatihinna aw abna'ihinna aw abna'i bu'ulatihinna aw ikhwanihinna aw bani ikhwanihinna aw bani akhawatihinna aw nisa'ihinna aw maa malakat aymanu hunna aw at-tabi'ina ghayri ulu'l-irbat min ar-rijal aw at-tifl alladhina lam yazharu ala awrat an-nisa wa laa yadribna bi

arjulihinna li yu'lama maa yukhfina min zenatahinna. Wa tubu ilaAllahi jami'an, ayyuha al-mu'minun la'allakum tuflihun

And say to the faithful women to lower their gazes, and to guard their private parts, and not to display their beauty except what is apparent of it, and to extend their headcoverings (khimars) to cover their bosoms (jays), and not to display their beauty except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brothers' sons, or their sisters' sons, or their womenfolk, or what their right hands rule (slaves), or the followers from the men who do not feel sexual desire, or the small children to whom the nakedness of women is not apparent, and not to strike their feet (on the ground) so as to make known what they hide of their adornments. And turn in repentance to Allah together, O you the faithful, in order that you are successful

Surah al-Ahzab ayah 59 says:

Ya ayyuha an-Nabiyy qul li azwajika wa banatika wa nisa al-mu'minin yudnina alayhinna min jalabib hinna; dhalika adna an yu'rafna fa laa yu'dhayn. Wa kana Allahu Ghafur Rahim

O Prophet! Say to your wives and your daughters and the women of the faithful to draw their outergarments (jilbabs) close around themselves; that is better that they will be recognized and not annoyed. And God is ever Forgiving, Gentle.

Together, these two ayat lay out seven commandments for Muslimah:

1. "to lower their gazes"
2. "to guard their private parts"
3. "not to display their beauty except what is apparent of it"
4. "to extend their headcoverings to cover their bosoms"
5. "not to display their beauty except to their husbands or their fathers..."
6. "not to strike their feet (on the ground) so as to make known what they hide"
7. "to draw their outergarments close around themselves"

It can be seen that three of these commandments relate to behavior. These are:

- lowering the gaze
- guarding the private parts

- not striking the feet on the ground so as to give knowledge of what is hidden

Lowering the gaze means not looking at what is forbidden to be seen of others. Guarding the private parts means that only the husband is allowed to see or touch them. Not giving knowledge of what is hidden means not posturing or strutting around so as to jangle hidden jewelry or make men think about hidden body parts. All of these are part of what Allah SWT has commanded in regard to hijab.

The other four commandments relate to dress, and can really be expressed as three rules:

- not displaying the beauty beyond "*what is apparent of it*" except to the people listed in 24:31
- extending the headcovering to cover the bosom
- drawing the outergarment close around

What exactly is the meaning of each of these rules? For this, we need to look to the Sunna, because the Sunna shows us how the Prophet ﷺ explained the Quran.

The Prophet ﷺ explained to Asma bint Abu Bakr (rAa) that the phrase "*what is apparent of it*" refers to the **face and hands**. This is narrated by Aisha Umm al-Muminin (rAa), Qatada (rAa), and Asma bint Umais (rAa). This has been confirmed as the explanation of the phrase by the following scholars:

Sahaba: Aisha Umm al-Muminin (rAa), ibn Abbas (rAa), Anas ibn Malik (rAa), and Miswar ibn Makhrama (rAa)

Tabi'un: Ata (rAa), Qatada (rAa), Sa'id ibn Jubayr (rAa), Mujahid (rAa), al-Hasan (rAa), and al-Dahhak (rAa)

Conclusion: According to the Quran and Sunna, hijab consists of modest behavior in lowering the gaze, guarding the private parts, and avoiding showing off, and of modest dress. The modest dress includes a headscarf and must cover all of the body except the face and the hands. Outdoors and in open public places, a long coat (jilbab) should be worn in addition to the modest dress commanded by Surah an-Nur ayah 31. Each of these obligations is clearly set out in the Quran and has been explained by the Prophet ﷺ.

Status of Women in Islam

Islam granted the women such rights of which she had been deprived of since distant past. These rights are not given to her because she was fighting for their acquisition or because the individuals and organizations were advocating their validity, rather Islam granted these rights to her simply because they were her natural rights and deserved them.

A woman is recognized by Islam as a full and equal partner of man in the procreation of humankind. He is the father, she is the mother, and both are essential for life. Her role is no less vital than his. By this partnership she has an equal share in every aspect; she is entitled to equal rights; she undertake equal responsibilities, and in her there are many qualities and as much humanity as there are in her partner.

Islam grant women equal rights to contract, to enterprise, to earn and to possess independently. Her life, her property, her honour are as sacred as those of man. If she commits any offense, her penalty is no less or more than a man's in a similar case. If she is wronged or harmed, she gets due compensation equal to what a man in her position would get, Al-Qur'an, Al-Baqra: 178.

The first thing Islam did was to declare absolute equality between men and women. Qur'an says "Women have the same rights over men as the men have over women, Al-Qur'an *Al-Baqara*:228."

Right to life:

Islam granted women the right to life and proclaimed that anyone who snatches this right from her will be accountable for it on the Day of Judgment and will be severely punished for this brutal act. The Holy Qur'an says: "When the female buried alive, is questioned- for what crime she was killed, Al-Qur'an *Al-Takwir*:8-9". The Holy Prophet ﷺ said: One who has a female child, and he neither bury her nor treat her badly nor prefer a male child over her, Allah will surely allow such a person to enter the Paradise.

Equality in Status:

The status of women in Islam is unique and novel, something that has no similarity in any other civilization. In order to understand the status of women in Islam, one important distinction is to be kept in mind. That the rights and responsibilities of women are equal to those of men. Islam provides women equal status. Some rights are as under.

A woman enjoys the same status as that of man. The Qur'an says, "Humankind, fear your Lord who created you from one soul and created man's mate from the same soul, from these two scattering on earth many men and women, Al-Qur'an, *An-Nissa*:01. According to the verse of the Holy Qur'an, a woman is recognized as a full and equal partner of man in the procreation of humankind. He is the father, she is the mother, and both are essential for life. Both have been created from the same substance.

- She is equal to man in bearing personal and common responsibilities and in receiving rewards for her deeds.

- She has equal right to be educated and knowledgeable because seeking knowledge is obligatory for every Muslim women and man in Islam.

Women, like men, are given a share of inheritance. The Qur'an says, "Allah thus directs you as regards your children's (inheritance). To the male a portion equal to that of two females, Al-Qur'an, *An-Nissa:07*". Women are given freedom in marriage. They can choose the right husband.

Right to Freedom of Expression

In Islam women has got the right to study, practice and preach religion. She has the right, even, to check and criticize the head of the state.

History bears witness that in the early period of Islam women realized the importance of this responsibility. They showed their utmost enthusiasm to perform this duty of "*AmrbilMa'rufwaaNahi 'Anil Munkar*" which includes criticism and checking of the corrupt officials, preaching and propagating of the Islamic teachings, reforming of the community etc.

Right to sustenance (Bread, Clothing, Shelter etc.)

According to the Islamic law it is incumbent upon the husband to provide the wife with sustenance (bread, clothing and shelter etc), regardless of the fact whether the wife herself is economically sound or weak. It is the responsibility of the father/parents to rear and look after the daughter until her marriage or in

case of divorce or widowhood and after marriage this responsibility shifts from father to her husband.

It is the right of wives upon you to provide them with bread, clothing and shelter according to what is reasonable, addressed by Prophet ﷺ in the Farewell Pilgrimage.

Freedom of Marriage

Islam looks upon marriage as a social institution and considers it to be one of the sacred duties of a Muslim. Marriage is a relation based on kindness, equality, love and politeness. It is a decent human companionship, authorized and supervised by Allah. It is a sign of His blessings and abundant mercy as He says in the Qur'an, " And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts): Verily in that are signs for those who reflect, Al-Qur'an, *Al-Rum*: 21."

In Islam the role of guardian (*wali*) of a woman in matters of marriage (and in other matters) is great, but it (Islam) also teaches that permission must be sought from her; without her permission and consent the marriage is invalid. If she is a divorced or a widow then her permission must be plain and unequivocal and in case of virgin her silence will be considered her permission. With regard to marriage when her natural guardian as *wali* (father or grandfather) gave her into marriage with an adult or infant husband, after the girl has attained maturity, she has an option either to confirm the previous *nikah* or to refuse to accept it.

Right to *Mahr* (Dower)

Mahr is a sum of money given by groom to bride at the time of marriage. It can be presented to bride in two ways. First, by handing it over immediately at the time of marriage. Such a practice is known as *mahr-i- mu'jjal* (dower immediately paid). This is the most favoured practice and had reference in the Sunnah of the Prophet ﷺ and his Companions. Second, by handing it over after a certain period of specified time and not immediately at the time of marriage. It is called *mahr-i- muwajjal* (deferred dower). It is not ranked equal in merit with the first one but is an option.

In Islam, men are commanded to pay the *Mahr* (Dower) compulsorily to their wives. Without *mahr* the marriage, in Islam is incorrect. However, it may be prompt or deferred, but this is something obligatory on a husband to pay the dower in life time or get remission before dying, from his wife. The woman becomes the sole proprietor of the *mahr* paid to her by her husband. The Holy Qur'an gives the commandment regarding *mahr* in plain word in this Ayah: "And give the women (on Marriage) their dower as a free gift, Al-Qur'an, *An-Nissa*:04."

Mutual Rights between Man and Woman

Man and women are so closely related to one another that they are called in the Qur'an as each other's garments, Al-Qur'an, *Al-Baqara*: 187.

The garments are closest possible things to a human being. They are meant not only for cover, but also for protection, care and have to work like garments to one another.

Prophet Muhammad ﷺ said, "The women are the other half of men". That is, they are equal halves of one another and on the basis of this equality man and women have many mutual rights. They both have right to equal status and have equitable right of inheritance. They have right of freedom in marriage, and can select or reject their prospective spouse according to their sound will.

Both women and men are equal in their spiritual status and they will be rewarded according to their deeds, without the discrimination of sex. The Qur'an holds, "I will not let go waste the deed of a worker amongst you male or female, you are members of one of another, *Al-Qur'an, Al-Imran:195*". So, both have right to spiritual elevation and social status.

Right to Run a Business and Freedom of Activity

Islam allows women to take part in economic activities. If she wills she can take part in *Halal* (lawful) business and trading activities. However Islam has set some instructions the fulfillment of which is obligatory.

A woman is the administrator of the home; so her attention should always remain her home. She should not be put in such a condition where she becomes incapable of performing her main and natural duties and her attention diverts from looking after home- her natural field of activity.

She is subordinate to her husband. She can do any job only after the permission of her husband. It is because if she be allowed to do outdoor jobs by her own will without husband's permission the family system be halted the survival.

In addition to the above mentioned rights, Islam has also given to the women the right to education, the right to proper rearing and upbringing, right to own wealth and property, right to safety of honour, dignity and chastity, right to give evidence, right to inheritance and others.

4.Right of Non-Muslims in Islam

Islam has also laid down certain rights for non-Muslims who may be living within the boundaries of an Islamic State and these rights must necessarily form part of the Islamic constitution. There is no concept of majority or minority in the Islamic political system. According to Islamic terminology non-Muslims which are living within the boundaries of an Islamic state are called *Dhimminis* (the covenanted), mean that Islamic state has entered into a covenant with them and guaranteed their protection. It is the responsibility of the Islamic state to protect, respect, the life, property and honour of a dhimmi exactly like that of a Muslim citizen. They will have full freedom of conscience and belief and will be at liberty to perform their religious rites and ceremonies in their own way. The non-Muslims cannot be deprived of them unless they renounce the covenant which grants them citizenship. Caliph Ali R.A. elaborates their rights like, “they have accepted our protection only because their lives may be like our lives and their properties like our properties”. In other words we can say that their lives and properties are as sacred as the lives and properties of the Muslims. Prophet Muhammad ﷺ instructed the believers to give a noble treatment to non-Muslims and abstain from abusing them or treating them as second class citizens. Again Prophet Muhammad ﷺ said, “He who harms a person under covenant, or charged him more than he can, I will argue against him on the Day of Judgment”.

To sum up, Islam seeks to establish a world community, with complete equality among peoples, without distinction of race, class or country. It seeks to convert by persuasion, allowing no compulsion in religious beliefs, every individual being personally responsible to Allah. To Islam, government signifies a trust, a service, in which the functionaries are the servants of the people.

Unit IV

ISLAMIC ECONOMIC INSTITUTIONS

1) GUIDING PRINCIPLES OF ISLAMIC ECONOMY

1. The first economic principle emphasized in Quran with repeated stress is that all natural means of production and resources which subscribe to man's living have been created by God. It is He who made them as they are and set them to follow the laws of nature that make them useful for man. It is He who allowed man to exploit them and placed them at his disposal (Quran 2:29-7:10).
2. On the basis of the aforesaid truth the Quran lays down the principle that an individual has neither the right to be free in acquiring and exploiting these resources according to his own sweet will, nor is he entitled to draw a line independently to decide between lawful and unlawful. It is for God to draw this line none for else (Quran 11:87)
3. Circulation of wealth is regarded as the main purpose of Islamic economic system as Quran commands clearly, “ *so that this (wealth) may not circulate among the rich among you*” 59/7 Quran.
4. The Quran advises people not to covet that by which Allah, has made some of you excel others, men shall have the benefit of what they earn and women shall have the benefit of what they earn, and ask Allah of his grace (Quran 4/32).
5. The Quran also asserts with full and repeated emphasis that God has created his bounties for men so that they use them for their benefit. He desires that they should distinguish between things pure and impure, lawful and unlawful. They should use and exploit only what is pure and lawful and there too should observe moderation. (Quran 2/29,165-5/88).
6. To achieve this end the Quran ordains that wealth should be acquired by lawful means only and that unlawful ways and means should be discarded altogether: “ *o you who believe, take not your wealth among yourselves in wrongful ways, but let there be trade among you by mutual agreement*” (Quran 4/29).
7. In the light of above verse Quran has prohibited the following ways of acquiring wealth

- a) Taking another's property without his consent or remuneration or with consent and with or without remuneration in such a way that the consent is forced or obtained by guile
 - b) Bribes
 - c) Forcible acquisitions
 - d) Fraud whether with private or public wealth
 - e) Theft
 - f) Misappropriation of orphans property
 - g) Taking or giving wrong measure
 - h) Business which help to spread indecency
 - i) Prostitution and its earnings
 - j) Manufacture, buying, selling, and carrying of wines
 - k) Gambling, including all such ways in which the transfer of wealth from one person to another depends on mere chance
 - l) Manufacture, buying and selling of idols and service of temples where idols are kept or worshipped
 - m) Usury
8. After prohibiting these wrong ways of acquiring wealth the Quran also strongly condemns the amassing of wealth in a covetous and niggardly way (Quran 3/180).
9. Along with this we are that love of wealth or hankering after riches and pride of fortune have always been among the causes that have led men astray and ultimately sent them to ruin.(Quran 28/58)
- 10.The proper course for man, according to the Quran, is to spend moderately on his own needs and those of his family. He and his dependents have rights to his wealth which must be granted without stint, but he cannot be allowed to squander everything on himself and his family, for there are other obligations too which must be recognized.

2.ECONOMIC INSTITUTIONS

a). ZAKAT:

Meaning and significance

Zakat literally means growth and increase and purity as well. The tax has been named zakat with respect to the first meaning because its giving leads to an increase of prosperity in this world and growth of religious merit in the next. Zakat has been mentioned constantly with prayer (*salat*) some thirty-seven times in the Quran and both of them have been described as the essentials of Islam without which there can be no salvation. Zakat, Quran says has been the pillar of true religion preached by all the prophets of God. (Quran 2/83). According to Quran, this tax is intended for the benefit “*of the needy, of the poor, of those who work for this tax collecting and disbursing of it, people whose hearts have to be won for Islam, for freeing the slaves, the heavily indebted, for a cause in the path of God, and hospitality to wayfarers and strangers*” (Quran 9/60). Zakat is not only for the good of society, it is also necessary for the development and edification of the giver himself. It is for his own purification and salvation. It is not only a tax, but also an act of worship just like prayer as mentioned above. It is an essential part of that programme which the Quran prescribes for the amelioration of man's soul.

Calculation

If a person has saved a certain amount (200 dirhams or silver coins or 20 dinars or gold coins of the time of prophet pbuh) and a whole year passes over it, he has to pay two and a half (2^{1/2}) percent as tax. The distribution of zakat is made directly, or through institutions if such should exist in locality. The Quran was not content to infuse a general spirit of voluntary benevolence and philanthropy among the people. It instructed the prophet pbuh as the head of Islamic state to fix an obligatory minimum for it and arrange for its regular receipt and disbursements.

Take a charity from their wealth (Quran 9/103)

Accordingly prophet pbuh fixed a maximum allowable limit in respect of different kinds of wealth, and the following rates were fixed for the holdings that stood above that limit

- | | |
|---|------------------------------|
| 1. On gold, silver and cash hoardings | 2 ^{1/2} % annually |
| 2. On agricultural produce from unirrigated land | 10 ^{1/2} % annually |
| 3. On agricultural produce from artificially irrigated land | 5 % annually |
| 4. On livestock kept for breeding and trade- the rates are | |

Different for sheep, goats, cows, camels etc.

5. On mines in private ownership and treasure troves 20 % annually

The prophet pbuh of Allah, selected these rates of zakat as a duty on muslims like five daily prayers. As duties and in being incumbent, there is no difference between the two. According to the Quran it is the prime duty of an Islamic state that it should institute prayer *salat*, and manage regular receipt and distribution of Zakat. (Quran 9/103)

b) BAYT- AL- MAL (*PUBLIC EXCHEQUER OR ISLAMIC STATE TREASURY*) *sources and Significances:*

It is defined as the central financial institution established by the muslim state for the community welfare. Being the public property, all the citizens of an Islamic state (both muslims as well as non muslims *dhimmis*) have some beneficial right over the baytul- maal, yet, nobody can claim to be its owner. It was a state bank of the Muslims in the early period of Islam. The head of this department is designated as khazin al Mal.

c) WAKF:

The waqf is the legal and religious institution wherein a person dedicates some of its property for a religious or a charitable purpose. The property after being declared as wakf, no longer remain in the ownership of the donor. The beneficiaries of a wakf can benefit from the corpus or proceeds of the dedicated property, but they are not its owners. Its ownership vests in Allah Almighty alone.

3. ECONOMIC PROHIBITIONS

a) INTEREST/RIBA/USURY

Translated as 'riba' in Arabic literally means increase and in relation to money lending transactions it indicates 'as unjustified excess over the actual'. Islam has made a very clear distinction between commercial gains and interest on money lending. The Quran says, " *god permits trading and forbids usury*"(2/275) . Further Quran highlights the demerits of taking interest or involving in this type of transactions as, " *if you do not give up (interest), then be warned of war against*

god and his messenger, and if you repent, then you shall have your principal (without interest), neither ye wrong nor be wronged. (2/279).

Probably there is no religion in the world which has not prohibited Usury. The distinctive trait of Islam is that it not only forbidden this kind of gain, but also remedied the causes leading to the existence of this evil institution in human society.

b) **GAMBLING** *games of chance*

Translated as *Qimar* in Arabic, in prohibiting these, the Quran (5/90) has characterized them as the ‘work of satan’ and this for cogent reasons. It is recognized that most of the social evils emanates from the bad distribution of national wealth, some individuals becoming too rich and others too poor and in the result they fall victims to exploitation by the rich.

The prohibition of *riba* (usury or interest) gambling etc are divine restrictions which have a cumulative effect of maintaining balance, distributive justice and equality of opportunities.

5. ECONOMIC ROLE OF THE STATE

The duties and functions of an Islamic state seems to be four:

Executive- for the civil and military administration

Legislative,

judicial,

economic and

cultural.

State needs to guarantee the employment and if the individual is working in private capacity, state should not curb the lawful activities of a person. State only needs to check his income so as to collect the requisite obligatory tax the *zakat* etc. state has also the responsibility of keeping an eye on his activities so as to make sure that he is not involved in any unlawful activities, like fraud, smuggling, or hiding things.

State being the highest authority should help its individuals in case of foreign exchange or import/export of foreign materials. Economy forms the backbone of the nation and this important institution cannot be ignored. Islamic economic system based on public good and on divine commands. State has the responsibility to uplift the economic condition of its subjects through the institution of zakat ,and all means of economic exploitation should be banned and a judicious use of economic resources must be encouraged.

Unit V

POLITICAL ASPECTS

1. Concept and Purpose of Islamic State and Administration
2. ‘Ummah: The Universal Community
3. Khilafah and Shura
4. Islamic State (established by the Prophet (PBUH) and developed by the Khulafa al Rashideen) Salient features
5. Status of Non-Muslims in Islamic State

1. Concept and Purpose of Islamic State and Administration

Islamic State is meant to establish the rules and regulations bound on Muslims as vicegerents of Allah on the earth. The object of an Islamic state is to follow whatever Allah and His Messenger Muhammad (PBUH) regarded as virtuous and to forbid whatever they forbid. Setting up the laws of justice and equity as granted in the Divine Law. The sovereign power of the Islamic State is in the hands of Allah who revealed his Will to the Prophet through the Quran. It contains all elements and pillars and structures on which a state can be built. The spirit of state will determine future course of Islamic state. The laws of Allah as enjoined in the Quran are binding on all Muslims including the head of the State. The Prophet (PBUH) set the best example by establishing an Islamic State where all the injunctions of the Quran were enforced by him in the best way. In matters on which the Quran was silent, the decision of the Prophet was regarded as final.

The consultative body is another notable feature of Islamic State. This body is called Shura or Majlis-e Shura. It has its origin in the teachings of the Quran. In a verse of the Quran the Muslims have been called upon “to consult their affairs among themselves” (3:159). The Prophet himself followed the Shura and used to consult his companions about which there is no direction in the Quran.

Islamic State established by the Prophet

On his migration to Madinah the Prophet (PBUH) at first built a mosque there. This mosque (Masjid-e-Nabawi) became the office of the Islamic state. It served as the prayer house, the office and the court of the Prophet (PBUH). He led the congregational prayer in the mosque as imam and conducted all the business of the state in it. He had to carry on a great deal of correspondence. Letters and messages had to be despatched to the foreign rulers and tribes from there. The Prophet used to execute deputation in the court of the mosque who assisted governors and tax collectors.

The Prophet used to hear the cases and settled the disputes there. His officials and writers used to work in the mosque. In fact the mosque was his secretariat. During his life time no office was built.

After unifying the country, the Prophet (PBUH) divided it into several provinces. These provinces were Makkah, Madinah, Taymah, Yaman, 'Ummar, Najran, Bahrain and Hadhramawt. Madinah was the capital of the whole Islamic state and the administration of the province was under the direct control of the Prophet (PBUH). There was one governor in each province, called *wali*. He was appointed by the Prophet and was responsible to him for his work. The governor had to perform the same function within his area as the prophet used to do in Madinah except his Prophetic works. He was the Imam of congregational prayer, the commander in chief, the judge and the administrator. Besides the governors, the Prophet (PBUH) appointed *'amil* to collect Zakat and Sadaqah. The Prophet (PBUH) himself acted as the Qazi of Madinah. The judges of other provinces were either appointed directly by him or the governors were directed to appoint them. There was no ruling authority in the pre-Islamic days. So, nobody knew about the income and expenditure of the government. The Prophet (PBUH) established a stable government in Arabia. He was the first who instituted public treasury (Bayt-ul Mal) in Madinah. During Prophetic period, the Islamic state had five sources of income- namely Zakat, Jaziyah, Kharaj, (Capitation tax), Ghanimah (Spoils of war), al Fay. Caliph Umar imposed a new tax called *Ushar*, the tax which big Muslim land owners used to pay for their land. It was one tenth of the produce of their land. The Khalifah ordered to levy the same tax on the foreigners and then this tax was extended to the non-Muslims also. But no tax was collected on goods worth less than 200 *Dirhams*

Judiciary

Under the Islamic system, judiciary is independent of executive or legislature. Everyone is equal before law either he is an ordinary citizen or a caliph. Islamic state is a model of welfare state, providing basic facilities of life and shelter of all its citizens. Hazrat Umar (R.A) says, "Even if a dog dies at the Bank of Dajl, I will be responsible to Allah for him." The rights of non-Muslims are well protected by the Islamic state. The Constitution of Madinah is the best example of the rights and protection granted to non-Muslim subjects of an Islamic State. Jizya is a tax imposed on non Muslims for protection of their lives and property from foreign attacks. Islam is the religion of Joy, Peace and security. It believes in ideal relations with other states. The Prophet (PBUH) and four Caliphs made a positive role in this way. They used to give full protocol to foreign missions. The letters of the Prophet (PBUH) and the pacts of the Khalifah's with conquered territories are the proof of such initiatives.

Under Khalifa's

After Prophet's demise, the Khalifah was the head of the State elected by the People. The khalifa had no prophetic function at all but he was a religious leader, head of the state as well as the Commander-in-chief of the army. His duty was to send armies against foreign states, appoint generals and plan the war strategies with the consultation of companions and advisers. The khalifa was also the chief judge of the empire. Since there was no established judiciary system at first, so, the khalifa himself tried and decided all cases. In the provinces the Governors used to perform all judicial functions on his behalf. In view of the volume of duties of the Government official and increasing number of Muslims in the conquered provinces, caliph 'Umar felt the necessity of separating the judiciary from the executive body which were combined till then. He appointed judges and qazis in the cantonments and provincial towns. Last of all the khalifa had to supervise the collection of revenues, the construction of canals and other public works.

Adminitration

Caliph Umar was the chief creator and real founder of the political administration of Islam. For the convenience of administration, he divided the empire into eight provinces – Makkah, Madinah, Syria, Jazirah (Mesopotemia proper), Basrah, Kufah, Egypt and Palestine. These provinces were againThe provinces were further divided into districts headed by *Amil*. The Khalifa watched the movement of the officers through an efficient network of spies. He also introduced the Muslim era of Hijrah. He also introduced the old age pension. W. Muir says, "The pension system of Umar is a spectacle probably without parallel in the world". He granted allowances from the public treasury for the weak and the disabled. He founded schools and mosques in different parts of the empire.

Revenue

The Khalifa established a department of finance under the name of Dewan to regulate the receipt and disbursement of the revenue of the empire. The sources of revenue were generally derived from the poll-tax (Jizya), poor tax (zakat), land tax (Kharaj), spoils of war and Fay (income from crown lands). He also introduced few new taxes, namely al-Ushr (one tenth of the produce taken from the big estates and zakat on horses which was exempted during Prophet's period and Abu Bakr. The surplus money was distributed among the Muslims. On the top of this list were the names of the widows and close relations of the Prophet (PBUH) who received 10,000 dirhams each per year.

Military

At the outset, police duties were performed by the public in general. Caliph Umar introduced night watches and patrol. A regular organised police force was established during the time of Caliph 'Ali. The army consisted of the infantry, the cavalry, the archers, a service corps, scouts and rear scouts. Over every ten soldiers there was a Decurion and over every hundred a Lieutenant (Qaid). Above the Qaids there was a Commander (Ameer). The Commander in Chief was first appointed by Khalifah, and he in turn appointed the subordinate officers. But towards the end of his reign Caliph 'Umar began to nominate subordinate officers.

With the accession of the Umayyads an important change was made in army. The Arabs had learnt in their wars with Byzantines the advantage of the Roman military methods. They adopted it as their model. The Muslim Generals after everyday's march used to pitch their camps quite in Roman fashion provided with two or four doors and fortified by rampart and ditches. These fortified camps were used throughout the Umayyad dynasty. The remarkable achievement of Mu'awiyah, founder of Umayyad dynasty, is that he built the first Muslim Navy. While he was the Governor of Syria, he had built a fleet of nearly 500 ships to fight with the Greeks on the Mediterranean Sea. With this fleet he conquered Cyprus, Rhodes and other Greek Islands near the Coast of Asia Minor. Besides Kabul, Ghazna, Balkh, Qandahar, Bukhara, Samarqand and Tirmidh were also annexed to the empire of Islam.

Society

After the establishment of the Islamic state, its subjects under the model example of the Prophet and the Khalifas became austere in their manners and sincere in their works. The status of women was improved to a remarkable position. They were allowed to enjoy the privileges of their father's and husband's property which was previously forbidden to them. They got the right of choosing their husbands. They moved in public with full respect and honor, attended the sermons in the mosques and took part in wars voluntarily to offer their services. Slavery was almost abolished and their position was greatly improved.

Taking all the reforms and amendments in consideration it can be safely said that the Prophetic and Khalifat model of Islamic State will remain the role model for all times to come. As long as this model will be followed with real spirit and sincere intentions so long peace and prosperity of humanity will prevail on the earth.

Ibn-Taymiyah declared that period of the Prophet could not be described as anything but *nubuwwah*. The Prophet's authority arose from his functions as a prophet and not the head of the state. Then he proceeded to separate the period of the first four caliphs from that of the Umayyads, calling the former as *Khilafat al Nabuwwah* and the latter as *Mulk*. The *Khilafat-al-Nabuwwah* being inspired could not be passed on in succession or even imitated. The only

thing that could be passed on was the principle of the supremacy of the Shariah. By doing this he provides that legal foundation for a multiplicity of states.

2 'Ummah: The Universal Community

“And hold fast by the Cord of God, all of you, and be not divided; but remember the favour of God towards you, when you were enemies and He united your hearts so that you became, by His favour, as brothers” (2:143). The society so cultivated is congenial, called as ‘*Ummah*’ in terms of the Quran; “Thus have we made of you an Ummah, justly balanced.” (2:143)

The most significant fact about the Ummah cultivated according to the teachings of Quran and Sunnah is that it transcends national and tribal loyalties rooted in the accidents of birth and is a community of believers, bound together in the brotherhood more vital than that of blood. Quoting the Qur’an:

“Man was only one community, but then they differed.” (10:19)

The word Ummah derives from the root ‘Amm’, which has the sense of path and intention. The Ummah is therefore, a society in which a number of individuals, possessing a common faith and goal, come together in harmony with the intention of advancing and moving towards their common goal. G.E.Von Grunebaum expresses his view about it in the following words,

“The Ummah is effectively the community of believers, the more or less institutionalized up short of their togetherness and interaction, a shared lifestyle. Its identity is as much a matter of commonality in a number of significant regards as of common self-identification vis a vis on outside world or, rather periphery.”(C.A.O Von Nieuwenhuijze, *The Life Styles Of Islam*)

The Quran provides the evidence of the singleness of believers in these words: “This community of yours is one community and I am your Lord, so worship Me”.(21:92)

“Surely all believers are brothers. So make peace between your brothers, and fear God, So that mercy may be shown to you.” (49:10)

A harmonious personality can take shape only in a balanced and concordant society. Society is composed of individuals with different and often opposing tastes, interest and aims. In society the resulting conflicts should not be resolved by suppressing one party and giving free rein to the other. The true solution lies in mutual adjustment, in reconciling one to the other, in discovering a way of life which affords reasonable satisfaction to rivals. The above verse of the Quran explains eloquently that the differences between the individuals have been made to strength their mutual cooperation and brotherhood. In case all are endowed with the same gifts, none would obey the other and, in consequence, mutual cooperation and mutual obligation would become meaningless, rather it will become impossible and thus worldly affairs would come to a stop. In order to overcome this chaos God has made human beings intrinsically in need of one another and inclined to associate with others. Thus He laid the foundation of collective and social life. God also holds the rich responsible for the welfare of such as are scantily provided or have become enfeebled by age to instil in them spirit of

love, brotherhood, self-sacrifice and mutual help. The individual differences among human beings serve as an essential cause of social life. It must not, however, be used as a pretext for Prejudice and Pride, for superiority is supposed to lie in human nobility and in individual's piety.

The Prophet(PBUH) has very adequately explained the collective nature of Ummah where he has compared the believers with a single body, amalgamated in the form of one thought and action.

“Narrated An-Numan bin Bashir: the Prophet said, you see the believers as regard their being merciful among themselves, showing love among themselves, resembling one body, so that, if any part of the body is not well, then the whole body shares the sleeplessness (insomnia) and fever with it.”(Sahih-al Bukhari, Kitab-ul-Adab,)

Note: The above explanation of the Universal concept of Ummah is an excerpt from the Ph.D Thesis of Dr Abida Quansar, Unpublished)

Ummah is the community of faith that enlarges and strengthens our community. Ummah is a balanced community which avoids extremes; it follows the middle path of moderation. It keeps the balance between the material and spiritual, between the temporal and eternal, between the individual and communal. Ummah is for the benefit of all people beyond the barriers of religion, region, caste or colour. It is a global community not restricted to the man made boundaries. “Best community singled out for mankind”.

3. The Khilafah and the Shura

According to Islam the real sovereign is Allah and His chosen deputies known as Khalifahs or vicegerents administer countries on his behalf and in his name. they are not independent rulers, their power is restricted. They cannot abrogate the laws established by the Prophet (PBUH) in the name of God. They can however interpret these laws and legislate in cases where the law of the Prophet's time was silent. In other words the caliph cannot be a despot, in matters of legislation he is a constitutional head and as much subject to the Divine laws as any ordinary Muslim. The caliph cannot be above the law.

At the same time the caliphate placed unrestricted power in the hands of the caliph and unhesitating obedience from his subjects. We find an uncompromising doctrine of civic obedience taught in the traditions of the Prophet (PBUH). The apostle of God said, “who so obeys Allah and whoso rebels against me, rebels against Allah”, “whoso obeys the leader, obeys me and whoso rebels against the leader, rebels against me”. The Prophet (PBUH) said, “after me will come rulers render them your obedience, for the ruler is like a shield where with a man protects himself. If they are righteous and rule you well, they shall have their reward, but if they do evil and rule you ill, then punishment will fall upon them and you will

be quit of it, for they are responsible for you and you have no responsibility.” The prophet (PBUH) said, “obey your ruler, pray behind every imam and insult none of my companions.” Later theoretical legists flourishing mostly in Makkah, Madinah and other Islamic centres worked out nicely drawn qualifications, privileges and functions said to pertain to the caliph. The caliphal qualifications are; membership in the Quraysh family, being male and adult, soundness of body and mind, courage, energy and other traits of character necessary for the defence of the faith and territory of Islam and for winning of the allegiance of the Muslim community by an act of Bayt. Among the caliphal functions are; protection and maintain of the faith and territory of Islam and in the case of necessity declaration of holy war (jihad); appointment of state officials, collection of taxes and administration of public funds; punishment of the wrong doing and the execution of justice. The priviledges include the mention of the caliphs name in the Friday *Khutba* and wearing of Burdah (the Prophet’s mantle) on important state occasions; the custody of such holy relics as the staff, shoe, seal, tooth and hair that are said to have been the Prophet’s (PBUH)

Shura

The consultative body is another notable feature of caliphate. This body is called Shura or Majlis-e Shura. It has its origin in the teachings of the Quran. In a verse of the Quran the Muslims have been called upon “to consult their affairs among themselves” (3:159). The Prophet himself followed the Shura and used to consult his companions about which there is no direction in the Quran. This custom was prevalent in pre-Islamic Arabia also. In matters of war or peace the tribal chief the leading persons of his tribe. As regards the importance of the Shura Islam is the most democratic religion of the world as its administrative setup and its working wholly depends upon the general will and it places all human beings on equal footing irrespective of caste or creed. According to Islam, the real sovereign is Allah and his chosen deputies known as caliphs or vicegerants who administer the countries on behalf of His name. it is His law that should rule supreme.

The head of an Islamic state (caliph) is required to have at least following merits; learning, justice, good conduct, physical and mental fitness. The caliph cannot be a despot. In matters of legislation he is a constitutional head. ‘Hazrat Umar bin Kahttab emphatically declared, “there can be no Khilafat except by consultation”.

There is no fixed rule about the formation of the Shura or the number of its members. It depends on the will of Khalifah. During the pious of caliphate it composed of the principle companions from among the Muhajireen.

The chief function of the shura is to advise the Khalifah in the performance of various duties. The Khalifah must take the advice of the Shura in the despatch of armies, in the appointment of the generals, governors and other officers, in the fixation of the pay of soldiers, in the assessment of taxes and in the creation of new posts. Like the Khalifa, the Shura has no power to change Islamic laws or violate the dictates of the Quran and Sunnah. It has to give decisions in the light of Quran and Sunnah.

4. Islamic State (established by the Prophet (PBUH) and developed by the Khulafaa Rashideen) Salient features

Prophet Muhammad was not only a Prophet, a religious preacher, a soldier but also a statesman and administrator. He presided over the commonwealth of Islam for ten years (622-632 C.E.). The sovereign power of the Islamic state in Prophet's hands reveals Allah's will through the Quran. The laws of Allah as enjoined in the Quran were binding on all the Muslims. Wherever the Quran was silent the discussion of the Prophet (PBUH) was regarded as final. In such matters the Prophet was the sovereign. Although his authority was supreme, he usually consulted his chief companions on all matters of importance. On his migration to Madinah the Prophet (PBUH) at first built a mosque there. This mosque (Masjid-e-Nabawi) became the office of the Islamic state. It served as the prayer house, the office and the court of the Prophet (PBUH). He led the congregational prayer in the mosque as imam and conducted all the business of the state in it. He had to carry on a great deal of correspondence. Letters and messages had to be despatched to the foreign rulers and tribes from there. The Prophet used to execute deputation in the court of the mosque who assisted governors and tax collectors. The Prophet used to hear the cases and settle the disputes there. His official and writers used to work in the mosque. In fact the mosque was his secretariat. During his life time no office was built.

After unifying the country, the Prophet (PBUH) divided it into several provinces. These provinces were Makkah, Madinah, Taymah, Yaman, 'Ummar, Najran, Bahrain and Hadhramawt. Madinah was the capital of the whole Islamic state and the administration of the province was under the direct control of the Prophet (PBUH). There was one governor in each province, called *wali*. He was appointed by the Prophet and was responsible to him for his work. The governor had to perform the same function within his area as the prophet used to do in Madinah except his Prophetic works. He was the Imam of congregational prayer, the commander in chief, the judge and the administrator. Besides the governors, the Prophet (PBUH) appointed *'amils* to collect Zakat and Sadaqah. The Prophet (PBUH) himself acted as the Qazi of Madinah. The judges of other provinces were either appointed directly by him

or the governors were directed to appoint them. There was no ruling authority in the pre-Islamic days. So, nobody knew about the income and expenditure of the government. The Prophet (PBUH) established a stable government in Arabia. He was the first who instituted public treasury (Bayt-ul Mal) in Madinah. During Prophetic period, the Islamic state had five source of income- namely Zakat, Jaziyah, Kharaj, (Capitation tax), Ghanimah (Spoils of war), al Fay. Caliph Umar imposed a new tax called *Ushar*, the tax which big Muslim land owners used to pay for their land. It was one tenth of the produce of their land. The Khalifah ordered to levy the same tax on the foreigners and then this tax was extended to the non-Muslims also. But no tax was collected on goods worth less than 200 *Dirhams*.

Zakat is next to the Prayer in the Quran. It was levied on different forms of property. It was levied on animals, grains, fruits, dates, gold, silver etc. tax on land produce i.e., Ushr was collected at 10%, if the land was watered by rain and 20% otherwise. Jaziyah was levied on non-Muslims in lieu of military services and for the protection of their lives and property. Kharaj was tax on land. Weapons, horses and other movable property were included in Ghanamah. These articles when left by non-Muslims in the battle were taken by Muslims. 4/5 of the booty were deposited in Bayt-ul Mal. This portion was used according to the instruction of the Quran in support of Prophet's relatives, orphans, the needy and for the general good of the Muslim community.

The word al-Fay generally applied to the land in the conquered territories which came in the possession of the state. There were certain crown lands under the prophet (PBUH) and the income of these lands was utilized for the general good of the Muslims.

The Prophet was the commander-in chief of the army. He took part in 26 battles and three expeditions. He himself led the Muslims in all important battles and campaigns i.e., the Battle of Badr, Uhad and Hunayn and in the Conquest of Makkah. The smaller expeditions were led by a military commander appointed by him. There was no regular army when there was necessity of sending a military expedition summons was issued to the Muslims to assemble for the purpose. There was strict discipline among the soldiers and every one of them had to maintain standard of morality. Breach of discipline was subject to rigorous punishment.

After the death of the Prophet (PBUH), the institution of the caliphate came into existence. The community chose its leader, who was to be supreme executive authority. He was the vicegerent of the Prophet (pbuh). He was to lead the faithful in prayer. The caliph was assisted by a council of elders composed of the principal.

It held its sittings in the mosque of the Prophet at Madinah. During the period of the rightly guided caliphs, there were constable expansions in the Muslim dominion. The administrative

setup was further elaborated as compared with the organisation in the time of the Prophet (PBUH). Under Hazrat Umar the Muslim empire was divided into eight provinces. Each province was under the charge of a governor called *wali*. The Amil was responsible for the administration of justice. Two boards were setup, one to regulate military affairs and the other to deal with financial matters. Each board had a permanent government house, Dar-ul Amarah and permanent secretariat (*al-Diwan*). Every province was divided into districts. On the appointment, the officer was given his appointment order and a document specifying his powers and duties. Hazrat Umar introduced night watches, petrol. Hazrat 'Ali established the police "*shurta*", whose chief was called '*sahib-e shurta*'. The duties of shurta included suppression of crime, maintenance of law and order and the supervision of the markets.

5. Status of Non-Muslims in Islamic State

At the advent of the Prophet (PBUH) in the seventh century C.E. it was a time when religious persecution was prevalent but it is noteworthy that Islam remained uninfluenced by the common practices of the time. Islam running counter to the age proclaimed religious freedom. Although a missionary religion, it was against any imposition of restrictions on human thought which meant that there should be no forced conversion. Even the provinces of the Byzantine Empire that were rapidly acquired by the prowess of Muslims found themselves in the enjoyment of toleration which was unknown to them for centuries. They were allowed the free and undisturbed exercise of their religion. The extent of this toleration, so striking the history of the seventh century may be judged from the terms granted to the conquered cities. The Quran states, "say, the truth is from Lord. Let him who will believe it and let him who will reject it" (18:29). The religious compulsion is not permissible in the Quran, "there is no compulsion in religion. The right direction is distinct from error, whoever rejects evil and believes in Allah has grasped the firm hand-hold, that will never break" (2:256). The verse of the Quran expresses religious freedom given to non-Muslims.

Certain companions of the Prophet (PBUH) in their zeal to propagate the new faith began to abuse those who worshiped other gods besides Allah but this incurred Allah's displeasure and the following verse was revealed, " Do not revile the idols which they invoke besides Allah, lest they out of spite Allah in their ignorance" (6:108)

The freedom of religion advocate din this verse is self explanatory. It we want to have freedom for ourselves, we must pay by granting the same right of freedom to others. The Prophet (PBUH) upheld the doctrine of equality between man and man. He brought about reconciliation between the conflicting religions of the world by pursuing a policy of religious toleration. He laid down that the Muslims should believe in all the prophets of the world.

None should speak ill of other faiths. Indeed his aim was to establish universal brotherhood of man so that the human race could live in peace and harmony. Tolerance is a noble humanitarian Islamic virtue. Its practice means concessions to others. It is a permanent human requirement. The behaviour of a truly religious person is always one of tolerance. The tolerant attitude of Islam towards non-Muslims can be clearly seen through the study of history. This fact is not only professed by Muslim but many non-Muslim historians. Patriarch Ghaytho wrote, “the Lord has given control over the world, treat us as you know; they are not the enemies of the Christians, indeed, they praise our community and treat our priests and saints with dignity and offer aid to churches and monasteries.”

Will Durrant wrote, “at the time of the Umayyad caliphate the people of the covenant Christians, Zoroastrians, Jews and Sabians, all enjoyed degree of tolerance that we don’t find even today in Christian countries, they were free to practice the rituals of their religion and their churches and temples were preserved”.

The Prophet (PBUH) said, “beware, whoever is cruel and hard with non-Muslim minority, curtails their rights, burdens them with more than they can bear or takes anything from them against their free will; I will complain against the person on the Day of Judgement.”

Thomas Arnold mentions in his “Invitation to Islam” that there were many people in Italy at that time who longed for Ottoman rule. They wished they could be granted the same freedom and tolerance that the Ottomans gave to their Christian subjects, for they had despaired of achieving it under any Christian government. He also mentioned that a great many Jews fled persecution in Spain at the end of 15th Century and took refuge in Ottoman Turkey. Non-Muslims have the right that their honour be protected. This right extended not only to non-Muslim residents but also to non-Muslim visitors.