

**COMPARATIVE STUDY ON ABUL HASAN ALI NADWI'S POLITICAL
THOUGHT WITH PARTICULAR REFERENCE TO HIS
CONTEMPARARIES: ABUL A'LA MAWDUDI AND SAYYID QUTB**

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ABSTRACT

TITLE : A COMPARATIVE STUDY ON NADWI'S POLITICAL THOUGHT WITH PARTICULAR REFERENCE TO HIS CONTEMPARARIES: MAWDUDI AND QUTB

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With the fall of the Islamic *khilafah* in 1924, many Islamic scholars realised there was an urgent need to reinstall the Islamic *Khilafah*. Thus political thought in Islam rose to prominence among some scholars. Consequently, many Islamic political and religious movements re-emerged in the Muslim world with the aim of establishing Islamic rule in Muslim countries. These movements presented different methodologies in restoring Islamic rule. However, it is the contention of this thesis that this thinking is seriously discussed by contemporary scholars within two different strands of thought; the modern-oriented and the traditional. This thesis aims to highlight the nature of the modern oriented-thought by contrasting it with the traditional thought. For this purpose this study chooses the three contemporary Muslim scholars: Sayyid Abul Hasan 'Ali Nadwi (1914-1999; Rector of Nadwat-ul-ulama, Lucknow, India) who presented the traditional thought of the *Tabligh* movement and the two scholars who similarly presented the modern-oriented thought, Mawlana 'Abul A'la al-Mawdudi (1903-1979; initiator of *Jamaat-i Islami*) and Sayyid Qutb (1906-1966; main figure of *Ikhwan al-Muslimoon*). A study of the characteristics of their thought is the main purpose of this thesis with reference to their *juxtaposition and contraposition*.

The modern-oriented thought developed basing on the historical and geographical contexts of the Muslim world. It realised that the practice of Islam is meaningless without the socio-political system. As such, it strived to interpret Islamic concepts accordingly in support of its arguments. In contrast, the traditional-thinking scholars present Islam, primarily, as a divine message and guidance for humanity and emphasised meaningful political reform by imprinting strong faith in the heart of Muslim rulers and ruled alike, without which political endeavours are meaningless.

These contrasting approaches of traditional and modern-oriented political thought in Islam are discussed in this thesis by highlighting the evidences from the Qur'an, *Hadith* and history. In brief, the aim of this thesis is to highlight the modern oriented strand and to analyse the contemporary Islamic thought in contrast with the thought of the traditional scholars.

DECLARATION/STATEMENTS

This work has not previously been accepted in substance for any degree and is not being concurrently submitted candidature for any degree.

Signed..

Date...15-12-2008

STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

Signed

Date...15-12-2008

STATEMENT 2

I hereby give consent for my thesis, if accepted, to be available for photocopying and for inter-library loan, and for summary to be made available to outside organisations.

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PREFACE

In the past three decades we observe the sudden development of religious revival among Muslims all over the world; "Moslems are the world's fastest-growing group ..." ¹ and "Muhammed is the most successful of all Prophets and religious personalities." ² These are the general statements of non-Muslims. The main reason for this awareness was the Iranian Revolution in 1979. Behind this revival lay the ideas of some contemporary Muslim thinkers who argue that establishing the Islamic state is the duty and urgent need of every Muslim; and that politics decide everything and *umma* are not immune to its effects. In a highly politicized world setting every one on the planet is impacted or influenced by each major event. The heightening of political awareness provoked the political thinking of the Muslims as well.

There are two dominant strands of political thoughts among the contemporary scholars of Islam: the traditional and the modern. This study is an attempt to discuss the political ideas of some eminent religious personalities who represented these strands. It attempts to underline the difference between the modern- which is a new phenomenon in Islamic thought - from the traditional thinking. It also analyses and highlights various dimensions of the traditional political thought in contrast to the over emphasized modern-oriented strand. These are clearly elaborated in the introduction.

I would like to acknowledge my indebtedness to several individuals who have been instrumental in this research; the fact that limitations of space do not allow me to mention all their names in no way lessens my gratitude towards them. My profound thanks are due to my supervisor Dr Dawoud El Alami whose painstaking guidance has served as an exemplary motivation; his help throughout all stages of this thesis have made it possible.

I am grateful Mrs Kate El Alami for her encouragement and guidance in my research. My special gratitude to Nadwat-ul-ulam, Lucknow , India, for their generous hospitality during my stay in connection with my thesis in 2006. In particular I am grateful to Dr Akram Nadwi, Centre for Islamic Studies Oxford and Dr Jan Peter Hartung Lecturer, University of London (who has carried out a research on Nadwi in the German language) for their precious time in the long discussions and for the valuable research materials they have provided to me.

The library staff at University of Wales, Lampeter, School of Oriental and African Studies (SOAS), Nadwat-al -ulama, Lucknow India, and the British Library were always forthcoming with their assistance. I also offer my special thanks as well my indebtedness to those who did the editing and the proof reading in a limited time.

I am also grateful to my wife, who in her own special way has supported me and my work over the last few years. At last I am obligated to convey special gratitude for all the people whose loving care and thought has impacted me throughout my life; my family, especially my parents. Theirs has been the greatest contribution in making me what I am today. May God bless them all.

¹ [USA TODAY, The Population Reference bureau, Feb. 17, 1989, p.4A]

² http://www.allaahuakbar.net/womens/islam_worlds_fastest_growing_religion.htm 17 November 2008, Encyclopaedia Britannica.

A NOTE ON TRANSLITERATION

In this thesis I have adopted the rules of transliteration used by Encyclopaedia of Islam, with slight variations. I was dealing with the research material which was primarily in Arabic and English. In my research when I refer to Arabic books I have used the words like Allah, Qur'an, Sunna, Khilafa, Shari'a or Da'wa which have become a common usage in English language literature.

Consonants

ء	(hamza)	.		ض	(dād)	ḍ
ب	(bā')	b		ط	(ṭā')	ṭ
ت	(tā')	t		ظ	(zā')	z
ث	(thā')	th		ع	('ayn)	c
ج	(jīm)	j		غ	(ghayn)	gh
ح	(ḥā')	ḥ		ف	(fā')	f
خ	(khā')	kh		ق	(qāf)	q
د	(dāl)	d		ك	(kāf)	k
ذ	(dhāl)	dh		ل	(lām)	l
ر	(rā')	r		م	(mīm)	m
ز	(zay)	z		ن	(nūn)	n
س	(sīn)	s		و	(wāw)	w
ش	(shīn)	sh		ه	(hā')	h
ص	(ṣād)	ṣ		ي	(yā')	y

Vowels

—	(<i>fatḥah</i>)	a		long <i>fatḥah</i>	ā
—	(<i>kasrah</i>)	i		long <i>kasrah</i>	ī
—	(<i>ḍammah</i>)	u		long <i>ḍammah</i>	ū

- *Tanwīn* — — — is represented by *an, in, un* respectively.
- Transliteration will involve only Arabic words. Others will be written in *italics*.

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INTRODUCTION:-

Sayyid Abu al-Hassan °Ali Nadwi (1914-1999) is one of the few illustrious Indian *ulama* (pl. of 'Alim, Muslim religious scholar of Islamic sciences), who has taken religio-political–social issues seriously. His contributions in this respect have to be discussed and analysed in the historical and geographical contexts, in the light of Islamic outlook. Allah has revealed about establishing an Islamic state and the rules to be followed by it and they are crucial issues for Muslims. With the abolition¹ of the Islamic *Khilafa* in 1924, many Islamic scholars such as Al-Banna, Nabhani, Qutb, Mawdudi and others realised the urgent need of reinstating the Islamic political system among the Muslim states. These scholars propped-up their arguments in support of re-establishing Islamic rule in the Muslim countries. Consequently, many Islamic (politico-religious) movements re-emerged in the Muslim world with the objective of restoring Islamic rule in Muslim countries. These Islamic movements sometimes over-emphasised the need to re-install Islamic rule in the Muslim world and, as a result, sometimes, they began to provide political interpretations or misinterpretations to the basic Islamic concepts and virtues to lend legitimacy to their arguments. Thus, this tendency within the Islamic movements has culminated in giving priority to the political aspect of Islam in their reformist agenda. Nadwi notices the weakness and danger of this (tendency: namely,) over reliance on the political aspects of Islam. He launched vigorous criticism against such shortcomings, on the particular point, within the Islamic movements. He strongly criticises Mawdudi's and Qutb's political interpretations regarding certain terminologies and concepts in Islam.

Mawdudi (1903-1979) is one of the prominent Islamic scholars of the Indian subcontinent in the 20th century. Nonetheless, his ideas were quite controversial from the point of view of the traditional '*ulama*. In his writings different definitions are provided for *Ibadat* (pl. of *ibada*, act of worship or devotion; denoting Man's relation with God) as well as for *mu'amalat* (pl. of *mu'amala*; social intercourse, indicating relations among human beings).

¹ The words abolition /destruction are commonly used by all the contemporary Islamic movements, especially by the young Muslim generation of the Europe who involves in the Islamic activities.

According to him, the essential task of the entire Muslim populace living anywhere on earth is to realise this primary and ultimate objective. Mawdudi identifies this as the ultimate end goal of any Muslim living on earth. The logical conclusion of such an argument inevitably sidelines the divinely prescribed Islamic fundamental concept of *Ibada*, relegating it as a secondary purpose of Muslim life. Politics, according to Mawdudi was an integral and inseparable component of the Islâmic faith and this set down a political reading of Islam in which religious piety was transformed into a structure of authority.²

Hence, *Salat*-prayer, *Sawm*-fasting, *Zakat*-almsgiving and *Haj*-pilgrimage to Mecca are instituted in Islam to prepare Muslims to work in the cause of establishing divine sovereignty on the earth. Mawdudi's interpretation of the Islamic terminologies and his new interpretation of equating the Islamic duty of 'establishing religion' with the setting up of an Islamic state with God as Sovereign and Law Maker shocked the traditional *ulama*.³ Nadwi soon became the foremost traditional *Alim* to espouse the cause of opposing this mode of thinking and since 1940s the ideological struggle against the misreading of the central Islamic beliefs in relations to statehood and Islam corresponded with him.⁴

Political interpretations of Islamic tenants are vehemently criticised by Nadwi. Nadwi argues on the contrary, that worshiping God is the primary purpose of human life on earth. Moreover, Nadwi argues that political reform should always begin and revolve with imprinting a strong sense of belief and faith in the hearts and minds of Muslims rulers. Unless, such a strong sense of faith is installed in the hearts of Muslim rulers, he says, political reform is meaningless. On the other hand, Qutb (1906-1966) in line with Mawdudi argues that the entire Muslim *Ummah*

² Seyid Abul A'la al Mawdudi, *Four key concepts of the Qur'an*, Islamic Foundation, UK, 2006, p 28.

³ Ahmed Mukarram, *Some Aspects of Contemporary Islamic Thought; Guidance and Governance in the Work of Mawlana Abul Hasan Ali Nadwi and Mawlana Mawdudi* unpublished PhD at Balliol College, Oxford, 1992, p 6.

⁴ Ahmed Mukarram, *op, cit*, p 6.

(Community, generally refer to Muslims in their totality) in the darkness of ignorance until they install divine sovereignty. Qutb vehemently argues that establishing divine rule on earth is one of the prime purposes of Muslim life. Qutb's arguments need to be seen in the context of his life. We will discuss these political thoughts in comparison with Nadwi's strong criticism.⁵ We will compare and critically distinguish these views and concepts in our main body of research. In addition to these political analyses, we will attempt to place Nadwi's socio-religious thought in a historical context.

Nonetheless, there are a lot of common grounds shared by these three towering scholarly figures: they express the importance of the Islamic state and the dangers of imitating the modern system, secular culture and values. This thesis will attempt to show that despite similarities between traditional and modern *ulama* in their conviction of the necessity of an Islamic state, they differed markedly in their view of how to attain such a state. In this research we focus more on the study of Nadwi rather than Mawdudi or Qutb.

(i) OBJECTIVE OF THE STUDY:

The aim and objectives of this research are to examine the relevance of Nadwi's political thought in Islam in comparison with that of his contemporaries, Mawdudi and Qutb. I will examine what the similarities and differences in the political thoughts of these modern scholars are? I will attempt to compare and contrast the different opinions of these scholars in the main body of my research and I will attempt to analyse and elaborate on these differences of ideas from historical, religious and political perspectives. I will look into these differences of opinions to evaluate which of these political thought are practical in the modern world.

Research works on the political thought of Nadwi are meagre; there are very little researches available with regard to the thoughts and visions of Nadwi. Although there is a comparative study of the thought of Nadwi and Mawdudi, there is no such study comparing broadly similar ideas of Mawdudi and Qutb as one end of a

⁵ The book '*Al tafsir al siyasi lil Islam*' Political interpretation to Islam, written by Nadwi critically analyses the political thought of both Mawdudi and Qutb.

spectrum with those of Nadwi's at the other. Such comparative study will be a useful academic contribution to this field.

(ii) RESEARCH METHODOLOGY

I will mostly depend on reading the original materials written by these respective scholars and they will serve as my primary source materials on this research. Most of these works are in Arabic and Urdu. However for the latter works I will depend on translations to get a clear picture about the political ideologies of these scholars. Depending on the above materials I will compare and contrast the ideas of both Mawdudi and Qutb with Nadwi in order to achieve a clear political view of Islam. Moreover, I will read academic journals, theses and research papers to collect more materials and data for my thesis. I will do a literature survey to collect different opinions on this subject.

This data collection will be carried out in the UK, India and several Arab countries. As my research is to be completed in the UK, I have the advantage of using a plethora of archival materials that are available in leading libraries and archives in London. In addition the internet also will help me to complete my study. A wide range of data will be collected from the library of the School of Oriental and African Studies, (SOAS) the Centre for Islamic Studies (Oxford), which was established by Nadwi and holds his works and the Islamic Foundation Leicester, which represents the thoughts of Mawdudi and Qutb.

(iii) RESEARCH QUESTION

Is Nadwi emerged as one of the most prominent Islamic scholars and influential personality of the 20th century? Why and how his political vision differed from other modern-oriented thoughts of his contemporaries and why his intellectual influence on the contemporary radical Islamic movements is not dominant?

(iv) CHAPTER- SCHEME

I will split my research into five chapters. The first chapter will deal with the historical background of Islamic development in the Indian subcontinent and the basic life and work of Nadwi, Mawdudi, and Qutb. The second chapter will explore the views of Nadwi on the basic concepts of Islam and the major contemporary Islamic movements. The third chapter will trace the views and religio- political interpretations of Mawdudi and Qutb that are contradicting to Nadwi's. The fourth chapter will outline Nadwi's view on the Arab world, the Western world and the heretical movements. The fifth chapter will focus on the interfaith dialogue within a religiously pluralistic society, which was a one of the main concerns of Nadwi. In conclusion, I will provide a concluding remark based on my findings.

(v) LITERATURE REVIEW

Researches on Nadwi:-

Many Paths and One Goal; Life and Work of Sayyid Abu l-Hasan 'Ali al-Hasani Nadwi (1914-1999)⁶ (German)

Jan Peter Hartung

“This book is an intellectual biography of the renowned Indo-Muslim scholar Sayyid Abul-Hasan 'Ali Hasani Nadwi (d.1999). The central question to be answered is why he emerged as a transnationally influential personality and remained so beyond his death. The book works with an innovative analytical framework that combines social network analysis with discourse analysis, using theoretical approaches from Max Weber, Basil Bernstein,”⁷

Nadwi's discourses were mainly related to the role and position of the ratio in the cognition's process, the Sufism role in the society, the issue regarding religion with political activism and the last one is his way on focusing on communalism or more specifically interest on ethnic group. All the investigations made on Nadwi were to

⁶ This research is in German Language, titled as (*Viele Wege und ein Ziel Leben und Wirken von Sayyid Abu l-Hasan 'Ali al-Hasani Nadwi*)

⁷ Jan Peter Hartung, *Many Paths and One Goal, Life and Work of Sayyid Abu al-Hasan 'Ali al-Hasani Nadwi (1914-1999)* The published thesis (German). (*Viele Wege und ein Ziel. Leben und Wirken von Sayyid Abu l-Hasan 'Ali al-Hasani Nadwi (1914-1999)*). P 3

determine the impact at each step on his life of the different actors from his family to the political and movement leaders. His devotion in spreading the thought his movement in the Muslim society hasn't really reached his wishes. At the end beyond all his many attempts, Nadwi is still someone who is not really well-known.⁸

‘Some Aspects of Contemporary Islamic Thought; Guidance and Governance in the Work of Mawlana Abul Hasan ‘Ali Nadwi and Mawlana Mawdudi’

Ahmed Mukarram

This thesis tries to explain the two distinct strands of Islamic thought and its role in the contemporary world in two different ways. It is clear that both *ulama* Mawdudi and Nadwi were practically working with the idea of building an Islamic state. However it is important to notice that each of them has his own approach. Mawdudi as a leader and an Islamic scholar in the Indian subcontinent in the 20 century is considered as modernist in comparison to Abul Hasan Ali Nadwi who always pointed out his approach with very traditional manner to build an Islamic state.

The controversy he raised in his book ‘‘Four key concepts of the Qur’an’’ where he argued that explanations in this book weren’t his own view but the fundamental interpretation since the revelation of the Qur’an. The four key concepts were to prepare Muslims to work for establishing Islamic rule on the earth. Their political interpretation expresses divine relation. Through his many writings Mawdudi has many times expressed his critics towards religious personalities since the dawn of Islam. His process regarding the interpretation of Qur’an is based on new understanding approach of Islam with the concept of human pro-activity. This new approach of the Muslim in his society in term of religiosity is completely different from what is called a traditional interpretation of the scholars.

In this context Nadwi contrary to Mawdudi has never interpreted the human’s role in term of worshipping Allah with political approach. Nadwi’s concern was more about the life in thereafter than in this world as it is for Mawdudi. This view is expressing his real traditional background of the *Madarsa* he attended. The difference between their approaches can be noticed as well in their conception of the western

⁸ Op, ct, p 3

civilisation. When Mawdudi talks about the superiority of Islamic view, Nadwi talks about the human being and his essentiality in his existence.

Both *ulama* have a very different approach of the world. Nadwi's approach is more oriented as traditionalist or *sufist* focusing on the Allah's role. Mawdudi's approach considers man as central in what he calls socio-political system. His concept of absolute sovereign *-hakim mutlaq-* defines clearly his approaches and no one of the traditionalist can disagree with this concept. Islam is a way of life that needs to be implemented in its total conception and the use of vicegerent of Allah is the perfect example.

Nadwi is a scholar with real traditional view of the world that which makes him completely different from Mawdudi. All his approach –Nadwi- is based on the traditional interpretation with the impact of the Tabligh organisation at its beginning.⁹

Al Fikr al-Tarbawi inda Abil Hasan al Nadwi (Nadwi's Modernity and Originality of Educational Thought)

Al Naseery A, K, S

This is a research done on Nadwi's modernity and originality of educational thought, highlighting suitable educational directions, showing how much benefit can be gained from them and suggesting which of them can be fulfilled through Nadwi's opinion.

Education has a procedure and method to fulfil it. The first nation's procedure is a mental human one that is a subject of fault, dissimilarity, variation and neglecting the spiritual, ethical and doctrinal sides. The second one's procedure is Godly, no fault

⁹ Mukarram, op,ct, p 158

or variety but stability, fitness and conformity completely with human nature through regarding all the human sides including the spiritual, ethical and doctrinal sides.¹⁰

This resulted in an interpretation of the sources of knowledge and its procedures, methods, ways, purposes and aims that produced a number of contradictions as well as psychological, mental and behavioural conflicts in the Muslim mind which resulted in him losing himself and leaving his role in calling to Allah, popularity and reformation of earth and message influence in nonbelieving people. He questions further, how this is achievable while he is not able to reform himself and he saw that a poor education was the reason for this. Someone without something cannot supply it. It is clear there must be an awakening or an attempt for an educational reformation. Nadwi was one of those most outstanding reformers.¹¹

Nadwi's thinking on education was original and comprehensive. It broke from the norm of contemporary Islamic institutes and complied with a need to keep the training of religious scholars civilized and in tune with modernity through a more critical education and teaching process¹². This thinking has come to reveal again that the non-literal understanding of Islam is able to prove its aptitude to adapt itself to counter the major problems of the age – something which Nadwi was deeply concerned with albeit mostly by using education as an antidote; not the political arena which he saw as a later step in the maturation of the *ummah*. For example, one of Nadwi's thoughts was that education was a method not a goal and that science was a reason in strengthening it¹³. His dependence on an isolated Islamic method of thinking resulted in his opinions being described with originality and creativity. He believed everything has been created in pairs; thus he also believes in pair formation of knowledge. On this basis Nadwi linked inspiration and mind and he stated that the mind follows inspiration, and that human education follows Godly education¹⁴. Therefore the two are inseparable and a quality Islamic education would result in

¹⁰ Al Naseery A, K, S, *Al Fikr al- tarbawi inda abi al-Hasan al- Nadwi* (Nadwi's modernity and originality of educational thought) unpublished thesis, The Ladies Institution for the Higher Education and Research in the Faculty of Education and Psychology, Riyadh in 2004, p 329.

¹¹ Op,ct, p 329

¹² Op,ct, p 330

¹³ Op,ct, p 331

¹⁴ Op,ct, p 332

producing progress in all other aspects, most notably those concerning temporal affairs.

Nadwi believes the Muslim is a comprehensive man and his education should also be comprehensive. Education for Nadwi is a social phenomenon. It results in care from the individual, then society and then his care of all humans starting with the spiritual side and ending with the practical. In dealing with all these causes he treads a balance between modern and traditional positions.

Juhud Abi al-Hasan al Nadwi fi al-Da'wa al-Islamiyya. (The Efforts of Nadwi in the Field of 'Da'wa')

Aashoor, R, S

This is a research done on the efforts of Nadwi in the field of 'da'wa' call in the way of Allah and it explains the 'da'wa' methodology of Nadwi. At the same time it explains his defence of Islam from the ideological attacks. The researcher clears up the modern problems of Islam and Nadwi's position on them. He quotes as a main source of Nadwi's da'wa contribution, his famous book '*Madha khasira al 'alam bil inhithat al Muslimin*' which was translated into many languages including in English: "Islam and the World".

Juhud al-Sheikh Aabi al Hasan al-Nadwi fi al ta'sil al Islami li al lughati al arabiya wa adabiha' (Contribution of Nadwi in establishing the origin of Islam to Arabic language and its literature).

Aazady, M, A

This research explains the contribution of Nadwi to the Arabic Language and its literature. Arabs were surprised by the Arabic knowledge of Nadwi; his contributions were much appreciated both by the Arab and non Arab scholars around the world.

Researches on Qutb and Mawdudi:-

“Mawdudi and the making of Islamic revivalism” (1996)

Nasr Seyyed Vali Reza

Mawlana Mawdudi was one of the first Islamic thinkers to develop a systematic political reading of Islam and a plan for social action to realise his vision. His creation of a coherent Islamic ideology, articulated in terms of the elaborate organization of Islamic state, constitutes the essential breakthrough that led to the rise of contemporary revivalism. His writings were prolific, and the indefatigable efforts of his party, the Jama'at-i-Islami (Islamic party), first in India and later in Pakistan, disseminated them far and wide. Mawdudi is without doubt the most influential Islamic revivalist thinker of his age. His views have influenced revivalism from Morocco to Malaysia, leaving their mark on thinkers such as Sayyid Qutb and on events such as the Iranian revolution of 1978-1979, and have influenced the spread of Islamic revivalism in Central Asia, North Africa and South East Asia.¹⁵

Islamic revivalism is more than just some reactionary effort born out of the West. It is closely tied to questions of communal politics, societies, and nationalism, entailed a process of an identity formation that could compete with both traditional Muslim identity and a secular nationalism. For the *Jama'at* that nation was none other than the *ummah* (community); the core of the promised Islamic state. In Mawdudi's view man could only realize his spiritual potential if the community did so, and the community could do so only if it was purely Islamic.¹⁶ As his ideas developed, his emphasis shifted from widely shared Indo-Muslim traditions to narrowly interpreted Islamic doctrine.

¹⁵ Seyyed Vali Reza Nasr, *Mawdudi and the Making of Islamic Revivalism*, New York, Oxford, Oxford University Press, 1996, p 4

¹⁶Op,ct, p6

Sayyid Qutb al adib wa-da'ayat al mujahid wa al-mufakkir al mufassir al-raid'
(Arabic)

Sayyid Qutb is the poet, the propagator, the renewer, the thinker, the interpreter of Qur'an and the pioneer.

Al Khalidi Abdl fattah Salah al-Din

Qutb was a critic poet and then he turned to the service of Islam through the Quran, *Sunnah* and the history of the prophet Mohammed (peace be upon him). Qutb was confronting the challenges of his time in the path he had chosen and spent his sweat and blood for. This is a research on the life and the work of Syed Qutb. In this book the author gives a lot of information and irrefutable facts to fortify faith in Islam and to underscore the ignominious replies of Sayyid Qutb to the enemies of Islam. In this far-reaching study the researcher finally tries to pass his judgment on Sayyid Qutb based on the testimonies of three prominent contemporaries and each testimony contains not only the chunk of his thought but also the modern Islamic thinking.

The first testimony came from his brother Mohammed Qutb, who was mostly with him in his discussions and lectures; the second testimony was from Umar al-Thilmisany, the third Leader of *Ikhwan al Muslimoon* originally it was a reply to a group of *Ikhwan* who were trying to insult Qutb and deform his thoughts as faulted. The third was from Dr Bibr bin Abdullah Abu Zaid: the famous scholar of Saudi Arabia, who was a notable scholar from different angles of Islamic sciences. His testimony justifies Qutb and his thoughts; and it appears to be a reply to Dr Rabeeh bin Hady who wrote a book reproving Qutb. ¹⁷

¹⁷ Salah al-din Abd al-fattah al Khalidi, *Sayyid Qutb Al Adib al- Naqid, Wal da'yat al Mujahid wal mufakir al mufasir al raid*, Dar al Qalam, Damascus, 2000.

Books of Nadwi

Islam and the World:¹⁸ The Rise and Decline of Muslims and Its Effect on Mankind ‘*Madha Khasira al- ‘Alamu bil Inhitat –al – Muslimn*’

This is the most popular work of Nadwi, originally written in Arabic¹⁹. This book reviews the Muslim history from the formative period of Islam to modern time. It analyses the root causes for the decline of Muslim civilization in many aspects.

It mainly deals with the adverse effects caused as a result. The author’s main aims were to stir-up Muslim sentiment; to generate appreciation on the glorious historic role played by Islam towards the progress of mankind; and, thereby, to create an awareness and a desire to look into themselves critically and make a self-assessment over their loyalty and sincerity in discharging their spiritual duties and responsibilities that are mandatory to accomplish their mission to the world. The book emphatically refutes the notion that Islam has outdated and outlived its purpose and usefulness in the context of modernity. It presents Islam as an eternal reality because it encompasses a program for human life that would never grow obsolete. This ground-breaking study throws new light on the motives and purpose of life and about the impact of Islamic civilization and other civilizations both on the material welfare as well as on the spiritual life of the humanity.

This book explains the role of Islam in the world and its impact on the human progress. At the same time it also highlights the catastrophic damages sustained by the humanity due to the decline of the influence of Islam. The author also argues that Islam is an eternal reality; that it is a way of life; and that it will always remain as the most dynamic guidance throughout the human life.²⁰

This book has been considered by Von Grunebaum as a representative of self – review of contemporary Islam. This book has been rendered into English, French, Turkish, Persian and Urdu. In each language it has seen several reprints so far.

¹⁸ Translated by Mohammed Asif Kidwai MA, PhD

‘Islam and the world’ Pakistan: Haji Arifin Academy, 3rd Edition 1989.

¹⁹ First print of ‘*matha khasira al- Alam bil Inhitat –al – Muslimin*’ is on 1950.

²⁰ Opcit, p 222

***Al-Islamu Wa al-Hukuma*²¹:- Islam and the State.**

Nadwi explained in this small writing, the ruling is out come not an object. Therefore the Islamic movement which are trying to achive the power should make their first object (*da'wa*) invitation to all migty Allah. Then he explains after that the aim of stablishing the Islamic Government is the guidance not coercion.

Al-Muslimuna wa Qadiyatu Palestine: Muslims and the conflict of Palestine

This is an expression about the collection of articles of speeches made on the issue of Palestine. Nadwi tried to put forward a right method for Muslim to deal the Palestine issue. Most of them, who had contributed to this book, have viewed it as an offensive against colonialism.

(Salah al -Din al - Ayyoubi) 'Saladin'

This book discusses about the invasion of Crusaders came from Europe to destroy the Muslims at their homes. The Western invasion was dealt by Salahuddeen Ayyoobi masterly. He also explained how Salahuddeen successfully mobilized the entire Muslim society and unified them in the effort of defeating the mighty and dangerous Crusaders.

***Al-Tafsir al-Siyasi li al-Islami fi Mira'ti Kitabat al-Mawdudi wa Sayyid Qutb:*
(Arabic) The political interpretation to Islam in the writings of Mawdudi and Qutb.**

This is a unique book, which directly addressed politics as the author confronted the political thoughts of Mawdudi and sayyid Qutb. This book evoked a powerful response by introducing an Islamic political outlook, within the confines of principles of Islam, that can be used to fashion alternate understandings of the relationship between Islam and modern politics in a far more sensible way than most Islamists have articulated hitherto about establishing Islamic State. Nadwi agreed

²¹ 1st published on 1951, Pages 40

with the other thinkers on the question of establishing the Islamic State, but he vehemently criticized the interpretation of Qutb and Mawdudi on this subject.

Muslims in India:-

Indo-Islamic Culture is a dominant theme in Nadwi's writings. The motivation for such work is evident in his particular work *Muslims in India* (1976) "It is hoped that the book will be read with interest among the educated circles. and prove of some value in reducing the ignorance and the attitude of indifference which exist in sister communities towards the Muslims",²²

Rabbaniyya La Rahbaniyya: Dominion not Conventional

Lighting the spiritual effect and build up the breath of spirit in Muslims. This book emphasis the fundamental aspects to be observed in the life of a Muslim, which Nadwi called " *Rabbaniyya La Rahbaniyya* " (dominion not conventional). This is a lecture made by him and is one of his famous books. The book was named so for the following two reasons.

- 1) To avoid the name of '*tasawuf*' quietism as it is linked to blemishes, a somber crime, according to the realities right teachings. "*Tasawuf*' quietism is not without the elements of '*Tazkiyya*' purification, which is the subdivision of the message of the prophet or element of '*ihsan*' benediction, which the messenger explained in the Hadith of 'Jabreel'
- 2) Bring out the positive elements in the pursued spiritual gregariousness. That means, the disciplined and principled day to day life does not brush aside the worship of Allah and the Islamic values, on the contrary, the life is the plantation where you cultivate good deeds to harvest in the hereafter.

²² Nadwi, Seyyid Abul Hasan 'Ali, *Muslims in India* (Lucknow, Academy of Islamic Research Publications, 1976).

***Al Arkan al- Arba'a* (Arabic) The Four Pillars of Islam**

Nadwi, in this book, provides a new perspective to the basic rituals of Islam in the modern world: prayer (*Salat*), fasting (*Saum*), *Zakat* (poor-due), *Hajj* (pilgrimage) and elaborates their impacts on the spiritual life. The same time it explains significance and similarities and differences with the modes of worship in other religions. It is thus, a treatise on jurisprudence, scholastic theology and religious teachings and principles as well as a dissertation on comparative religion.²³

***Al Qadiyani wal- Qadiyaniyya* (Arabic) Qadianism A Critical Study**

This book is a research on the ideology of Qadianism, because it poses today a great challenge to the World of Islam from within: claiming to represent the true faith, it even goes step further assume itself the great challenge to the West and Christianity. It also explain the real ideology of Qadianism; what were his objectives, who was its founder and how far it deffers from the creed and the practice of Islam are the few questions dealt with critically.

Nadwi's celebrated book on this subject is *Al Qadiyani wal-Qadiyayya*. It thoroughly analyses about the Qadiyani movement, and the seal of prophethood '*hatmun nubuwwa*'. One of the illusions about Qadianism is that its emergence merely signifies the addition of one more sect to the large number of already existing sectarian and juristic schools of Islam, and that the followers of Qadianism are, at the most, a new sect. Thus, Qadianism is not a unique phenomenon in the history of Muslim sects and schools. The careful study of Qadianism, by Nadwi, shatters this illusion and convinces every fair-minded student to conclude that Qadianism is a religion by itself, and the Qadiyanis a separate community (*Ummah*).

Nadwi says that among the different anti-Islam movements which have arisen in our history, Qadianism is unique. For, if other movements had been directed against Islam as a whole, Qadianism is a conspiracy which is specifically directed against the Prophethood of Muhammad (peace be on him), and challenges the finality of

²³ Nadwi, *The Four pillars of Islam*, Academy of Islamic Research and Publication, India, 1987, p 300.

Islam and the unity of Muslims. By repudiating the finality of prophethood, Qadiyanism obliterated the very borderlines which distinguished this Ummah from all others. Thus he declared Qadiyanism as a revolt against Islam and the prophethood of Mohammed (peace be upon him). This book also contains a critical study on 'Ghulam Ahmad the founding father of Qadiyanism, who misinterpreted Quran, repudiated Jihad and advocated subservience to British colonial rule. This book is considered to be an authenticated scholarly reference about Qadiyanism and its origin. The book has been written with historical sobriety rather than in a polemical tradition.

Research works on the political thought of Nadwi are meagre; insufficient research has been done so far on the thought and ideas of Nadwi. Although there has been a comparative study of the thought of Nadwi and Mawdudi, there has been no such study comparing the broadly similar ideas of Mawdudi and Qutb as one end of a spectrum with those of Nadwi's. Such comparative study will be a useful academic contribution to this field.

I have already referred to most of the writings on Nadwi: his concepts; his *da'wa*, his religious ideas, his views on education, his contribution to the Arabic Language and on his political thoughts based on both Sufi and fundamentalist ideologies. Here we try to analyze his political ideas and compare them with Mawdudi's and Qutb's

(iv) LIMITATION OF THE STUDY:

The main focus of this research, I believe, is limited to aspects that are not covered by other researchers and/ or addition to what they have already been examined with regard to Nadwi's vision and idea; and to a comparative study of Nadwi's thoughts with that of Mawdudi's and Qutb's.

CHAPTER ONE

The Political Social Background of India and Muslim World, the Life and Work of Nadwi, Mawdudi and Qutb

1. Introduction

Before we carry out the research on the political, social and theological thoughts of Nadwi, Mawdudi and Qutb it is necessary to look into the factors influenced the personality and the outlook of Abul Hasan Ali Nadwi and other two scholars. It can be linked to the environment: family influence or education. This in depth research will help to get a complete picture of the political, historical and theological thoughts of them and their contribution in bridging the Islamic thoughts to the twentieth century.

Looking into Nadwi's background and his life in India alone will not help us to understand him fully; we must also take into account his concern towards the wider *ummah*, which was evident from his extensive travel across the Muslim world.

Nadwi's political interest or concern was jolted by three major events of his life time: Namely, the abolition of *Khilafa*, the creation of Israel in the Palestine soil and the partition of India. These three events have weakened the strength of Muslims internationally. The negative impacts on the Muslims caused by those two events had inevitably accentuated his concerns towards political questions. Here, it also necessary to understand the context within which Nadwi was situated in relation to those who shared the same faith and their historical significance both in affecting the geo-political landscape of India and the successive power which they wielded over India.

1.1 Political and Social background of India:

The word India derives from the river named Indus, then appeared the word India, which means the land located beyond the Indus River. So the inhabitants of this land are called Indians or Hindus.

Politically, India is divided into 28 states and seven federally administered union territories. States have their own elected governments while an administrator appointed by the union government governs union territories. The political divisions generally follow linguistic and ethnic boundaries rather than geographic transition.

We need to distinguish two geographical India: the pre-partition India and the post-partition India. Pre-India had an extensive territory of 4,360,000KM² and for its 440,000,000 population. After partition the size of its territory and population decreased to 3,162,000KM² and 357,000,000 respectively. India's population growth shot up to reach 1 billion after 2000. Eventually India has split as Pakistan in 1947.

Effectively partition of India had adverse impact on Indian people. Nadwi, on contrary to his contemporaries opposed the partition and he described it as a factor that has weakened the position of Muslims and Islam in India.²⁴

Many researchers tend to believe that the India's cultural peculiarities and its unique social set up are the spontaneous creations of its unique geographical location, which look like a gigantic triangle, bounded on two sides by the warm waters of the Indian Ocean and on the third by the mountain wall of the Himalayas cut India off from the rest of Asia, making it a naturally isolated subcontinent as large as Europe. Although, through the Khyber and other mountain passes in the northwest have come the armed conquerors, restless tribes, and merchants and travelers time to time India has always been simply too big, too complicated, and too culturally subtle to let any one empire dominate it for long.

Looking back at its history one can see that India had reached a high level of cultural development between 2750-3250 B.C,²⁵ the era of Mohenjo-Daro, a parallel example might be the Babylon and the Sumerian ancient civilizations that witnessed city settlements. At its height, the ancient Indus civilization extended over half a million square miles across the Indus river valley, and its trading ships sailed as far

²⁴ This statement is under the criticism.

²⁵ Sir George Dunbar, *A History from the Earliest time to 1939* vol-1, London, 1949, Pp(1-3)

as Mesopotamia. Though it existed at the same time as the ancient civilizations of Egypt and Sumer, it far outlasted them.

The first group to invade India were the Aryans, who came out of the north in about 1500 BC. The Aryans brought with them strong cultural traditions that, miraculously, still remain in force today.

The second great invasion into India occurred around 500 BC, when the Persian kings Cyrus and Darius, pushing their empire eastward, conquered the ever-prized Indus Valley and occupied the land for about two centuries.²⁶

The Macedonian Emperor Alexander the Great entered India between 325 -327 B.C. but his conquest was short-lived; he could not hold on to the Indian territories he had conquered for more than one year.

Then, the emergence of Mauryan dynasty marked the beginnings of the first Indian empire, Maurya (Moorya) Empire (322–185 BC), which conquered and consolidated the entire north and extended as far south as the Vindya Mountains.²⁷

Contrary to popular belief, Islam came to India long before Muslims conquered it. Islamic influence first came to be felt in the early 7th century with the advent of Arab traders. Trade relations between Arabia and the Indian subcontinent are very ancient. Even before Islam had been established in Arabia, Arab traders used to visit the Malabar region, which was a link between the ports of South and South East Asia, in pursuit of trades.

The first ship bearing Muslim travellers was seen on the Indian coast as early as 630 AD.²⁸ The first Indian mosque, The Cheraman Juma Masjid was built in 629 A.D, at the behest of Cheraman Perumal, during the life time of Muhammad (c. 571–632) in Kodungallur (then Musuris) by Malik Bin Dinar, one of the 13 followers of Prophet Mohammad who reached the ancient port of Musuris on the spice route in Malabar.

²⁶ Shalabi, *Mawsuat al-Tarikh wal-hadara al-Islamiyya*, Vol 8, Egypt, Maktaba al Nahda al-Islamiyya, Pp 259.

²⁷ Shalabi, *op.ct*, p 259.

²⁸ H. G. Rawlinson: *Ancient and Medieval history of India*

As the tradition goes, the Chera Hindu king, Cheramanperumal, left for Mekka to meet the prophet. Embraced Islam, and accepted the name Thajudeen. And Most of the preachers of Islam in India arrived from non-Arab countries. The first group of spreaders of Islam in India was individuals who saw in spreading Islam a holy precept. They arrived to India from Bukhara, Turkey, Iran, Yemen and Afghanistan. It was with the advent of Islam that the Arabs became prominent cultural force in the world. The Arab merchants and traders became the carriers of the new religion and they propagated it wherever they went.²⁹

Arab Muslim traders attracted the people to Islam by their etiquette, honesty in trade, discipline in dealings, and peaceful religious and pious life.

In Malabar the Mappilas may be the first community to come to the fold of Islam because they were more closely connected with the Arabs than others. Intensive missionary activities went on the coast and a number of natives also embraced Islam. These new converts were now added to the pile of the Mappila community. Thus among the Mappilas, we find, both the descendants of the Arabs through local women and the converts from among the local people.

After the al Qadisiyya battle in 637 A.D Muslim forerunners reached India and the, recorded, first Muslim attack took place in 664 A.D on the west of Punjab; precisely on (Moltan). In spite of Mohammed bin Qasim Al –thaqafi’’ ethsaqafi’s arrival to the Kashmir Border the penetration of Islamic rule into India began just after Manhood al Ghaznavi took over the leadership in 998-1162 after his father (Sebekathiken)³⁰

Then dawned the Afghan Ghoories’s era in 1207 followed by the Delhi Sultans till 1526 A.D and eventually came the great Mongol Empire which lasted until India was annexed to the British Kingdom in 1875 A.D.³¹

²⁹ Haridas Bhattacharya: *Cultural heritage of India* Vol. 4

³⁰ Masud al-Nadwi, *Tarikh al- da’wa al Islamiyya fil Hind*. (Dar-al Arabiyya), pp 3-4.

³¹ Shalabi, op.cit, pp-260-316,

Muslim dynasty was the greatest, richest and longest-lasting dynasties to rule India, which spanned over eight hundred years witnessing a symbiotic relationship between Muslims and people of the other faiths.

Most of the Indian Muslims belonged to the lower classes of the Indian society. Besides these Muslims, there were also Muslims who belonged to the ruling families of the different Indian Kingdoms. Some of these rulers were Hindus who actually belonged to the warrior castes of the Hindu society and embraced Islam. Others were descendants of Muslim rulers who conquered India.³²

Islam in India today is the second most practiced religion next to Hinduism. There are approximately 151 million Muslims in India³³ i.e., 13.4% of the population. Currently India has the third largest population of Muslims in the world.

Sufis (Sunni Islamic mystics) played an important role in the spread of Islam in India. They were very successful in spreading Islam, as many aspects of Sufi belief systems and practices had their parallels in Indian philosophical literature, in particular non-violence and monism. The Sufis' unorthodox approach towards Islam made it easier for Hindus to practice it. Khwaja Muinuddin Chisti (1142-1229), who reached India in (1192) from Iran, was the most famous preacher of Sufism.³⁴

Different communities who embraced Islam in different ways have different community names. In West India the Bohra and Khwaja are Muslim communities who came to the fold of Islam influenced by different Muslim preachers.

The Khwaja also split into different communities. The leader of the Khoja (Nizari) community was Aga Khan. The Nawait are descendants of Arab and Persian immigrants. In south India in the state of Kerala, the Mophilla community is the descendant of Arab merchants. A well-known Indian Muslim community is Pathans. The Pathans are Muslims, who arrived from Afghanistan. They normally had their surnames as Khan. The Pathans were considered to be brave, honest and righteous.

³² R. C. Majumbar: *The history and culture of the Indian people*, vol. 6, the Delhi Sultanates.

³³ The Government census 2001

³⁴ Mukarram, (1992) Op, ct, p 23.

Many Indians who embraced Islam adopted the surname Khan and they claim that they are Pathans, which is not always true. The original Pathans claim that they originated from the tribes of Israel.³⁵

The Hindus perceived Muslim rulers as a different breed of conquerors unlike the one's they have seen before. The new conquests were initiated for the spread of heavenly faith.³⁶ It is evident from the writing of Jawaharlal Laal Nehru. He wrote:

“The arrival of both the conquest from Northern India and the Islam had a big role in Indian history this was shown when the spread of confusion, the competition, the discrimination between people and the counter part of the lower class in the society, and the sense of loneliness which Indian people had chosen as a mode of living. Therefore the brotherhood in Islam had a big effect on Indian people especially the miserable who's the society had deprived of the equality and the human right³⁷.” Moreover, Muslim faith and belief had a telling impact on ‘*Sankara*’ when he worked out his philosophy ‘*al feedanta*’.

Above all the Muslims had enriched Indian culture, strengthened its administration, and brought farr distant parts of the world closer to India through their supremacy in sea navigation and experience and domination in international trade. They widened the mental horizon of the Indian people by making them to look out of their shell to realize that the world is a much bigger and a more variegated place than they had imagined. Unlike earlier conquerors who assimilated into prevalent social systems, Muslim rulers retained their Islamic identity and created legal and administrative systems that challenged or superseded the existing systems of social conduct and ethics. For example, India was benefitted from the Islamic Sharia courts which were capable of imposing a common commercial and legal system that extended from Morocco in the West to Mongolia in the North East and Indonesia in the South East.³⁸ As the Hindu and Buddhist kingdoms of Asia were brought under the umbrella of Islam, and as Islam spread through Africa - it became a highly centralizing force that facilitated in the creation of a common legal system. With the

³⁵ <http://adaniel.tripod.com/Islam.htm> 5-8-2008 (*Islam in India*)

³⁶ Ihsan Haqqi, *Ma'sat Kashmir al Muslimah*, Jiddah: Dar al-Saudi for publication 1970), p 50.

³⁷ The Discovery of India, p 335. Reference to Mohamed Ismail Nadwi, *Tarikh al silat bayna al Hind wal arabiya*, (Beirut, Dar al Fath year not) p 40.

³⁸ http://en.wikipedia.org/wiki/Muslim_conquest_in_the_Indian_subcontinent

growth of international trade also came the spread of manufacturing technology and an urban culture. Local inventions and regional technologies became easily globalized. Numerous Indian scientific and mathematical advances and the Hindu numerals were spread to the rest of the world and much of the scholarly work and advances in the sciences of the age under Muslim rulers across the globe were imported by the liberal patronage of Arts and Sciences into India. The impact of Islam on Indian culture has been inestimable. It permanently influenced the development of all areas of human endeavour - language, dress, cuisine, all the art forms, architecture and urban design, and social customs and values. Conversely, the languages brought by Muslims were modified by contact with local languages leading to the creation of several new languages, such as Urdu, which uses the modified Arabic script, but with more Persian words. The influences of these languages exist in several dialects in India today and the mainstream language of the nation in pre-partition times was Urdu.

Muslim rule saw a greater urbanization of India; the rise of many cities; and emergence of urban cultures all that laid the necessary infrastructure to make the political and administrative unification possible.

Muslims produced the finest and most elegant arts and architecture in the history of India. The Qutub Minar or the Perl Mosque, Red Fort and many other such monuments, forts, palaces, mosques- the unrivaled, magnificent, artful engineering masterpieces - todate, remain to bear testimony to their supremacy in engineering and architecture. Taj Mahal, the heart-blowing mosque, which is synonymous with India in world, alone is sufficient to prove the Muslims contribution to Indian Architecture.

In spite of the rich legacy of multi-dimensional contribution of the Indian Muslims in the past Masud Al Hasan al-Nadwi was critical about the baneful influences they have inherited from the indigenous culture. When two cultures meet there is always two-way process of interaction between them, each being influenced and molded by the other. Such interaction must not be seen as necessarily negative. For the positive side, it was because of such exchanges in the past numerous reformers, influenced by Islam, emerged among the Hindus in India. But, on the other hand, as a result of

being open to indigenous cultures the Muslims of India developed their own 'individual national character' that sets them apart from Muslims elsewhere. Not all these influences are wholesome, Nadwi remarked, pointing to the existence of caste, social discrimination, and extravagant customs among the Indian Muslims as examples of the baneful impact of their encounter with Hindu society.

Masud Al Hasan Nadwi, further said, the destiny of India was not like other countries where Islam was spread. India had not known Islam from the first Arab *Mujahidin*³⁹ who bore the religion without any cupidity. Islam came to India through other nations who neither had proper Islamic education nor proper understanding about the Islamic life style. Many of those like Ghaznavis, Mongolians and the Turks who brought Islam to India were not sincere in their belief or in their call to embrace the religion. Among their armies there were Hindus, idolaters, mercenaries who were fighting for wages and booty. For that reason their influence on Indian population was weak. Furthermore, the Islam in India influenced by the idolatry and superstitious of the Brahmins.⁴⁰

Al Mawdudi also held similar position in this question and said that the Islamic culture had never firmly established in India and for that matter there had never been in any time an Islamic milieu.⁴¹ Will Durant identified another reason for this and said: "It was not surprising that Muslims failed to transform the whole Indian people into a Muslim society. But the preservation of the Islamic faith and not submission to ideas of Hindus are in itself miraculous⁴² and a proof for Muslims' strong determined personality"⁴³

Because of these inherent weaknesses the churches were able to successfully capitulate and dominate the Islamic world and control spread of Islam soon after the arrival of Europeans in India in the 15th Century.⁴⁴ This moral victory has been an incentive for the European colonial powers for their discoveries and expansion of

³⁹ Arab Militants who carry with them the message of Islam in the early period of Islam.

⁴⁰ Masud al-Nadwi, op.ct, pp 5-11

⁴¹ Abul A'la al Mawdudi, *Nahnu wal-Hadara al-Gharbiyyah*, (Spain, Dar al-Fikr, no published year) pp 19-20

⁴² Abul Hasan Ali an Nadwi, "*Four pillars of Islam*" (Academy of Islamic Research and Publication, Lucknow, India, 4th Edition 1987) pp 66-71

⁴³ Will Durant, *Story of Civilization*, vol 3, India and its neighbors, 3rd edition, translation of Zaki Najeeb Mahmood, Egypt, 1968, p391.

⁴⁴ Aadil Ghanim and Abul Raheem Abdul Rahman, op.ct, p317

conquests. The war against Islamic influence began to satisfy the enemies of Islam, who had branded Islam as pestilence that should be contained without spreading to the other parts of the world.⁴⁵ This is what the numerous Christian missionaries flooded into Indian sub-continent did. Among them there were Netherlanders, Norwegians, Englishmen, Americans and Scottishmen⁴⁶. Their primary target was to convert Indian Muslims to Christianity.

Every European colonizing power directed its first efforts toward India, and the bitterest struggles for the glittering prize were fought on the battlefields of Europe and India alike. The success of Britain in defeating her continental rivals, as well as the native rulers of India, and the consolidation of her domination in India during the Victorian era paved the way for her subsequent world supremacy. India was thereafter considered as a part of British Empire⁴⁷. But the Muslims confronted the British occupation and waged armed struggles against them from time to time. One of the most popular and fierce upsurges led by king Siradj Eddin Bahadr Shadh in 1857 A.D, had almost ousted the British from India. With his death the Mongol power in India also declined. From the very beginning the British rulers adopted a discriminatory policy, hostile towards the Muslims and sympathetic towards the Hindus. The new British colonial power regarded the Muslims as a potential threat to their political power as it were the Muslims from whom they had snatched the power. The pioneer role played by the Muslims in the struggles waged from time to time against the colonial rule made the government more and more - anti Muslim. The 'divide and rule' policy of the British colonial power was successful in installing communal feelings among the two major communities, Hindus and Muslims, by favouring the social hierarchy, the Brahmins, of the former, who became loyal and trusted servants of colonial masters and by rupturing of Muslim cultural and disintegrating their traditional institutions. Government jobs were denied; trade facilities were restricted; and they were made to remain backward in education. All these factors combined together relegated them to a lower cadre in the new social order of the country. This hostile environment gave birth to a new generation of

⁴⁵ Abdur Rahman Hasan Hanbakath al Maidani, *ajnihat al makr al thalatha*, edition 5 (Damascus: Dar al Qalam, 1986) p166.

⁴⁶ A L Shathiliyya, *Al gharat ala al-Aalam al-Islami*, Tharjamat Muhib al-din al Khathib, Edition2, (Jiddah, Dar al-Saudi, 1958) p43

⁴⁷ Abdul Wahhab Abul Satthar al Qassab, *al muhit al Hindi wa ta'siruhu fi al-siyasat al-duwaliyya wa al-Iqlimiyya*, (Baghdad, Bait al Hikhma), p193.

Muslim intelligentsia and rallied behind the leadership of, people like, Mohammed Ali Jinnah,⁴⁸ who, at the beginning, fought shoulder to shoulder with Hindu leaders for the independence of India as they saw a free India as a home for all Indians to coexist and all cultures to flourish. The events and trends, combined with British manipulations forced them to believe that in a united independent India dominated by Hindu majority, the religion and culture of the Muslims would be in jeopardy. Thus, the cry for separate independent Islamic state came into being and realized with the partition of India in 1947 A.D.⁴⁹

1.3 Partition of India:

Nadwi:

Nadwi did not support partition and the origination of Pakistan because he thought the separation will loose their political potency and their authority of religion in parity of Indian continent.⁵⁰ He disagreed with Mohamed Ali Jinna and Mohamed Iqbal in that. It is worthwhile to mention that Mohamed Iqbal was the pioneer of the thought of Pakistan. It was his dream and he said "Certainly Pakistan is the only solution to the problems of Muslims in India."⁵¹

Nadwi did not move to Pakistan mainly due to the principled stand he had taken. He held the view that Muslims, wherever they live should, love the country they live; face the challenges; not run away; live as equals; not withdraw into a shell; play their special role as exemplary people for others to follow; and actively participate in the mainstream life of the country.

⁴⁸ (1876-1948), Leader of the Khilafa Movement, he gained this name with the birth of Pakistan, that's why he was named by Pakistanians as the General Leader and he is the first Leader of Pakistan.

⁴⁹ Ihsan Haqqie, *The past and the future of Pakistan*, (Beirut: Dar al-Nafais 1973) pp 158-165.

⁵⁰ Jan-peter Hartung, *Affection Aversion: Ambivalences among Muslim Intellectual Elites in Contemporary South Asia*, South Asia Research, Sage Publications India Pvt Ltd, 2001, p 194.

⁵¹ www.itspakistan.net/pakistan/allama_iqbal.aspx : Muhammad Iqbal : Thinker of Pakistan and Poet of the East [1877-1938]

Mawdudi:

Around the year 1920, Mawdudi began to take interest in politics. He participated in the Khilafat Movement, and became associated with the *Tahrik-e Hijrat*, which was a movement in opposition to the British rule over India and urged the Muslims of that country to migrate en masse to Afghanistan. However, he fell foul of the leadership of the movement because of his insistence that the aims and strategy of the movement should be realistic and well-planned. Mawdudi withdrew more and more into academic and journalistic pursuits. Mawdudi believed that once Muslims had achieved an understanding of Islamic 'aqidah, they could recognize the disparity between Islamic teachings and those practiced by non-Muslim Governments and societies. Mawdudi advocated that they should unite in an effort to influence and effect a change in those societies. Mawdudi did not advocate separating off from the community. Rather, his policy was to work with in existing structures of Governance even if they were under leaders entrenched in the ways of *Jahiliyah*.

He moved to Hyderabad, the last remaining Muslim enclave in India, in 1928 to lead the Muslim community there. His political thinking originated from the Hindu Muslim hostilities. Searching for explanations for the decline of Muslim power relative to Hindus in Hyderabad, Mawdudi concluded that diversity was the culprit; that the centuries' old practice of interfaith mixing had weakened and watered down Muslim thought and practice and that India's two major communities, the Hindus and the Muslims, were divergent and irreconcilable. Mawdudi's concept of *hakimiyya* emerged through his writings in the turbulent period between 1937 and 1941.

In the beginning of struggle for a state of Pakistan Mawdudi and his party were against the idea of creation of a separate state of Pakistan and attacked Muhammad Ali Jinnah, founder of Pakistan and other leaders of Muslim league. After became clear India was going to be partitioned and Pakistan created, he began to support the idea. Mawdudi moved to Pakistan in 1947 and worked to turn it into an Islamic state, resulting in frequent arrests and long periods of incarceration.⁵²

⁵² Jan-peter Hartung, op,ct, p194,
<http://en.wikipedia.org/wiki/Mawdudi/Jihad> : Abul Ala Mawdudi

Although his primary motivation of moving to Pakistan was to establish an Islamic state, as a base to spread the Islamic world revolution from there, his view on the corrupting effect of the non-Islamic environment -*Jahiliyya* - in India also influenced his decision.

1.4 The Common characteristics of the Islamic World in the twentieth Century

To know Nadwi we also should know the socio-political environment prevailed in the Muslim world at the time of he had born and bred. Undoubtedly these factors have had influence on him. It is naïve to expect anyone to lead a life of completely immune from local, national and international influences, because human lives are inextricably linked to each other. Even countries cannot live in isolation cut off from rest of the world; development in one country affects the other. Therefore, it is inadequate to look into the India of Nadwi's time, but, it also pertinent to have an idea about the situation of Muslim world at that time.

Sayed Abul Hasan 'Ali al-Nadwi was born in 6 Muharram 1333 AH 1914 AD, this was period filled with events and trends. It witnessed so many upheavals, changes, and developments: the First World War broke out in this year; the Ottoman Empire was destroyed and in 30 March 1924 the Islamic Khilafah has fallen. Nadwi says:

'I have not completed my ten years of age when this tragedy occurred. I have realized neither the enormity of these events nor their impacts and consequences. However when I acquainted myself with the Khilafah movement I began to understand its power, zealousness, and the tough struggle waged by the Muslims to restore and protect it. My pen was not mighty enough to express the sprit and momentum built up around the movement to achieve it; or to explore the factors shaped up the events; all that were beyond my age.'⁵³

Nadwi was not far away when the Israel came into existence, having implanted by the imperialists, as a thorn at the heart of the Islamic world, near its sacred places. Zionist occupied Palestine in 1948 AD and then strengthened and expanded their settlements in 1967 AD to many other provinces they have encroached forcibly. At this point Nadwi critically remarked the causes led to this terrible disaster and

⁵³ Abul Hasan an Nadwi, *Fi masirat al Hayat* Vol 1, pp 67,68

declared that it's imperative to stop yielding to the enemies. The blessing and support of Allah will always be with the faithful Arabs and not to anybody else.⁵⁴

1.5 Nadwi and Partition of India.

What interesting here is that the chain of events and the swift political changes that rocked the sub-continent in the eve of the partition had greater influence in Nadwi's thinking. But his firm convictions remained rock solid and he took a clear stand on the tasks ahead of the Indian Muslims after the birth of Pakistan. His view was that the history had endowed the Muslims with a rootedness in the Indian context so that they should operate not like aliens or travelers but as natural, permanent citizens who has built their homes in the light of their peculiar needs, circumstances, past traditions and new impulses. He advocated and emphasized the Indian Muslims to undertake the following tasks and responsibilities:

1. To settle down and play their active role in rebuilding India.
2. To be loyal to their motherland and defend the country against foreign powers and prove themselves to be a righteous and noble Indian Muslim community.
3. To declare alliegience towards performing their duties to the country in establishing a more peaceful and just society.
4. To declare their stands openly and clearly on every sensitive issue affecting the country, especially on the question of the partion of India, the separatism in Kashmir and the Pan- Hindu Movement.
5. To remain convinced that Islam was indeed the only perfect religion; maintain Mulism identity; not get assimilated in the name of national integration; and take the torch of Islam to influence others.

⁵⁴ Abul Hasan al-Nadwi, *Wal-'aaqibathu lil- Mutagin*, 2 Edition, Cairo, Al Mukhthar al Islami Littaba'thi wath thawzee' 1988, p 5.

6. The Muslims should learn from what the past movements had experienced in India for their Islamic political activities; especially about the fate of Seyed (Ahmad Irfan) and the call of Sheikh Abdul al Sir Hindi.⁵⁵
7. To be vigilant against the heretical movements like al Qadianiyya, that tries to exploit the precarious situation of Muslims, and uncompromisingly expose them.

Islam had a more difficult time to insinuate into the Hindu and Buddhist societies. It is obvious that the reverence shown by Hindus for their idols was far greater than the Muslims presumed.

Nadwi was deeply troubled by the call for an independent Islamic state besides India. He called for the integration of Muslims into Indian society and stressed civic participation, and participation in the army. It did not seem that Nadwi anticipated a repeat of past glories where Muslims were to be the dominant rulers of India but saw that justice for the Muslims in India would be an easier goal if they were active in a civic capacity. To this end, the state of Pakistan greatly weakened the position of Muslims in India, as well as Nadwi's ambitions, for the Muslims in India had become an even smaller minority after the formation of Pakistan.

Nadawi certainly did not want Muslims to be in a culturally weak position where they were influenced more than they influence. He saw the work of *ulema* in the history of India like Sarhindi as being paradigms for the way in which the Muslims of India should conduct themselves.

In the next section Nadwi's academic background will be explored in depth to see the ingredients that prepared him to become a leading figure of India's Muslims in the twentieth century.

⁵⁵ Ihsan Haqqi, op.ct, pp 158-165.

1.6 LIFE AND WORK OF ABUL HASAN 'ALI NADWI

Introduction:

Several other factors distinguished Nadwi from his contemporaries besides his educational attainments. His lineage going back to the Prophet Muhammad (peace be on him) and him being hailed from a scholarly family, which has produced such illustrious figures as Sayyed Ahmad Shahid (1786-1831), were the other prominent reasons that contributed hugely to him excelling in the field of scholarship. As both of these traits were rare privileges in combination with scholarship and conveyed an aura of respect and veneration among scholars wherever he travelled.

He was indisputably one of the greatest exponents of Islam in the second half of the twentieth century and because of his command over Arabic, through his writings and speeches, he had a wide area of influence extending far beyond the Sub-continent, particularly in the Arab World. No one can name another Islamic scholar whose concerns covered the entire spectrum of the collective existence of the Muslim Indians as a living community in the national and international context, who, for decades, enjoyed universal respect, and who was accepted by the non-Muslims, at the highest level, as the legitimate spokesman for the concerns and aspirations of the entire Muslim community. He began his illustrious academic career in 1934 as a teacher in Nadwa, later in 1961, he became Principal of Nadwa and in 1980, he was appointed as Chairman of Islamic Centre Oxford, UK. He was a prolific writer in Urdu and Arabic, and his books are part of syllabic studies in various Arab Universities. Several of his works have since been translated into Arabic, English, Turkish, Bhasha Indonesia, Persian, Tamil and some other languages. He is a thinker and author of well over fifty books in various languages. Internationally recognised, he was one of the Founder Members of the Rabita at-Alam-al-Islami, Makka, (1963), and served on the Higher Council of the Islamic University, Medina, the Executive Committee of the Federation of Islamic Universities, Rabat, and as the Chairman of the Board for the Centre of Islamic Studies of the Oxford University. The lectures he delivered at Indian, Arab and Western Universities have been highly appreciated as original contribution to the study of Islam and on Islam's relevance to the modern age. In 1980, he received the Faisal International Award, followed by the Brunei Award and the UAE Award in 1999. The numerous awards and honours conferred

upon him bear testimony to his widely-acclaimed literary prowess and contributions to the Islamic cause. His long intellectual and political career, which had influenced the entire Muslim world, deserves special consideration. It is, therefore, worthwhile to be acquainted with his extensive works on vast range of subject, many of which were reliable diagnosis of the multifarious problems the ummah was facing, and is facing. It constitutes another reason why he is considered to be a towering intellectual figure of the 20th century.

1.6.1 Abul Hasan Ali Nadwi's Genealogy (1914-1999)

Abul Hasan Ali Nadwi's genealogy could be traced as follows: the genealogy came from Nadwi himself⁵⁶ and goes backwards starting from 'Ali Ibn Abi Thalib. It is as follows: Ash-shaikh Abul Hasan Ali Al Hasani Al Nadwi bin >Al allama Asseyed Abdul Hayy al Hasani bin >Asseyed Fahruddeen bin >Asseyed Abdul Ali. His lineage joins to Al Hasan bin Al Hussain bin Jahfar bin Al Qasim bin Al Hasan Al Jawwad bin mohammed bin Abdullah Al Ashar bin Mohammed Zinnafs Azzakiyya bin Abdullah Mahl bin Al Hasan Al Musanna bin Al Imam Al Hasan bin Al Imam Ali bin Abi Thalib.

According to Historians Amir Qutbuddeen is counted as the first migrant (1185-1278) from Arab Island to India. He is the paternal grandfather of Abul Hsan Ali Nadwi.

His Mother was also a pious lady, best of women, daughter of shine of the prophet. We will not dwell longer on this genealogy. What more interesting and important to us is that he, as a man and as a thinker.

1. 6.2 Early Life and Intellectual Milieu

Seyed Abul Hasan 'Ali al-Nadwi was born in the Takia kalaan Rae Bareilly in North India in 1914 and passed away on Friday 23rd December, 1999 at the ripe age of 86. In the principality of (Utrapradesh) in India on 23rd October 1914 he was named Ali

⁵⁶ Abul Hasan Ali Nadwi – *Al Murthaza* (Damasscus Dharul Qalam 1989) P- 20

and his full name is Ali bin Abdul Hay bin Fahruddeen Al Hasani. His lineage joins on Imam Al Hasan bin Sabt bin Ali bin abi Talib.⁵⁷

Scion of a well-educated and pious family, which has produced scholars, *ulama*, *atkiya*, spiritual preceptors, *mujahideen*, professors, civil service officers, was an eminent scholar, thinker, writer, an enlighten *Alim*, an eloquent preacher, a wise genius reformer and most outstanding personality of the world of Islam in the last half century . His father was *Allamah* Abdul Hayy Hasani, author of famous books like *Nuzhatul Khawatir and Al-Thaqafah al-islamiyah fil-Hind*. He was a descendant of Sayyid Ahmad Shaheed who had led a Jihad movement against the British occupation, established an Islamic state in the North Western Frontier (now in Pakistan) and fell martyr on the battlefield of Balakot in 1831. Moreover, he was one of the few non-Arabs today who had fully mastered spoken and written Arabic. Although he is Arab by lineage his family had lost its roots with the Arabic world and he grew up as an Indian Muslim.

He was popularly known in India as Ali Miyan. His genealogical epithet was Hasan, as he came from the prominent Seyed family of the Ashraf – the local Muslim notables, who claimed origins from outside the Indian subcontinent, and among them the Seyeds were recognized to be especially privileged for their roots of kingship with prophet Mohamed. However, he was popularly known world wide by the name of Al Nadwi, which was not his family name; it was synonymous to higher echelon of Islamic intellectuals belonged to a particular institution: the scholars educated at the prestigious Nadwat-ul-*ulama* in (Lucknow), India, took the name ‘Nadwi’ and the name ‘Nadwi’ in this research refers to Abul Hasan Ali Nadwi.

Nadwi grew up and was guided in a peaceful and God feared environment in the guardianship of his family. His father Mawlana Hakim Syed Abdul Hayy Nadwi al Hasani was an accomplished Islamic scholar in his own right and had written many books, one of which, - *Nuzhat al Hawathir*- monumental biographical dictionary of the Indian ‘*ulama* in Arabic language is very famous and consists of eight volumes.

⁵⁷ Mohammed Al-Majzoob, *Ulama wal mufakkiruna 'araftuhum*, (Jeddah: *Aalam al Ma'rifah Li al-nashri wal thawzi*, 1983) p135.

He served as Rector of Nadwat-ul-ulama until he breathed his last on Friday 1923 when Abul Hasan Ali Nadwi was only nine years of age.

Having lost his father, young Ali grew up under the shadow of his pious mother and under the guardianship of his beloved brother, Dr. Hakim Abdul Ally Nadwi (who having qualified from both Dar al ulum Deouband and Nadwat-ul-ulama.

He lived in his early childhood in Takiyya Kalan; Rae Bareilly. He later migrated to Lucknow with his father because of his father's profession as a doctor. His pious mother had memorized the Holy Qur'an by heart and was qualifying in the higher education, a rare distinction for a woman of her times.

She was a poet as well as a writer. She wrote the book for the guidance of women and young girls with the name of '*Husnulmaashira*' and the book of poems by the name of '*Bahrurrahmah*'. She sacrificed all her efforts for his education and upbringing, encouraging him on performing his duties, respecting the elders and being kind to the youngsters and performing the prayers on time.

She always used to supplicate the (*dua*) following prayer for him:

“Oh Allah! Because of your grace my son Ali came into existence in the world and he cannot live without your sustentation and protection. Enlighten by him! Bless him to glow in the world with the wisdom you have bestowed to him to become instrumental in making the Islamic universe and the world as a whole brighter! Let the world be impregnate and be benefitted by him. Oh Allah accept my prayer, respond to my plea and bless Ali with a life full of happiness, pride, privilege and luck⁵⁸”.

When Ali was young he spent most of his time in his elder brother's house, and was under his supervision and tender care. A particularly important influence on him at this stage was his elder brother, Sayyid Abd al-Ali al Hasani who later went on to train as a medical doctor at King George's Medical College, Lucknow, and then assumed the post of Rector of the Nadwat-ul-'ulamâ. His elder brother was able, through his deep knowledge both in Western education and Islam, to ensure his

⁵⁸ Mohamed Ijtibaun Nadwi, *Abul Hasan 'Ali al hasani al-Nadwi, addaieyat al hakim wal murabbil Jalil*, (Damascus: Darul qalam,) p29.

upbringing in the Islamic way of life. By this time he had developed a deep commitment to the cause of Islâm.

This privileged setting helped him immensely to grow up as a genius with a pristine blend of a number of qualities and characteristics. His thoughts ahead of his time, his maturity and his noble qualities could be traced to his early life and the excellent upbringing he had.⁵⁹

1.6.3 Intellectual Milieu

In order to train as an Alim he was sent to *Nadwat-ul-ulama* for higher Islamic studies. Nadwat al-ulama also known as Nadwa, the choice of the name got inspiration from a hall in Makkah, where nobles used to assemble to deliberate. It was one of the renowned Islamic universities in the world, which has produced several famous scholars. It was founded in 1894 at Kanpur and eventually shifted to Lucknow (India) in 1898. It was established with the objective of countering the challenges of western education; striking out equilibrium between classical Islam and modernity and producing a new breed of Islamic scholars of higher echelon, moulded in classical Islamic disciplines and new ideas to regain the intellectual initiative lost in the wake of colonial occupation. At Nadwa young Nadwi was exposed to new trends in Islamic thoughts in other Muslim countries. He was also benefitted from the two leading Arab teachers at Dar al ulum: Khalil Muhammad of Yemen and Taqiuddin al-Hilali of Morocco who taught him modern spoken and written Arabic. He studied Hadith under Sheikh Husain Ahmed Madani at Dar al ulum, Deoband and Tafsir under Maulana Ahmad Ali of Lahore where he came in touch with Iqbal whose poetry left an abiding impression on him.

The major turning point in Nadwi's life came in 1934, when he was appointed to teach Arabic and Qur'anic commentary at - Nadwat al-ulama, after the completion of his studies. The Nadwa was to remain to his life thereafter, just as he was to remain central to the life of the institution, turning it into a widely recognized centre for Islamic research. As Hasan writes, one of his principal concerns as head of the institution was to promote suitable changes in the educational system in accordance

⁵⁹ Op ct, -29-33.

with the demand of the modern age'⁶⁰ Nadwi received his education from different sources. We can brief them as follows:

Studies at home

Studies with scholars

Studies at institutions

Nadwi's own research and studies

As the above branches interfere, with one another, we will explore them together through his works.

Nadwi and the Languages:

He started learning English between the 1928 and 1930 under the tutorship of Shaikh Khaleeluddeen Al Manawi and with the help of his elder brother. It helped him to study English books on various Islamic topics and gain useful information directly in order to keep himself abreast of contemporary thought, especially during his visit to England and America. His forte was his extraordinary grasp of Islamic history, the history of the world and about the development of human civilization, an achievement which only enabled him to attain through his English knowledge.

His interest in learning was not limited to Islamic sciences, and languages; always he took keen interest to update his general knowledge. He used to read books and magazines in Arabic that came to India from different part of the world like Egypt, Syria, Iraq and Lebanon. He also read the books of various great Arab scholars.

Nadwi had two main aspects of his life, intellectual and spiritual. In his constant search of knowledge, his preoccupation in the learning of Islamic sciences did not preclude him from reading political literatures and books written by popular authors in the West and familiarize himself with the modern thinking. His command in English, universal knowledge and eloquent exposition of intricate concepts made the comprehension of Islam intelligible to western-educated people who, not very often,

⁶⁰ Zubaidi, Mohamed Tariq, *Sirat, Samahat al Shaikh Abil Hasan al Nadwi*, Al Shaikh Abul Hasan al Nadwi, A research and study, Muslim world League, Al Risala, Beirut, 2002, p 535 and Hasan, Mohamed Nafis, *Meri Tamam Sarguzash Seyed Abul Hasan Ali Nadwi*.

find it difficult to follow the metaphysical issues explained in a religious frame of reference. Gradually, the English-speaking h-speaking world also realized his worth. This prompted Maulana to undertake many journeys in Western countries in order to assess the situation whence he delivered many learned speeches to the lay class and academic class alike

Apart from that he read collections of literature and excellent writings of Americans. The books that impacted him during his young age are: '*Fajrul Islam*', '*dahyul Islam*', '*Zahrul Islam*' and '*Zuamaul Islah*' written by Ahmed Ameen and *Hadir al 'alam al Isalmi* authored by the American writer Stoddard with a commentary by Shakeeb Arsalan. He was also inspired by '*Ummul Qura*', a book of Abdur Rahman al Kawakibi.

With growing maturity he also read the *Tareekh Aklaq u'rubba*- history of European ethics from a same '*Inhilal wal sukuot Amraturiyya ar rumaniyya*'- The Decline and fall of Roman Empire by Gibbon Edwerd and the '*Assira'u baina al din wa 'alilm* - 'Conflict between the Religion and Science' by Draper. He also read the History of new philosophy by Lecky, and *al- Islam 'ala muftaragi al turug* 'Islam at the cross roads' by Al Mansawi Mohamed Asad. These books had greater impact on him spiritually and intellectually in developing his unique method of respecting the positives of the Western civilization while upholding the supremacy of Islamic culture. He also researched in earnest several books such as My Story by Jawaharlal Nero. He read books of Abul Kalam Aasad, Mawdudi '*kaifa takumu al Hukumath al islamiyya*' *Al Muslimuna wal siyasy al- rahin*' and so on with unceasing desire to development his knowledge.

Nadwi's education gave him both classic and modern, religion and secular knowledge, relevant to the contemporary world. Nadwi concerned himself with the thoughts of Mohammed Abduh when he saw the fall of Islamic state and he mentioned "After the failure of the Arab revolution in Egypt there should be an Islamic education as a means to prepare an upcoming generation to rise up in confronting the usurping colonialist as he understood the fundamental principal of

his religion correctly.”⁶¹ Nadwi recognised the dangers of ideological warfare, which the Islamic world faced. Thus he said:

“The outcome is that we in the Islamic lands are in urgent need of an Islamic educational system in word and spirit, and in style and substance..... this is if we want to form a new generation who would think with an Islamic mindset, write with a pen of a Muslim, work in the Islamic spirit to steer the country with the course of a Muslim and his character, and to manage education and economic policies with the capacity and insight of a Muslim for Islamic countries to be truly Islamic in its thought, understanding, policies, economy and education.”⁶²

Nadwi focussed on every stages of education and formulated a number of policies for schools at every level, from kindergarten to universities, while giving the main emphasis to universities, which, he considered as the mainstay in the ideological warfare. He says,

“Participating in universities is worth more than participating in every other institution or organisation as they are the nests and cells of the youth and they are more slavish of the zeitgeist, as it has attacked them from all directions due to the recentness of their age and lack of maturity and because all political parties and revolutionary movements exploit these qualities and the enthusiasm, ambition and spontaneity of young people and uses them in every country for their political aims, to subvert the system and to spread anarchy and sometimes taking them as a vehicle for their worthless, vile needs and other times destructions. Hence universities in the East and the West have become the greatest theatres of anarchy and disorder and the launching point for strikes and disturbances.”⁶³

Nadwi alerted the Islamic nation to the fact that

“it was close to losing the weapon of education and teaching as an important element in the ideological battle. The essence of Zionism has gripped it powerfully- thus the present education policy itself is with this nature aiming to strengthen his Zionist belief and loyalty to it to say nothing of the propaganda to its presence and earning friends.”⁶⁴

⁶¹ Rajab al yawmi, *Abul Hasan An Nadwi fi sirat al zatiyya*, “Yuhaddisoonak” (Damascus: Dar ibnu kasir, 2000), Pp 152.

⁶² Abul Hasan Al Nadwi, *Kaifa tawajjaha al ma'arif fi al aqtar al Islamiyya*, 4th edition, “Baghdad al mathb'ath al Islamiyya 1965, pp 8

⁶³ Abul Hasan An Nadwi, *'al Tarbiyyat al Islamiyya al hurrah*, second print, “Mua'ssasa al-Risala, 1968”. P 115.

⁶⁴ Abul Hasan Ali Nadwi, *Siyasat al tarbiya wa al ta'lim al salima*, Lucknow, Al Mujtama' al Islami, 1974, p22

Nadwi wrote extensively on the contemporary Arab World, where he had widely travelled, stressing the glory of the Arab contribution to Islam and human progress, calling upon them to back to their Islamic roots, while at the same time bitterly criticizing dictatorial Arab regimes for their secularism, cultural and political enslavement to the west and their often brutal suppression of Islamic movements. He was also critical of such ideologies as nationalism, communism and pan Arabism, which he saw as having taken the rightful place of Islam as the guiding light of the Arabs and as having caused their downfall.⁶⁵ As Nadwi travelled extensively in United States and Europe, wrote several books and tracts on contemporary Western civilization, condemning it for what he regarded as its crass materialism, for what he saw as its immorality and godlessness, but at the same time insisting Muslims should not hesitate to benefit from its scientific achievements.⁶⁶

When acquainting with his multifarious role and outstanding contributions one would wonders as to where Nadwi's broader vision; a global outreach programme nurtured by Islâm's rich and varied legacy over the centuries, came from? The answer is that Nadwi was born in a glorious house whose identity has a special place in biographies and life stories and he was raised in an exceptionally privileged environment filled with love and intellectual knack.

Nadwi's high-profile image in the Muslim world is inextricably linked with his family traditions which had a decisive influence in shaping his character, aptitude, competence and inclinations. He acquired a special aptitude for Arabic literature, history and Islamic culture. His ancestors were major contributors in this literary output and moulded his intellectual growth as acknowledged by Nadwi.

Arabic bibliography on Nadwi's work lists 180 publications.⁶⁷ His writings are wide and varied and focus mostly on the salient features of Islamic ideology, politics, history and cultures. However he has almost touched on all subjects in Islamic

⁶⁵ Nadwi has penned a comprehensive series of monographs, which is critique of the contemporary Arab world and its commitment to Islam eg. *Isma i Misr* (To the Egyptians).

⁶⁶ Nadwi, Seyed Abul Hasan 'Ali, *Islam and the world*, (Lucknow, Academy of Islamic Research and publications, 1982) 145-9

⁶⁷ Nadwi, 'Abdullah 'Abbâs, *Mir Karavân* (New Delhi, *Majlis-i-Ilmi*, 1999), 367

studies. Here we have selected the sources which are mostly related to this topic. We will endeavour to do a short literature review on his works and on the works written by others on his contribution by reviewing some academic journals that deal with the works of Nadwi. The above works of Nadwi are reviewed here as a part of our literature survey.

Likewise Nadwi was influenced by the contemporary personalities that formed the framework of his thinking, which he perfected and improved after them. The most important among them are Muhammad Ilyas Khan Dehlavi, Hasan Al Banna, Muhammad Iqbal, Ameen Al Hussain and Sayyid Qutb Nadwi himself spoken about some of those whose influence had an abiding impression on him. He met Mohamed Iqbal in Lahore and was inspired by him. Writing about it he described Iqbal as

“a person of clear thinking and clear belief about the eternality of the Muhamedian message and its generality and about the eternality of this nation and its suitability to remain and bloom, and about the quality of the Muslims and their character to lead and direct and about the destruction of the philosophies and calls which have appeared in this age.”⁶⁸

This influence becomes clear when one looks at Nadwi’s discussion about Iqbal’s views concerning the Western civilization; contemporary education system and the need of Islamic leadership in the world through Arabs.

As far as Ameen al Hussaini concerned, he influenced Nadwi, especially regarding the Palestine question where by the *jihad* he extended for more than sixty years and his concern was never at ease and never settled. He never lay down a weapon nor retreated from the battlefield. He gave his life and soul and whatever Allah blessed him in talents and energies.⁶⁹

Even Syed Qutb’s influence on Nadwi is discernible: Nadwi met him in 1951. He was highly impressed and influenced by Qutb’s concept of Islamic revival, which could be summarised as follows: the first step towards Islamic revival is ‘individual reformation’: that means, each individual Muslim should learn, train and prepare

⁶⁸ Abul Hasan Al-Nadwi, *Rawai’u Iqbal*, edition of Darul Qalam al awwal, (Damascus, Darul Qalam, 1999) p 19.

⁶⁹ Abul Hasan Ali Nadwi, *Shakhsiyat wakutub*, Dar al Qalam, Damascus, 1990.p 96.

himself for the call of Allah; then he should call others to join the path. This process of voluntary union of the refined Islamic individuals should expand continuously. In this process they should form into groups and these groups should unit together to become a community. This process should continue until a true Islamic state is created in the country. This is the mechanism followed by the first generation of Islamic followers, who had embraced Islam under the guidance of Prophet Muhammad (peace be upon him), that culminated in the formation of a truly Islamic state. A truly Islamic state will be nothing else other than the aggregation of pious Islamic individuals, in essence. This is what Qutb envisaged. In addition to the Qutb's concept of a truly Islamic State Nadwi also benefited from his advice concerning the study of the Qur'an and the books of biographies.⁷⁰

1.6.4 Chronology of His Academic advancement:-

1. Reaching the age of 20 in 1934 and having qualified from Nadwat-al ulama, he was appointed as a lecturer at Nadwat-al ulama. He started teaching *Tafsir*, Arabic literature, History and Logic.
2. In 1943 he established the *Idarah Talimat-e-Islam* and started teaching *Qur'an and Sunnah*.
3. In 1948 he was appointed as a board member of Nadwat-al-ulama and, after the demise of his elder brother, he was appointed as its secretary in 1961 and subsequently as rector. He supervised both the academic and administrative management.
4. The *Payam-e- Insaniyyath* Movement for mission of mankind was established by Nadwi in 1951 and chaired it his entire life.
5. In 1959, he established the academy for "Research and Islamic Publication" which has up to now published hundreds of books and he was the president of the academy until his demise.

⁷⁰ Abul Hasan Al- Nadwi, *Mudakiratun saihun fi al-shark al gharbi*, 3rd edition (Beirut: Dar al-Risala, 1978), p 178-179.

6. In 1960, he engaged in establishing the “*Dini Tahleeme* Council” for the education of Muslim children in north India.
7. In 1964, he played a key role in the formation of *Majlis-e-Mushawarat* to look after Muslims interest in India.
8. In 1972 he was involved in establishing All India Muslim Personal Law Board and was the president of this movement through out his life.
9. 1963, he was a founder member of the internationally recognised *Rabita-al-Aalam-al-Islami*-Muslim World League, in Mekka. He Served on the Higher Council of the International Islamic University of Madinah.
10. Member of Higher International Council of Islamic Da’wa in Egypt.
11. In 1983, he formed the centre for Islamic studies in Oxford, UK-Chairman of the Board of Trusties.
12. In 1984 he established the International Islamic Literature league and chaired it until his death.
13. In 1984 he chaired the managing committee of *Dar-al-Musanifin, Azamgath*.
14. He served on the *Shura* Council of the Dar-al ulum of Deoband.
15. He was a Member of the executive committee of the federation of Islamic Universities, Rabat.
16. He was a Member of the Higher Council of “*Shura*” for International Islamic university of Islamabad, Pakistan.
17. In 1956, he was appointed as the honorary member of the academy of Arts and Letters in the Damascus, academy of Arabic literature in Egypt and Academy of Arabic language in Jordan in 1980. He also served as Visiting Professor in a number of Arab universities.

18. In 1983, he was appointed as the member of the Academy of Royal for the research of Islamic Studies established by the foundation of "Al al-Bait" Jordan.

He ranked from the foremost of scholars in the Islamic world, and rightly deserved the position. He also enjoyed universal respect and acceptance from both the Muslims and the non-Muslims, at the highest level, as the legitimate spokesman for the concerns and aspirations of the entire Muslim community of his time. The positions he had held in a numerous Islamic Universities and Da'wa organisations were earned on his own merit, in his own right, rather than by inheritance.

1.6.5 His Reputation among the Scholars and intellectuals:

A quick glance at Nadwi's indefatigable and consistent devotion to the Islamic cause would certainly reveal the special qualities that carved out a unique place for him in the literary circles in the entire Muslim world. One of the major components his contributions are his numerous celebrated books such as that he had added to the wealth of Islamic science and literature.

After Nadwi, no modern Islamic thinker could remain intact and stay aloof without benefiting from his books and quoting from them. Renown among them are Sayyid Qutb, Muhammad al Ghazzaly and Ali Al-Tantawi. He was a pristine blend of a number of qualities and characteristics which are seldom found in one single person: he was an enlightened an eloquent preacher and a wise reformer. The Muslim Ummah's love and respect for him has been unequalled in recent decades.

The uncountable awards and laurels won by him explain his stature, unmatched by any other scholars at that time.

In recognition of his outstanding contribution to Islamic studies and to the cause of Islam he was awarded the King Faisal Award in 1980.

In 1981 investiture of honouree degree of Doctor of Literature by Kashmir University. In 1996, held a literary council on his life, on his efforts to *da'wa* and on

his contribution to the literature by the International Islamic Literary Conference in Turkey.

He was honoured in 1999 with the award of UAE for the best of personality of the year 1998.⁷¹

As well as certifying his distinguished status, these awards commemorates held in the most of the Capitals of the Islamic World, pointing to on his researches knowledge, thoughts, *da'wa* and his (*Jihad*) efforts towards the society. Certainly most of Arab scholars and the writers were present at these ceremonies

1.6.6 Facts that contribute to his status among Arabs are:

- 1) His Arab origin and his lineage to the grand son of the Prophet "Al Hasan"
- 2) His fluency and the command of Arabic language.
- 3) His knowledge, which is gathered from the classic and modern world.
- 4) His original books which phrased his knowledge and regards
- 5) His consideration of Arabs about their concerns and their problems
- 6) His gentleness thought and his reasonability in dealing with controversial issues.
- 7) His association with the educational and great intellectual institution that is 'Nadwat al-ulama'.
- 8) His delightful personality with every one that he knows.

The testimonies of the modern scholars and intellectuals reflect Nadwi's status.⁷² Ameen al Hussaini says he is "the pure believer who is able to diagnose the disease and prescribe the medicine"⁷³ He was described by Wahbah Al- Zuhayli⁷⁴ as "rich in the knowledge, correct in belief, healthy in thought, moderate in thinking and fair minded in information."⁷⁵

⁷¹ Mohamed Tariq Nadwi, '*Samaahat al-shaikh al Nadwi fi suthur*' the magazine '*Al-daie*', P 26

⁷² These testimonies are only very few from many, these testimonies highlight Nadwi as an intellectual and valuating Nadwi according to their thoughts.

⁷³ Yusuf al Qaradavi, '*Abul Hasan Al-Nadwi kama Arafthuhu*', op, ct, p 201.

⁷⁴ Lecturer in *Fiqh* and *Usul*, College of Law, Damascus. Author of '*Al faqih al Islami wa adillatuhu*'.

⁷⁵ Wahabah al Zuhayli, his introduction to the book '*Abul Hasan An Nadwi, Al imam al mufakkir*

Mustafa Al Zargah says ⁷⁶ “Allah liked him to live in the 20th century”⁷⁷ Mustafa Al-Sibay⁷⁸ notes about him “Scholar of reformer, pure *da'e*, belongs to a shining spirit and quality of prophet Mohamed”⁷⁹ Ali Al- Tantawi ⁸⁰ says he is “very simple to the people, and far in making difficulties, straight on the truth, humble in obeying Allah and a true ascetic.”⁸¹ Sayyid Qutb says “owner of the heart of a Muslim, Muslim mentality, the man lives in Islam for Islam.” ⁸² Yusuf al Qardavi says “Scholar of God, great *da'e* in Islam, scholar of Qur'an, and Sunna with International perspective”⁸³

Nadwi, therefore, brought many qualities in addition to those conferred to him by natural privileges such as his pedigree. He was remarkably intelligent, prudent, and had a character which was congenial and affable. This marked him out as a major leader of his time. The variety of his thought must not go amiss for he was not just a scholar engaged in theological or jurisprudential pursuits but rather their manifest application. Both teaching from a young age, writing and experienced gained from travelling throughout the Muslim world and the West gave him a distinct advantage which gave him the ability to see things in quite a different light. No wonder his ideas differed from several other influential figureheads of his age, though, the respect he had for his ethical conduct and his devoted Islamic life made his acceptable even to those who opposed to his thoughts but continued to engage with him throughout his life in both political and religious issues of common concern. Now, let us find out what were his distinct views; how did they contrast to the views of others whom he came across; and what were his pioneering thoughts for which he was held in such high esteem by his contemporaries and those that came after him.

al da'ie al adib” to Abdul Majid Khury, op,ct, P 14.

⁷⁶ He is a famous scholar in Syria and he is one of the leading scholars of the Islamic World.

⁷⁷ Abd al Quddus Abu Salih, ‘*Ash shaikh Abul Hasan Ali Nadwi kama arafthuhu*’, Magazine, Al adab al Islami, op,ct,P13.

⁷⁸ (1915-1964) Scholar and *Da'ie* of Syria, founder member of School of Law in Damascus. Author of “*Al Sunna wa Makanatuha fi al tashri' al Islami.*” See: Abdullah Al Akeel, op, ct, and pp 254-261.

⁷⁹ Musthafa Al- Sibay,*Rijal al fikry wa al da'wa fi al Islami* Vol 1, Abul Hasan An Nadwi, 5th Publication, (Kuwait, Darul Qalam, 1977), p 5

⁸⁰ (1920-19980 Syrian Poet, One of the leading literariness of this era.

⁸¹ Ali Al- Tantawi, ‘*Fi masirat al Hayat*’. Vol, 1, Abul Hasan Al-Nadwi, op, ct, P 15

⁸² Syed Qutb,Forword of ‘*Qisa al Nabiyyin*’ to Abul Hasan Al- Nadwi, 2nd edition, (Beirut: Mua'ssasa al Risala, 1983)

⁸³ Yusuf al Qaradavi, ‘*Rabbaniyat al umma wa da'yat al Islam al allama abil Hasan al-Nadwi*, Magazine *al-da'ie*, India op cit, P 16-17

1.7 The life and work of Mawdudi (1903 – 1979).

Sayyid Abul-A'la Mawdudi was born on September 25, 1903 in Awrangabad, Deccan, and son of Sayyid Ahmad Hasan. He was descendent from one of the most prominent branches of the Chishti Sufi order, the Chishtis traced their origins back to family of sayyids - descendants of the Prophet through his daughter, Fathima. Mawdudi traced his lineage directly to Khawaja Qutbu'ddin Mawdud Chishti (d 1133), from whom Mawdudi Sayyids took their name.⁸⁴

Mawdudi's father Sayyid Ahmad Hasan was born in 1855 AD in Delhi, a lawyer by profession, his grand father Mir Sayyid Hasan, a well-respected notable of the city, a man of learning and piety, and a Sufi pir-spiritual master- of modest stature.⁸⁵ However Mawdudi's grand father, a man of spiritual eminence, was against the modern system of education. Mawdudi's mother's family was Turkish origin, also carried a mark of nobility; they had migrated to India during the reign of Awrangzeb and had served the Mughals and later the Asifiyahnizam's of Hyderabad as military generals. As a result they had prominence in Delhi, and later Hyderabad, and had become a family of *nawabs*-Muslim princes and nobility. Mawdudi in his autobiography described the glorious tradition and the aristocratic of his maternal family. Moreover, Mawdudi's mother was a pious and spiritual lady. This religious atmosphere at home formed an early impression on the mind of young Abul A'la.

The Influence of Ahmad Hasan was apparent in the education of Mawdudi, despite his religious preoccupations; he took a great interest in the education of his sons and supervised them personally. Ahmad Hasan wanted Abul A'la to become a Mawlavi, a theologian and religious scholar.⁸⁶ However, he was not happy with the standards of local *Madrasas*- religious institution for basic education- as a result from first three years to six Mawdudi initially was educated at home. His early education began with the study of Persian and Urdu and soon included Arabic, *mantic*, -logic- *fiqh*-

⁸⁴ Seyyid Vali Reza Nasr, *Mawdudi and Making of Islamic Revivalism*, op,ct, p 9

⁸⁵ Seyyid Vali reza Nasr 6 10, with reference to Farzana Shaikh, *Community and Consensus in Islam: Muslim Representation in Colonial India, 1860-1947* (Cambridge, 1989), p.6

⁸⁶ Op,ct, p. 12

jurisprudence- and hadith. English and Western science and thought were deliberately excluded from this curriculum.⁸⁷

Ahmad Hasan emphasised ethics and proper behaviour in the education of his sons, and he took pains to inculcate in the young minds and understanding of their heritage. At night Ahmad Hasan sits at their bedsides and tells them the stories of the great men of Islam and the glories of Islamic history. Mawdudi wrote, "these interesting stories filled my mind with a deep feeling for religion."⁸⁸ According to this guidance of his father, Mawdudi continued Mawlavi education and he was fluent in the reading and the writing in the important languages, especially in Arabic when he was eleven years of old, he translated Qasim Amin's *Al Mar'a al-jadida* (modern women) from Arabic to Urdu.

Mawdudi's overtly intellectual orientation at such young age had also made him phlegmatic. Mawdudi from his early period gained the talent of leadership and veritable interpretation of Islam. Mawdudi lived until 1915 in Awrangabad and enrolled at *Fawqaniyya Madrasa* this was established by Imadul Mulk Bilgrami to implement a new syllabus at the behest of prominent scholars.⁸⁹ This was not a traditional *Madrasa* rather was modelled on modern institutes, but imparted education in modern as well as religious sciences. Having passed the Mawlavi examination two years later, Mawdudi was admitted to the Mawlavi 'alim class in 1916 in Dar al-ulum- religious institution for advanced studies-, Hyderabad-college established under the same education system. However, Mawdudi was unable to fully benefit from the education at Dar al-ulum due to his family circumstances. This was his last formal education session. This did not deter Mawdudi from continuing his studies though these had to be outside of the regular educational institutions.

Mawlana Mawdudi had a great motivation for learning and decided to educate himself on his own. He also received systematic instruction and guidance from some competent scholars, during this period he was encouraged to write, his writings were in his own style without adopting or copying others. His writing became an

⁸⁷ Op,ct, p. 12

⁸⁸ Op,ct, p 12 with reference to Mujibu'l Rahman Shami, '*Kiran se aftar tak*,' p 31

⁸⁹ The autobiographical account of Mawlana Mawdudi, *Tasawwuf Awr Ta'mir-I Sirat* (Lahore 1985).

important corner stone of his activities, and his Urdu style became a source of power and prominence, which he utilized with prudence.

1.7.1 Magnum Opus of Mawlana Mawdudi

This experience of education- private tutoring at home, modern education in the local *madrasa* and Dar al-ulum and then further self studies in Islamic sciences were crucial for Mawlana Mawdudi's thinking and decisive in the formation of his thought. He never attended a traditional *Madrasa*, a fact that later brought him much criticism when he began to publish his religious views. However, Mawlana Mawdudi also acquired the knowledge and understanding of traditional Islamic sciences, but his experience of education liberated him from those restrictions and gave him a flexibility and freedom of thought and writing which is a rare qualification among traditional *ulama*. Mawdudi states in an article in 1937 about formation of his thinking.

I had no fascination with Islam in the form that I found it practised in society. After developing the capacity for research and criticism, the first thing that I did was to throw off that soulless Islam that I had inherited. If Islam really was what was practised at that time, then I would probably have joined the ranks of atheists and apostates. But the thing that prevented me from becoming apostate or adopt any other (human) social system was my study of the Qur'an and the life of the Prophet. I was converted to Islam anew. This introduced me that concept of freedom to which no (human) liberal or revolutionary vision could ever reach. This presented me a picture of individual way of life and social justice which was unrivalled. Its scheme of life exhibited that excellent balance which can found in the formation of an atom and in the Law of Gravity of the Celestial system.⁹⁰

The socio political events of his era greatly influenced Mawdudi's worldview and that Islam was a complete way of life that was revealed in order that the Muslims establish dominance in the world that was based upon Islamic teachings and promoted social justice which enjoined the good and forbid the evil. He thus

⁹⁰ Abul A'la Mawdudi, *Islami Siyasat: Musalman Awr Mawjuda Siyasi Kasmakas* (Delhi, 1991), pp. 19-20.

identified the establishment of Islamic Governance (*Khilafah*) as the goal of human existence and spent much of his life developing a policy based on this opinion.

Around the year 1920, Mawdudi began to take interest in politics. He participated in the *Khilafat* Movement, and became associated with the *Tahrik-e Hijrat*, which was a movement in opposition to the British rule over India and urged the Muslims of that country to migrate en masse to Afghanistan. However, he fell foul of the leadership of the movement because of his insistence that the aims and strategy of the movement should be realistic and well-planned. Mawdudi withdrew more and more into academic and journalistic pursuits.

1920-28, Maulana Mawdudi also translated four different books, one from Arabic and the rest from English. He also made his mark on the academic life of the Subcontinent by writing his first major book, *al-Jihad fi al-Islam*. Mawdudi authored around 150 books of erudite scholarship and delivered hundreds of speeches and lectures. He took up the editorship of the monthly *Tarjuman al-Qur'an* in 1933, which since then has been the main vehicle for the dissemination of Mawdudi's ideas.

1.7.2 Jama'at-i-Islami 1941

The Mawlana once said, "Islam has not lost its intrinsic values and it is as dynamic today as it was yesterday. Only, the people have lost the understanding of Islam, and they are not conscious of its superiority over other ideologies." Around the year 1940, Mawdudi developed ideas regarding the founding of a more comprehensive and ambitious movement and this led him to launch a new organisation under the name of the Jama'at-i-Islami. Thus In 1941, Mawdudi founded Jama'at-i-Islami in British India and it is currently the oldest religious party in Pakistan. Mawdudi was elected Jama'at's first Amir and remained so till 1972 when he withdrew from the responsibility for reasons of health.⁹¹

⁹¹ Encyclopedia of World Biography on Abu-I A'la Mawdudi/ www.bookrags.com/biography/abu-i-ala-mawdudi date 8-10-2008

He opposed both the all-India nationalism of the Indian National Congress and the Muslim nationalism of the Muslim League. His own solution to India's political problem lay in urging Muslims to recognize Islam as their sole identity and to become better Muslims. His views during this period are collected in the three volumes of *Muslims and the Present Day Political Struggle*. With the heightening of Hindu radicalism, nurtured by the British, and the increased attack on the Muslims, Mawdudi came increasingly to feel that the interests of India's two major communities, the Hindus and the Muslims, were divergent and irreconcilable.

1.7.3 in Pakistan: Struggle & Persecution

When the Indian sub-continent was partitioned in 1947, Mawdudi moved with some of his followers to Pakistan, where he quickly assumed an important political role as the principal advocate of the Islamic state. In Pakistan, Mawdudi concentrated his efforts on establishing a truly Islamic state and society in the country. Consistent with this objective, he wrote profusely to explain the different aspects of the Islamic way of life, especially the socio-political aspects. This concern for the implementation of the Islamic way of life led Mawdudi to criticise and oppose the policies pursued by the successive governments of Pakistan and to blame those in power for failing to transform Pakistan into a truly Islamic state. The rulers reacted with severe reprisal measures. Mawdudi was often arrested and had to face long spells in prison. During these years of struggle and persecution, Mawdudi impressed all, including his critics and opponents, by the firmness and tenacity of his will and other outstanding qualities.

He evoked the displeasure of the government and in 1948 was put in jail, where he remained for more than a year. Upon his release he resumed the agitation for an Islamic state with renewed vigor. The peak of his political influence was achieved in 1951 in connection with the controversy over the *Basic Principles Report* of the Pakistani Constituent Assembly. Mawdudi acted as leader and spokesman of the Pakistani 'ulama' in their response to the report.

In 1953, when he was again arrested and sentenced to death by the martial law authorities on the charge of writing a seditious pamphlet on the Qadyani problem, to commute the death sentence to life imprisonment and then to cancel it.⁹² In 1958 Pakistan came under military rule, and political parties, including the *Jama'at-i Islami*, were banned. From that time Mawdudi's interest turned from the Islamic state to the achievement of true democracy in Pakistan. Mawdudi was again arrested for his bitter opposition to the Ayyub Khan government in 1964, and in the 1965 elections he supported the presidential candidacy of Fatimah Jinnah against Ayyub Khan--though it was counter to his Islamic beliefs that a woman should hold high office. Mawdudi joined with other right wing and religious parties in 1970 to oppose the socialism of Zulfiqar Ali Bhutto and the demands of Shaykh (Sheik) Mujib al-Rahman's Awami League. During the 1971 civil war that led to the emergence of Bangladesh Mawdudi supported the military action of the government against the Bengalis.⁹³

1.7.4 Intellectual Contribution:

Mawlana Mawdudi occupies a pivotal position in the movement for Islamic resurgence in the 20th century. He started his revolutionary mission at a time when the Western civilization was at the height of its intellectual and political power and when almost the entire Muslim world was in the grip of the western colonial rule. He invited the Muslims to the real source of their strength. The Qur'an and Sunnah of the Prophet Muhammad (Peace be upon him) He awakened the Muslims to a new goal and mission to live and to die for Islam. He challenged the spell of the western thought. He expounded the original message of Islam with a contemporary freshness and expression that Islam is a complete way of life.

Mawdudi is very much like a father-figure for Muslims all over the world. As a scholar and writer, he is the most widely read Muslim writer of our time. His books have been translated into most of the major languages of the world Arabic, English, Turkish, Persian, Hindi, French, German, Swahili, Tamil, Bengali, etc. and are now

⁹²[http:// www.bookrags.com/biography/abu-i-ala-mawdudi,op,ct.](http://www.bookrags.com/biography/abu-i-ala-mawdudi,op,ct.)

⁹³ Op, ct.

increasingly becoming available in many more of the Asian, African and European languages.

The several journeys which Mawdudi undertook during the years 1956-74 enabled Muslims in many parts of the world to become acquainted with him personally and appreciate many of his qualities. He also made a study tour of Saudi Arabia, Jordan (including Jerusalem), Syria and Egypt in 1959-60 in order to study the geographical aspects of the places mentioned in the Qur'an. He was also invited to serve on the Advisory Committee which prepared the scheme for the establishment of the Islamic University of Madinah and was on its Academic Council ever since the inception of the University in 1962.

1.7.5 Last Days

In April 1979, Mawdudi's long-time kidney ailment worsened and by then he also had heart problems. He went to the United States for treatment and was hospitalised in Buffalo, New York, where his son worked as a physician.⁹⁴ Even at Buffalo, his time was intellectually productive. He spent many hours reviewing Western works on the life of the Prophet and meeting with Muslim leaders, their followers and well-wishers. Following a few surgical operations, he died on September 22, 1979 at the age of 76. His funeral was held in Buffalo, but he was buried in an unmarked grave at his residence (Ichra) in Lahore after a very large funeral procession through the city. (May Allah bless him). He was one of the foundation stones of the 20th-century Islamic resurgence and one of the most read Muslim writers of his time; he exerted great influence, for example, on Sayyid Qutb, the Egyptian Islamic scholar.

1.8 Life and work of Sayyid Qutb (1906-1966)

Sayyid Qutb was born in 1906 and was raised in the Egyptian village of Musha, his father who was well regarded in the village for his *zuhd* (Piety) and *ilm* (knowledge). He hailed from a family of sayyids (descents of the Prophet). His brother, Muhamed Qutb; also gained fame as a prolific writer and *da'e*. His sisters, Amina and Hamida,

⁹⁴ Op, ct.

came to attain some prominence in the ranks of the *Ikhwan al-Mulimun* (Muslim Brothers). All his siblings suffered arrest for their views along with the brother in 1965.

In his writings Sayyid Qutb attributed his strong bent towards religion to the influence of his parents. His mother, Fatimah Husayn 'Uthman, had a particular love for the Qur'an which she inculcated in her offspring; she was determined that her children should all become *huffaz* (memorizers of the holy book). It was her custom to invite professionals, Qur'an reciters to the family home during the nights of the month of fasting Ramadan, and Sayyid Qutb later recalled listening to the recitation of the sacred verses at his mother's side. He also mentioned the care exercised by his father to impress upon the youth the significance of the coming Day of Judgment. Encouraged by both his parents, Sayyid Qutb swiftly developed a love for learning, and by the age of ten he had become a *hafiz*. Three years later, the family moved to Helwan, enabling him to enter the preparatory school for Dar al-ulum in Cairo- a prestigious teachers training college which he enjoined in 1929 to 1933.

Qutb started his career as a secular educationist. Prior to his Islamist days, Qutb was a member of the liberal western-oriented Egyptian intellectual elite, who later worked for the Ministry of Education of Egypt. Before he has joined as a teacher in the ministry of public instruction, he devoted his time in the literary as an author and critique, on graduating in 1933, he was appointed to teach at Dar al-ulum few years later entered the service of the Egyptian Ministry of Education. He was a prominent writer in the different areas like poetry, autobiographical sketches, works of literary criticism and novels.

Qutb through his family background impacted in the secular politics because his father was a member of Nationalist Party. He in his early days was the member of the *Wafd*, a secular party particularly associated with independence, parliamentary government and Nationalist cause. During the 1930s he came under the influence of the secular intellectuals of the time, particularly Abbas Mahmud al-'Aqqad.⁹⁵

⁹⁵ William, Shepard. E. (1996), *Sayyid Qutb And Islamic Activism*, A Translation and Critical Analysis of Social Justice in Islam, Introduction.

1939 he wrote an article on literary characteristic, which was later, developed as a book, *al-Taswir al-Funni fi al-Qur'an* (Artistic Portrayal in the Qur'an), published in 1944 or 1945. Here and in another work *Mashahid al-Qiyama fi al-Qur'an* (Testimonies to the Resurrection in the Qur'an), he approached the Qur'an very appreciatively, as a literary critic, but not yet as an Islamist.⁹⁶

Sayyid Qutb being an active member of the oppositional Wafd party, and he became a prominent critic of the Egyptian monarchy. This brought him into inevitable conflict with his superiors at the Ministry of Education. 1947 he sought to free himself gradually from government employment by becoming editor-in-chief of two journals, *al-'Alam al-'Arabi* (The Arab World) and *al-fikr al-Jadid* (New Thought). While continuing to write for a wide range of literary and political periodicals, Sayyid Qutb stayed in the Ministry of Education.⁹⁷

S Musallam observed that the 'Social Justice in Islam', written by Sayyid Qutb in 1948 and published in 1949, reflected his passion for social justice as an Islamist rather than a secularist foundation, thus signalling a major departure in his orientation.⁹⁸ It reflects his critical attitude to the West and the embryonic stage of his radical Islamic philosophy, in the making, which he developed in the later years.

1.8.1 Sayyid Qutb, "The America I Have Seen"

The major turning point in his life came when he visited the USA. In 1948, the Education Ministry of Egypt selected him as the most suitable official to send on a scholarship to United States to study their educational system. Sayyid Qutb, spent less than two years in the USA from 1948 to 1950, studying at Colorado State college of Education (now the University of Northern Colorado) in Greeley. Doubtlessly this scholarship was with the assumption that direct acquaintance with America would change him more favourably to the secular policies and induce him to abandon the oppositional activities that were taking on an Islamic dimension.⁹⁹

⁹⁶ Op, ct

⁹⁷ Sayyid Qutb, edited by A.B. al-Mehri, *Milestone*, A.B Al-Mehr(ed) Book seller, Birmingham, England, p 6-8.

⁹⁸ Musallam (p.185 passim) and Calvert (pp 152-3)

⁹⁹ A.B. al-Mehri, *Biography of Sayyid qutb in the Milestone, Ma'alim fi'l-tareeq*, op,ct, p 8.

Sayyid Qutb's impressions of America were, however, largely negative. He became radicalized on this trip to the United States. What he saw prompted him to condemn America as a soulless, materialistic place as well racism and sexual permissiveness as dominant features of American life that no Muslim should aspire to live in. At present this also known for his intense disapproval of the United States and has been described the man whose idea would shape Al Qaeda. He remarked furiously about the USA life style:

'It is astonishing to realize, despite his advanced education and his perfectionism, how primitive the American really is in his views on life...His behaviour reminds us of the era of the 'caveman'. He is primitive in the way he lusts after power, ignoring ideals and manners and principles...It is difficult to differentiate between a church and any other place that is set up for entertainment, or what they call in their language fun,¹⁰⁰

1.8.2 Back in Egypt: Involvement in Brotherhood:

Even before the journey to America Sayyid Qutb had begun to manifest interest in the teachings of the Society of Muslim Brothers (*al-Ikhwan al-Muslimun*) the foremost of Egypt's resurgent Islamic organizations. Founded in 1929 by Hassan Al-Banna, the society had numerous followers and sympathizers and wielded much political influence. In 1949, however, it was banned, and many of its members were arrested after the assassination of the Egyptian prime minister, al-Nuqrashi, by one of the Muslim Brothers. Since he heard the statement of America on the assassination of Imam Hasan al Banna, founder of the organization on February 12 1949, his perception of the *Ikhwan* as the defenders of Islam strengthened after his return to Egypt when a British official, James Heyworth Dunne, told him that the *Ikhwan* represented only barrier to the establishment of 'Western civilization' in the Middle East.¹⁰¹ Soon after his return Sayyid Qutb became one of the leading ideologues of *Ikhwan*.

The society gained a new lease on life in 1952 with the coup d'état of the Free Officers which overthrew the Egyptian monarchy. Many of the Free Officers had

¹⁰⁰ Op, ct

¹⁰¹ Op,ct, p. 8

long had clandestine and sympathetic relations with the Muslim Brothers. The society's members were released from prison, a new leader was chosen to replace al-Banna' (who had been murdered in the violence of 1949), and Sayyid Qutb, formerly a mere member, emerged as one of the foremost figures. He was employed in the society's Bureau of Guidance and was placed in charge of the office that bore responsibility for the propagation of the society's Islamic views. In this position he exercised the function of intellectual leader of the Brothers, expressing his opinions in books and numerous articles in a variety of journals.

In July 1954 he was made editor of the society's newspaper, *al-Ikhwān al-Muslimun*, but held the post for only two months when the newspaper was closed by Gamal Abdel Nasser ('Abd al-Nasir) because of its opposition to the Anglo-Egyptian pact of that year. Originally, the relations between the Muslim Brothers and the Free Officers had been close, but they soured as the Brothers began to oppose government policy. There was a complete rupture in 1954 after an attempt on the life of President Nasser by a member of the Muslim Brother. Six members of the society were executed, thousands of others were arrested, and the society was again declared illegal.¹⁰²

1.8.3 in Prison

Sayyid Qutb was among those arrested and was sentenced by the People's Court to 15 years' rigorous imprisonment. He spent most part of rest of his life in prison, the largest part in the prison hospital because of ill health. From there he continued to write and to revise earlier writings and his writing became more and more radically Islamist. It is generally assumed that the harsh conditions and torture that he and, even more others suffered contributed in major way to this.

1.8.4 Development of Radical Thinking

Western writers in recent years have focused on Sayyid Qutb as one of the most influential Muslim thinker of the 20th Century, the other being Mawlana Mawdudi.

¹⁰² Encyclopaedia of World Biography on Sayyid Qutb: <http://www.bookrags.com/biography/sayyid-qutb> 3/ 5/2008.

In prison Qutb was introduced to Mawdudi's ideas. Especially, by Mawdudi's emphasis of that Islam is a total way of life that it requires control of the state for its full realization, and that Islamic objectives are not attainable without a disciplined and effective organization.¹⁰³

A very noticeable manifestation of this tendency is seen in the use of several key terms related to God that appear only occasionally in the earlier editions but are very frequently in the last, as well as in other later works like *Ma'alim fi al-tariq* and *Khasa'is al-Tasawwur al-Islami*. These are *uluhiyyah*, *rububiyyah*, *rabbani*, and *ubudiyyah*.

Uluhiyya (divinity) is the unique essential characteristic of God. *Rubiyya* (divinity, Lordship) and *hakimmiyyah* (sovereignty) derive from it. *Ubudiyyah* (servanthood, servitude) is the Islamic religion and its authoritative sources. It is claimed that at least some of these terms reflect the influence of Abul 'Ala' Mawdudi, whose work began to become available in Arabic in the 1950s and to whom Sayyid Qutb refers in footnotes in this and other works.¹⁰⁴

During his first three years in prison conditions were bad and Qutb was tortured. In later years he was allowed more mobility, including the opportunity to write.¹⁰⁵

This period saw the composition of his two most important works: a commentary of the Qur'an *Fi Zilal al-Qur'an -In the Shade of the Qur'an-*, and a manifesto of political Islam called *Ma'alim fi al-Tariq -Milestones-*. These works represent the final form of Qutb's thought, encompassing his radically anti-secular and anti-Western claims based on his interpretations of the Qur'an, Islamic history, and the social and political problems of Egypt. The school of thought he inspired has become known as Qutbism. He promoted the idea that governments led by human ideals

¹⁰³ Encyclopedia of World Biography on Abu-I A'la Mawdudi/ www.bookrags.com/biography/abu-i-la-mawdudi 3/5/2008

¹⁰⁴ Leonard Binder, Influence of Mawdudi discussed in detail in '*Islamic Liberalism*'

¹⁰⁵ Berman, *Terror and Liberalism*, (2003), p.63

were illegal; a society should be governed according to the laws of Islam, which he believed were manifest in the Shari'a. Modern radical leaders of Islamist organizations quote Qutb regularly and use Qutb's philosophy to formulate their mission and Milestones is often seen as the Islamists' philosophical guide, and, as such, is required reading for all Islamists.

The term Qutbism enshrine the main points in Qutb's ethnocentrism, that God alone, by virtue of His being God and the only God, has ultimate authority, or sovereignty, over all human affairs. God's sole *uluhiyya* and *rububiyyah* necessarily entail His sole *hakimiyya*. This point is made again and again in additions to the last edition, such as "The theory of government in Islam is based on testimony that there is no god but God, and when one confesses that divinity (*uluhiyya*) belongs to God alone....". Sayyid Qutb was one of the most important figures in the development of *jihadi* ideology despite coming from a slum area along the Nile Valley, Qutb enjoyed both a Western education and an Islamic education.

Westernised version of "true Islam", in line with which traditional ideas and practices are to be performed. It is modernist in particular who, in the Sunni world, have called for reopening the gate of absolute *Ijtihad*, i.e. the right to interpret the text of revelation the Qur'an and Sunnah without being bound by the interviewing 1400 years of traditional interpretation. It is they in particular who are likely to claim that true is democracy or to call for "Islamic socialism" or the like. But vigorously rejects the compromises with non-Islamic traditional ways.

Qutb was let out of prison at the end of 1964 at the behest of Abdul Salam Arif, the then Prime Minister of Iraq, for only 8 months before being rearrested in August 1965. He was accused of plotting to overthrow the state and subjected to what some consider a show trial.¹⁰⁶ Many of the charges placed against Qutb in court were taken directly from *Ma'alim fil-Tariq* and he adamantly supported his written statements. The trial culminated in a death sentence for Qutb and six other members of the Muslim Brotherhood. Qutb was sentenced to death as the leader of a group planning to assassinate the President and other Egyptian officials and personalities, though he

¹⁰⁶ Hasan, S. Badrul, *Syed Qutb Shahid*, Islamic Publications International, 2nd ed. 1982

was not the instigator or leader of the actual plot.¹⁰⁷ On 29 August 1966, Sayyid Qutb was executed by hanging. Qutb embraced martyrdom as a heroic death.

Unlike many of his predecessors, Qutb proclaims Islamism to be in the midst of a philosophical war. He does not attribute the war to economics, religion, or socio-political systems alone. Qutb's legacy has been preserved by many, among who is his brother, Muhammad Qutb, who fled to Saudi Arabia and became a professor of Islamic Studies. One of Muhammad's students was Osama bin Laden.¹⁰⁸

There were a number of early twentieth-century radical revivalists, including the founder of the Egyptian Muslim Brotherhood, Hassan Al-Banna, who wrote prolifically and gathered support for the Islamist cause. Sayyid Qutb's works and martyrdom, however, far surpassed his predecessors' attempts to focus Muslim frustration into an active Islamist movement. Qutb's radical message has resonated across national and ethnic barriers, and has brought Muslims together under the collective banner of religion.¹⁰⁹

1.9 Conclusion

The abolition of caliphate and several adverse developments in the Muslim world have heated up many debates among Muslim scholars all over the world. Those debates were centered on two main themes:

1. Restoration of lost glory by restoring caliphate.
2. Facing the challenges of modernity in general and modern politics in particular.

¹⁰⁷ Sivan (1985) p.93.; Fouad Ajami, "In the Pharaoh's Shadow: Religion and Authority in Egypt," *Islam in the Political Process*, editor James P. Piscatori, Cambridge University Press, 1983, p. 25-26.

¹⁰⁸ Virginia Murr, 2004: *The Power of Ideas: Sayyid Qutb and Islamism*, Rockford College Summer Research Project p 15

¹⁰⁹ Virginia Murr, 2004: *The Power of Ideas: Sayyid Qutb and Islamism*: <http://www.stephenhicks.org/Murr%20on%20Qutb.php>

Over time the heat of the debate and campaign for the restoration of Caliphate lost its vigor and the cry remained merely a desire than an ambition. However, the abolition of Caliphate created a leadership vacuum and left the Muslim world to crave for alternative leadership. Egypt and India became two hot beds of Muslim radicalism for historical reasons and the creation of Israel in the Middle East and Hindu extremism in India, respectively, gave impetus to the trend in these countries. The question of facing the new political challenges and the problem of negotiating with modernity came to fore. The swift political, social, cultural and economic changes and the Western education system posed serious challenges to the traditional Muslim institutions. There emerged the prevalent trend of looking at everything coming from the West as anti-Islamic imposition. The new parliamentary political system imposed by the Western colonial powers in their subjugated Muslim colonies was something alien to the people. On the one hand, the parliamentary system took politics to ordinary people and, on the other hand, it raised serious questions in the minds of the Muslim subjects. The Muslim people, who had been living for centuries under Muslim rulers leaving politics to them and used to believe that the old political system of their Muslim rulers as the political system of Islam, could not accept or adapt quickly to the new system. The freedom struggles against colonial rule in those colonies further politicalised them. In some Muslim countries the freedom struggle was understood by the people as a struggle for the liberation of Islam.

In that backdrop the debates among Muslim intellectuals on the questions of the place in Islam for politics, the political system of Islam and on the Western influence took the central stage.

In that environment Nadwi, Mawdudi and Qutb emerged as the most influential and prominent Muslim scholars.

Nadwi and Mawdudi were deeply troubled by the call for an independent Islamic state besides India, when the cry was put forward by people like Iqbal and Jinnah, though Mawdudi changed his position subsequently. At the beginning they both saw that justice for the Muslims in India would be an easier goal if they were active in a civic capacity. To this end, the state of Pakistan greatly weakened the position of Muslims in India,

Nadwi was a scion of an illustrious family which has produced scholars and spiritual preceptors. He was more a life-time-scholar than a politician. Mawdudi received basic education both in terms of secular education and Islamic education. He was by no means an accurate or profound scholar. Mawdudi though not an 'alim', in the traditional terms, was nevertheless a self-taught man of considerable intelligence. Both Nadwi and Mawdudi had Indian Islamic root

Qutb was a middle-class intellectual Egyptian born to a landowning religious family in a traditional village. He grew up in British-occupied Egypt and was imprisoned and executed in Nasser's independent Egypt. Qutb's family was religious while maintaining a balance with modern culture and was active in secular politics. Prior to his Islamist days, Qutb was a member of the liberal western-oriented Egyptian intellectual elite; nonetheless, his professional career did not deter him from involving in Islamic politics and journalist pursuits. In the later years he began to take the Qur'an as the only document, only criteria of analysis and truth. He was fully impacted by the Qur'an and there was a major shift in his career, his intellectual life, from a secular man of letters to a religious person.¹¹⁰

All three contemporaries had the noble lineage of the family of the Prophet Muhammad (pbuh) and born to dedicated pious parents. In the next chapter the main concept of Islam and the the view of major Islamic movements where these three contemporaries were involved will be discussed.

¹¹⁰ Adnan A. Musallam 2005: *From Secularism to Jihad - Sayyid Qutb and the Foundations of Radical Islamism*, Praeger Publisher, pp 180-183

CHAPTER TWO

NADWI ON THE BASIC COCEPTS OF ISLAM AND THE MAJOR CONTEMPORARY ISLAMIC MOVEMNTS

2. Introduction

Nadwi's solid educational background played an important role in how he interacted with the various Islamic groups that were present at the time in India. In his formative years he has associated with the Jamaat-e-Islami but this relationship proved short-lived, however, and he left it within a few years. Then he turned to the conservative Tablighi Jamaat founded in India by Maulana Ilyas's but Nadwi's genius demanded profound understanding of the Islamic *shari'a* as well as politics^{112c}. Whereas Mawdudi pandered to the contemporary political trends, Nadwi was much more conservative and remained suspicious of them and he claimed they were incompatible with Islam. Even Mawdudi respected the criticisms of Nadwi and declined to write a rebuttal to them. This shows the high esteem in which Nadwi was held. On the other hand Nadwi had high respect for some of the writings and thesis of Mawdudi so much so that he encouraged his students to study and refer them.

With a view to identify Nadwi's political and the religious thought, this chapter seeks to examine his views on the two above mentioned major Islamic Movements of the Indian sub-continent and his views on the basic concepts of Islam as expounded on by these groups, as well as Nadwi's views and interaction with the Muslim Brotherhood predominant in Egypt.

2.1 Nadwi on the Basic Concepts of Islam

2.1.1 Al Qur'an: -

According to Nadwi Qur'an is the constitution of Islam, chief of denomination, the source of the *aqidah*- belief and the basis of the Islamic law. It is obligatory to follow the incontestable principles in the Qur'an. At the same time Nadwi warned the wrong interpretations and anagoges of forge schools of thought. That is why Nadwi vehemently criticized the mis-statement made by the Qadiyaniyya about the Qur'an.

It is clear that those who read the books of Nadwi find his deep relationship with the Qur'an, he has his own way of understanding the Qur'an as he has special researches in some chapters of the Qur'an as speculation of *Surah al Kahf* – Chapter: 18 The Cave-. He has written introduction to the 'ic studies and other books related to the Qur'an. He was a teacher of Qur'an and it's sciences at Nadwat-al-ulama for a couple of years.

Nadwi considers the Holy Qur'an as the primary source and the fundamental commissioner. Whenever he addressed a meeting he always quoted the verses of the Qur'an and sought inspiration from the Qur'an, its profound meaning and concealed secrets. Nadwi's deep knowledge in the Qur'an was well expressed in all his thoughts, speeches and deeds.

Human life is filled with complications and challenges. They have to engage and expose themselves to various immoral traditions and practices such as worshipping man by man and submission to the material world. But the human life in the world is neither a dream nor a philosophy. In breathing, for example, if the air is polluted he will breathe the polluted air and if the air is pure he will breathe the pure air. It is not surprising if one gets sick by breathing polluted air. What surprising here is the sick forgetting the doctor! This is what all the divine religions and prophets warned about. If a man forgets his disease of sin crime will spread in the society undeterred and venality will pervade the society unchallenged. Nadwi says this is the most hazardous situation where the human being is at risk of being thrown in to the hell bonfire.¹¹¹

2.1.2 *Aqida*-Belief, from the Poin of view of Nadwi

Nadwi was bearing a pure and solid *aqida* based on Qur'an, *Sunna* and the method of *sunnat wal Jama'at* (way of prophet and his companions). Al Qaradawi says: first of all, Allah has given Nadwi the solid *aqida* of *sunnat wal Jama'at*, pure from polytheism, *quburiyat*- worshipping graves, and idols that are widespread all over India. It has a demand market and promoting groups to induce the people to worship

¹¹¹ Mohammad Akram al-Nadwi, '*Abul Hasan Al- Nadwi al Alim al Murabi wal da'yat al hakim.*' Darul Qalam, Damascus, p 649 2006.

them day and night. Certainly, *aqidah* for Nadwi is pure monotheism, it does not contaminate with polytheism. Surely in the day of judgement does not have doubt. Absolutely the certain faith does not contain hesitancy and doubts. He has ultimate authenticity in the Qur'an and *Sunna*, as two main sources of the belief, legislation, ethics and demeanour.¹¹²

The foundation of Nadwi's ethos is that the real *aqida* is the basis of all righteous actions. To the extent that one can ascertain the righteousness of action by looking at it in the light of the principles of *aqida*. In support of this view, Nadwi observes that Allah directs the believers to understand the belief before embarking upon any action of worship. This is illustrated by the fact that all of the Prophets and Messengers commenced their *-da'wa-*all to the path of Allah upon giving people knowledge of *aqidah* first and at same time they concentrated on correcting the *aqida* of the people before worship was enjoined upon them. This was the primary concern for all societies and formed the basis for their religion throughout the succession of Prophets from Adam to the last Prophet Muhammad (Peace be upon him).¹¹³

Nadwi notes that their *da'wa* was to a certain *aqida* in that their *da'wa* was consistent in its features regardless of the time or location (Such was) the practice (approved) of Allah among those who lived aforesaid: No change wilt thou find in the practice (approved) of Allah."¹¹⁴

Nadwi is thus asserting that this *aqida* remains innately adequate for all societies and does not require alterations or adjustments dictated by the supposed needs of time or culture as the Prophets themselves never accepted any alteration to their message.¹¹⁵

The culmination of Nadwi's assertion is that a man who establishes the society, albeit one that he identifies as Islamic, this society has no value if it is not founded upon the correct *aqida*. , Nadwi sees this as the criteria to separate the leaders of the present, despite all their socio-economic achievements, and the Prophets. Indeed,

¹¹² Yusuf al-Qardawi, '*Ashshaikh Abul Hasan Ali Nadwi kama araftuhu*' Dar al Qalam, Damascus, 2001, p 63

¹¹³ Abul Hasan an Nadwi, '*'al ibadat wal suluk*'', op,ct,pp 24-25

¹¹⁴ *Surat Ahzab* 33:62

¹¹⁵ Abul Hasan an Nadwi, '*'al ibadat wal suluko* op,cit, p 26.

Nadwi says there is no value in social developments if they are not based upon the correct *aqida*.¹¹⁶

To understand this *aqidah* Nadwi states it is essential to draw its principles from the Qur'an and the *Sunnah* and the understandings of the first generations of Muslims – the companions Prophet Muhammad (Peace be upon him) known as the *salaf al-Saliheen*. There is no basis for understanding *aqida* other than this. Nadwi opposes the way of understanding the Prophetic *aqida* by using the philosophy or personal intellect.

For Nadwi, knowledge of *aqida* is as much as the test of character and he emphasises the goodness of a human being as the basis upon which his *aqida* and consequent actions should be judged. Therefore *aqidah* becomes the basis for the good behaviour of society in general as it is only through this that a human being can understand himself, the value of the world and the secret of the life. Upon this he bases his contacts and through this he filters his actions.

In the view of Nadwi, Mankind ascertains its self worth on the strength of its firm belief and understanding of *aqida*. This is why societies of the past gave so much emphasis to the *aqida* and so much weight to the prophets and his scholars. Nadwi further asserts that for a man to forget or to lose his knowledge of *aqida* is the greatest catastrophe he can face and no other loss worldly or otherwise can compared to its brevity. It will lead the victim to the Hell fire from which he will find no escape and this is then certainly is the ultimate disgrace for him or herself.

From the above point, Nadwi extracts two groups of people; the first is those who remain steadfast in their dependence upon taking knowledge from the Prophets, giving prominence to those respected by Allah through the mantle of Prophethood, those raised in rank among the creation by Allah having spoken to them, revealed His message to them, has made a link with them and, a bridge between the Lord and His creation. Through the prophets, their followers have learnt how to attain Allah's ecstasy and His blessings.

¹¹⁶ Abul Hasan an Nadwi, '*al ibadat wal suluk* opcit, p 68.

The Second group depends upon their own intellect and experiences and form their own knowledge through which they express themselves. For all issues they seek answers through a process of experimentation and analysis. Even their understanding of Allah is bound by the parameters of their scientific or philosophical research similar to chemical experiments and studies of nature. Societies raise these people and make them their leaders, following whatever opinion is expounded by these scientists, theologians and rationalists. In doing so they are not different from the people of the past, those whom Nadwi cites as having lost the resources available to them from their religion, the *-nur*-light of guidance from Allah being banned for them. Nadwi also observes how some Muslims have also fallen into this practice, taking such methods in finding knowledge as their way of understanding the Islamic *aqida*. Nadwi states that such people are far away from the scholars of Islam, who are respected by Allah for their perfect understanding of the Qur'an."Falsehood cannot come to it from the opposite direction or behind it: (it is) sent down as absolute wisdom worthy of all praise (Allah)"¹¹⁷

2.1.3 Views of Nadwi on *Sunnah*

Nadwi emphasizes the fact that State is strongly interconnected to the adherence to Sunna. He says," this recognition (the recognition of *wilaya and acceptance*) starts with the following of Sunna and ends with the complete obedience to Sunna."¹¹⁸

When mentioning about the dire need of the Muslim community for *Sunna*, its impact on the community and the revival movements as well as the new researches, Nadwi says,' the one who reviews the history of Islam will understand that but for the protected *Sunna* and *hadith* the Muslim community would not have existed nor would the reformers and revivers have emerged in any period of time and in different places in order to shed light on the difference between Sunna and innovation, the truth and the falsehood, the good and the evil. *Hadith* is an immortal school where revivers and reformers graduate and it is a formidable force which

¹¹⁷ *Surat Fussilat* (41:42)

¹¹⁸ Mohamed Akram Nadwi, op.cit. 1999, p 625

encourages people to shoulder the responsibilities of conveying the message of Islam”¹¹⁹

Sheikh Nadwi has mentioned numerous times in his different books about the relationship between the exemplary characters of the prophet and the preservation of *Sunna*. He says, "because of the fact that the prophet Muhammad was the epitome of exemplary conduct and proper guidance to all the people from all walks of life and to all the generations, Allah undertook the responsibility of preserving his words and deeds, his habits and his characters, his behaviour and the way of his religious activities.' Allah has endeared the prophet to the hearts of Muslims in such a way as they follow all of his words and deeds as if a driver was carrying them in a vehicle.

This divine care and protection is clearly reflected in *Hadith*, the biography of the prophet and how exactly his companions and his family members have narrated about all the aspects of him. No book dealing with any areas of knowledge with the life of any personalities so deeply, vividly and minutely found like the way the prophet's life has been described in the Holy Qur'an.¹²⁰

When expounding on the strong and perpetual relationship of the Muslim community with the prophet and the matters related to him he says, ' whoever ponders over what has been mentioned regarding the rules governing the prophet in the *Surah al Ahzab*, *al Hujrat*, *al tahrir* and *mujadala* and what has been related in *surah al Fath*, *Duha* and *al Inshirah*: with respect to the honour and veneration coupled with the blessings Allah has bestowed on the prophet, will understand clearly that these descriptions belong to the prophet sent to the generations of all era of times.¹²¹

The doctrine of *imamate* had an impact on Shi'ites, which made a difference on the relationship of this group with the prophet. The adoration and love of the prophet was replaced by the love of 12 *Imams*. This could be observed in their various writings. They started to love and adore Ali and his son Hussain, (may Allah be pleased with them).

¹¹⁹ Op, ct, p 625, Reference to *Al Hadith wal-Sunna wa Dauruhuma fi al-siyanti ani al-tahriq wa al-inhiraf*, p 23.

¹²⁰ Mohamed Akram Nadwi, op.cit. 1999, p 626, with reference to *Al nabi al hatham*, p 12

¹²¹ Mohamed Akram Nadwi, op.cit. 1999, p 626.

This is the antithesis of what has been narrated in the following Hadith of strong authenticity. “None of you will be a true believer until I become nearer to his heart than his father, son and all the human beings”¹²². Qur’an says, “The Prophet is closer to the believers than their selves, and their wives are (as) their mothers.”¹²³

While urging the people to hold fast to *Sunna*, Nadwi warns them against falling prey to innovations and the adverse consequences of them. He says, the innovation is defined as ‘bringing in new things to the *Din* (religion) which Allah and the prophet have not brought in and ordered to follow while believing that they are part of *Din* coupled with the putting of them into practice obeying and adhering to their rules as if they were the divine guidance’

The innovations are human laws in contrast to divine guidance. The innovations lose sight of the fact that the *din* has been perfected and that all the things attributed to it after the perfection are distorted and false ones. What Imam Malik said in this regard is interesting. “Whoever invents new things in Islam and has an opinion that theirs good has claimed that the prophet Muhammad has been disloyal to the message of Islam. ¹²⁴Allah says in the Holy Qur’an, “This day have I completed and perfected your religion.”¹²⁵

One of the peculiarities of this divine law is that it is flexible and easy to be practised at any times and in any parts of the world, since the one who prescribed this *din* was the one who created the human beings and he knows what they need while being aware of their merits and defects. Allah says “Should He not know, He that created? And he is the subtle the aware.”¹²⁶

It is because this reason, these things have been taken into account in the divine law. When the human hands meddle with this law, there will be a lot of complexities and the people will be compelled to abandon the *din*. “He has not laid upon you any

¹²² Al-Bukhari, narrated by Anas, Subject Loving the Messenger of Allah (Peace be upon him) Hadith no 15,vo,1 I p 14.

¹²³ Surat al Ahzab (33:6)

¹²⁴ Surat al Maida (5:3)

¹²⁵ Mohamed Akram Nadwi, op.cit. 1999, Ibn al majishun through Imam Maalik

¹²⁶ Surat al Mulk 67:14

hardship in religion.”¹²⁷ One of the other distinguishing characteristics of *din* and Islamic *Shari'a* is that it is universal and conforms to all the places and times. In the case of innovations, they change places to places, thereby placing heavy burden on a Muslim willing to travel to another country.

Considering all of these healthy factors, it is obvious that some of them can be understood while others cannot be understood by us. Prophet Muhammad has warned against following innovations. The prophet said,” Be aware of innovations, for all the innovations are deviations from the straight path”¹²⁸

When talking about the untiring efforts, the followers of the prophet made to eradicate innovations, Nadwi said, “The companions of the prophet and all the imams and reformers had spared all their efforts in opposing the innovations and preventing them from becoming popular”¹²⁹

Qur'an describes the magnetic force of these innovations that help those who commit this sin to achieve their personal worldly gains. Qur'an says, 'O ye, who believe! Lo! Many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah.’¹³⁰

Those who were striving genuinely to eradicate innovations were subjected to tortures and harsh treatment by those who were opposing them, e.g. Imam Ahmad bin Hanbal. They toiled hard despite many difficulties with the firm conviction that their efforts to wipe out the innovations on various fronts were the need of the hour. Because of their ceaseless struggle, most of the innovations vanished from the face of the earth and still there are untiring efforts on the part of pious scholars to junk the rest. Allah says, ‘of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least’¹³¹

¹²⁷ *Surat al Haj* (22:78)

¹²⁸ Abu Dawud, Thirmithi, Abu Junaih Al Irbal ibn Sariya, *Riyad al Salihin*, Hadith no 157, vol i, p 44

¹²⁹ Mohamed Akram Nadwi, 1999, op,cit, p 630.

¹³⁰ *Surat al Tawba* (9:34)

¹³¹ *Surat al Ahzab* (33: 32)

2.1.4 Nadwi's view on Mysticism

Sufism, or *Tasawuf*, (Islamic mysticism). Opinions among Islamic scholars are not uniform on the question of mysticism; some Muslims regard it as the most important aspect of Islam, Sufism has been called the heart or sprit of Islam by those who grasp its values; but it is regarded with suspicion by Muslims who base their faith on obedience to the correct ritual performance of Islam, and who fear *bid'a* (innovation). Supporters of mysticism are highlighting its advantages even if they made a mistake trying to protect them. The critics of mysticism declare it as a phenomenon incompatible to Islam. Nadwi is naturally pure and far away from the innovation of mysticism and its followers, because he was disciplined by the Qur'an and Sunna and following the way of Prophet (Peace be upon him). Basically it seems that the mysticism has Islamic radices that cannot be opposed.

The early mystics were following the Qur'an and Sunna and were standing on the boundaries of Islamic legislation. They were banishers of the innovations, myths and had deviancy in the thought and the behaviour. The pre-Islam mystics never vanished; they stood at the boundaries of Islamic boundaries waiting for opportunities to creep in. Whenever the Muslims winked their eyes they made inroads. A large number of Muslims started to follow them and innovated different kinds of spiritual practices. The most of them became extreme in this side and deviated from the straight path. They introduced the thoughts away from Islam and the mysticism changed from the Islamic teachings consequently it is obligatory to reform the Science of mysticism by the Qur'an and Sunna. Subsequently, little by little, a large number of followers among Muslims fell prey to Mysticism and innovated different kinds of spiritual practices. Most of them went to the extreme deviating from the correct path and began to propagate ideas that are totally unacceptable to true Islam. These types of refined mysticism are distorted version of Islamic teachings and, therefore, it is obligatory on every Muslim to counter and defeat it on the strength of Qur'an and Sunna.

Nadwi wrote a book titled '*Rabbaniyya la Rahbaniyya*' in which he explained his stand on mysticism. He mentioned the term '*Tasawwuf*' has overlapped. Certainly, '*Al-Tazkiyy* (the purification) *wa al-Ihsan*'- right action are against the sprit of

mysticism. The above terms are from the pillars of *da'wa*. The declaration in Holy Qur'an is clear. It places '*al-Tazkiyya*', '*al-Ihsan*'¹³² above the status of Islam and *Iman*¹³³.

He says it is most appropriate for us to name the science which engages with '*Tazkiyya*'- purification, its discipline and its sweetening as '*Fazza'il al-shara'iyah*' (legal virtues) to stop it from the despicable of mental and character. Call them to the complete *iman* (faith) to reach the status of *Ihsan* by emulating the qualities of the prophets and following the messenger (peace be upon him) in his inner qualities and the method of *iman*. However, the best way forward is to brand the term '*Tasawuf*' mysticism as *Tazkiyya*, *Ihsan* or *Fiqh al-Batin* (intrinsic jurisprudence).

If they have been named as above all the problems would have been solved and the both groups would have been happy. The terms we have already mentioned '*Tazkiyya*, *Ihsan* and *Fiqh al Batin* are within the boundaries of Islamic *Shari'a*'¹³⁴ If the mystics are prepared give up their method and means of achieving the goal, which, as we explained, *Al-Tazkiyya*, *al-Ihsan* or *Fiqh al-Batin*, and evolve and expand new methods that would conform to Islam and fitting to the time, place, and the nature of the generations and their aspirations – that is in short, emphasising the end goal, not the means - both groups could see eye to eye on this issue.¹³⁵

Nadwi correctly highlights one of the salient features of Sufis. He said: "The pretenders, atheist, and the *batiniyun* entered into the ranks of *Sufis* and chose it (the existing superstitions) as a tool to change the religion from within, mislead Muslims..."¹³⁶

At the end Nadwi identified the weakness of the society that had led the society to crisis in thought and behaviour. He found a gap in the society which needs to be filled

¹³² The word *ihsan* has a special religious significance and any single rendering it would be inadequate. Dictionary meaning for *ihsan* include "right action" "goodness", "charity", "sincerity", and the like. The root means "to master or be proficient at".

¹³³ *Iman* is generally rendered as "religious belief" or "faith". However, being a fundamental term in Islam, the Arabic word has been retained.

¹³⁴ Nadwi, *Rabbaniya La Rahbaniya*, 1996, op,ct, p 7

¹³⁵ Op,ct, 1996, p 8

¹³⁶ O p,ct, 1996, p8

and he said: “Certainly I do not insist on a particular method of *Tazkiyya* which the past Muslim generation stepped and came to light in the last as *Tasawuf* – It was not necessary and its words and terms were rare in the Qur’an and Hadith- I do not guess who purported this call. It was carried out, may be, due to lack of knowledge Qur’an or due to a misunderstanding. No one is infallible and they also could have made a mistake, as everybody does.

However it is important for us to fill this current gap in our life and the society as the scholars and the mentors of the spirits of individuals performed in the shade of Islam.’’¹³⁷

In my view the early mysticism was founded with the good intention based on Qur’an and *Shari’a* (Divine law), despite its deep-rooted position in the Islamic history, Sufism remains a controversial issue. Sufism has been misunderstood by its name and the past activities. Therefore, it is clear the Sufism need to be modified under the Islamic *Shari’a* as it was in its early stage.

Despite controversy surrounding his opinion on this issue al-Qaradawi, said: “See how Nadwi treated the issue of *Taswuf* – as he knows the status of *salaf* in this subject- on his own way in his book ‘*Rabbaniyya la rahbaniyya*’¹³⁸

2.2 Nadwi’s View on the Major Contemporary Islamic Movements

Nadwi’s jurisprudence to the relevance of the religion with the state: Nadwi’s knowledge in Islamic jurisprudence and connection between the religion and state is well known. Islam is a religion and a complete system. It is not just interested in a theological aspect of Belief and is not only Ritual but it is a comprehensive system, including message of faith, *Shari’a* (law), state; it is faith and life methodology of the individuals, and the family, society and nation. The Islamic methodology includes all the stages of human life from neonates, babies, toddlers, infants, children, youths, adults to elderly persons. Islam doesn't let him in these stages without legislation or

¹³⁷ Op, ct, 17

¹³⁸ Yusuf al Qaradhawi, op. cit. p22.

directive. Islam doesn't let any of them at any stages without guidance, legislation or directive.

This approach accommodates human life in all its aspects individual, family, social, cultural, economic and political besides his religious and moral. Therefore it is never accepted to differentiate Worship from public life because the obligations and restrictions are two sides of the same coin.

How else can the human accept Allah says “ye who believe! Fasting is prescribed to you as was prescribed to those before you that ye may (learn) self restraint.”¹³⁹ and reject what came before Allah said: “ye who believe! The law of equality is prescribed to you in cases of murder”¹⁴⁰ and thereby He made it obligatory upon every Muslim to exclude murderers from enjoying the right of equality (*Al-qisas*).

In my opinion, Islam does not know the policy of separation of religion from state. The idea of drawing a dividing line between religion and state is the Western concept of secularism. The history of Islam and its comprehensive system deny this segregation. This segregation is an outcome of the prolonged conflict between church and science, which resulted in the stagnation of churches. It is unreasonable to apply this idea to Islam. Islam is innocent in this respect and it did not do anything to retard the progress of science. Unlike other religions Islam has its own system and clear methodology for the establishment of state; specific rules for governance based on divine revelation in the Holy Qur'an and the *Sunna* which is applicable all times and all places.

On the question of the relations between religion and the state, I believe, Nadwi's approach was different to that of the other two scholars. He said that the pious Islamic Intellectuals should invite the Islamic leaders and rulers; educate them, inspire them, remind them of their responsibilities; and persuade them to rely on the Qur'an, *Sunnah*, *Ulama* and reformers. The reformed rulers should rule the country conforming to the Islamic principles and they should undertake the responsibility of

¹³⁹ *Surat al Baqara* 2: 183.

¹⁴⁰ *Surat al Baqara* 2: 178

da'wa, its spread and its implementation. He called all Islamic scholars to follow the practical example of Al-Imam Ahmed ibn Al-Sirhindy (1034H) who successfully applied this approach.¹⁴¹ When Sheikh Nadwi speaks about this movement he said that we can't see any other movement or *da'wa* reform in the Islamic world that has been successful as Al-Sirhindy's movement.

2.2.1 The reform and change through the formation of groups, institutions and organizations.

Having analyzed his books, I believe that he does not object to the formation of *Jama'at*- Islamic movements- and he himself was a member and Official of *Jama'at i Islami* at Lucknow in India in 1941. But he resigned and left it because of the ideological differences between him and founder Mawlana Mawdudi. The Sheikh also praised the Muslim Brotherhood; wrote about its Imam and the founder Hassan Al-Banna; and sitting together with its leaders, advised them when he visited Egypt in 1951. In addition he wrote a famous pamphlet named '*Urdu an atahadasa anil-Ikhwani*' about the Muslim Brothers. I want to talk to the brothers urging them to pay attention to *da'wa* and education rather than the politics. Nadwi remained deeply appreciative of the *Jama'at -Tabligh* till the end, exhorting the students and teachers of the Nadwa to take part in its work and even going so far as to publish a biography of its founder.¹⁴² However, it is difficult to say that he had endorsed all its policies as he involved in politics as well, whereas *Tabligh* is considered to be an apolitical movement.

Nadwi's strong personality is evident in the way he approached the *Jama'at i Islami* and the Muslim Brothers. He never treated them as enemies of Islam; held dialogue with them with an open mind and friendly; clearly identified the common grounds and other areas where he could work with them together; but he never compromised his stand on Islamic state at any point. He did not believe in the change and the reform the way advocated by the Muslim Brotherhood and the *Jama'at i Islami*.

¹⁴¹ Abul Hasan al-Nadwi, *Al Imam al Sirhindi, Hayatuhu wa A'maluhu*, Al-Kuwait, Dar al Qalam, 1980, p 93.

¹⁴² Yoginder Sikand, *op.cit.* P39

Nadwi's view on *Tabligh Jama'at*:

Nadwi realized acquiring the religious knowledge is better than spending time in doing only some optional prayers, remembrance of Allah and being isolated from *Umma's* realities.¹⁴³ This pushed Nadwi to look for an action as it pushed Shaikh Mazoor al Nuhmany and Sheikh Abdul Wahid al Lahoory in order to reach consciousness through which they could work to awake the religious soul among the Muslims and to face the dangers engulfing around the essence of Islam. In 1940 Nadwi and his two friends (mentioned above) made a journey in India to check how the educational projects and religious teaching of their central work. This trip ended in Delhi, the district of 'Mewat'. There they met Sheikh Mohamed Ilyas Kandalawi. They were very delighted to see how the Shaikh did his *da'wa* and carried out organisational work organization in the area where it was dark and, the area where Muslims and Hindus already mixed in their daily life, culture and belief. Some Muslims have embarrassed the faith and symbol of Hinduism.¹⁴⁴

Regarding the success of the *Tabligh* movement in Maywat and other parts of India Nadwi said, Mewat was very notorious place in the past as den thieves, who were involved in all sort of criminal activities. This invariably made Delhi city to close its doors after the sun set. I heard that Maywat was the most suitable field to gain experience and to test real reforms. When I went there I could witness a lot of improvements in all their activities and found those who were considered as criminals turned out to be good worshippers and good scholars, dedicated in the path of Allah.¹⁴⁵

For Nadwi, the success of this action led by sheikh Kandalawi could be attributed to the following three aspects.

- His belief in Prophet's message was clear; the faith in the practicality of Islam was stronger than our faith in materialistic things. In the

¹⁴³ Akram Nadwi, 2006, op,ct, p 283.

¹⁴⁴ Abul Hasan al Nadwi, *Fi masirat al Hayat*, Vol, 1, pp 185,186.

¹⁴⁵ Abul Hasan Al Nadwi, *Al da'wa al Islam fil Hind wa Tatawuruha*, Al Majma' al Islami al Ilmi, Nadwat al- Ulama, 1986, P 35. And see Abdul Majid al Ghooory, *Al imam al mufakkir al da'ya al adib*, P 63,64and66.

experience of our life we can notice the righteousness of the religious rule and the Qur'an and Sunna confirmed it.

- He was really and sincerely concerned and worried about the miserable life, deviating from the path of Allah, led by the population.
- He bears the strong soul and will and was full of energy that even young person could not afford to cope up with in the exhausting work he has undertaken with responsibility.¹⁴⁶

Shaikh Mohamed Ilyas has noticed the impact of the British Government, the Western Civilization, and the civil education on their faith. In addition, when we have a close look at the callers *-du'at-* and their interests in the materialistic things in their daily life we can see how they have let the religious schools to deteriorate and the religious environment to decay making the situation to resemble an isolated islands in the middle of the sea, thereby they became prone to be influenced by what the surroundings dictates on them, due to its isolation from the main stream. He understood that the education alone is not enough and that the isolation is not beneficial, and that it is very important to move forward to contact the different social classes of the people because they do not realise their ignorance in lacking faith in true Islam. He decided to start his work by inculcating the faith in their hearts, the principles of Islam, the knowledge and the remembrance of Allah to strengthen the call of Islam and protecting them from (*fitna*) disorder.

Thus he put forward his call to join hands with him in the effort to carry the torch of Islam forward to go out in the path of *da'wa* and to spread it in the cities and countryside. He called the people to leave their home and dedicate their time for a short period (About one month) for this purpose. He also called the people to take a break from all other activities and leave their country for a period of one month or more. He knows that they can learn their religion change their morals only if they leave the decadent environment where they live.¹⁴⁷

In reality what Nadwi saw in Mewat aria gives you the impression of the first period of Islam in reforming, reviving and radical change in the situation, moral and

¹⁴⁶ Abul Hasan al Nadwi, op, ct, P 36,37

¹⁴⁷ Op, ct, 29-38.

behaviour. In fact, what Nadwi saw in Mewat area would give us a feel of the early period of Islam, which was in the processes of reforming, revolutionising and making radical changes in the society and in the moral and behaviour of the people. Nadwi says hundred of thousands of people have answered his call and left their homes, crossing miles and miles between Eastern and Western, Northern and Southern of India walking or riding. This indeed has changed their behaviour and enlightened their religious feeling. The call has spread in India and Pakistan free of heavy cost or administrative organization. His call was louder in India and Pakistan, his mission was carried out without much monetary cost and without administrative or organizational infrastructure. This call was achieved in very simple way as it was at the dawn of Islam. This reminds us of the invaluable mission undertaken by the pure volunteers whose effort for the sake of call and while *jihad* was met with difficulties spending their time, money, and wealth.¹⁴⁸ Shaikh Kan Dedalavi has spent maximum of efforts for the sake of *da'wa* to purify the hearts and souls during his life time until his demise in 1944.

When Shaikh Mohamed Yusuf, son of Shaikh kanDalavi, took the leadership, the movement was known in many parts of the world and wide spread in several Islamic countries and in the western world as well. He called for (*iman*) faith and strengthening the soul against materialistic interest and prioritize the life hereafter than *Dunya* worldly existence. The belief in Allah and the effort in the path of Allah with sincere call had the deep impact among the volunteer scholars and still his Head quarter (Nizamudeen) in Delhi centre for religious life managed by all its members. As mentioned earlier Shaikh Nadwi considers the purification of hearts and soul is the duty of the scholars and the faithful callers who devoted their prayers and the worship to Allah with their actions. Allah will help the sinful people to come back to the right path.¹⁴⁹

The work done by the *Jama'at* convinced Shaikh Nadwi that the movement was able to transform the souls by speeches and the guidance and by treating people according to *Sunna* and its recommendations.¹⁵⁰ Regarding this movement, it is essential to

¹⁴⁸ Abul Hasan al Nadwi, *Al da'wat al Islam fil Hind wa Tatawwuratuha*, op, ct, Pp 36, 37

¹⁴⁹ Op, ct, p40

¹⁵⁰ Yusuf al Qaradawi, 2001, op.cit. p 115

define Shaikh Nadwi's position that he says "The mental structure that led to these organizations and at the light of studies have shown absence of any approach for the idea of renewal."¹⁵¹

(ii) Nadwi's View on *Jama'ath i Islami*

Nadwi contrasted his political views with that of the *Jama'at i Islami* movement which was prominent when it was established by Abul A'la al Mawdudi ibn Ahmad ibn Hussain al-Mawdudi. It was established on 1940. Its main aim was the establishment of an Islamic state. By that time there was a call for the establishment of Pakistan. After the establishment of Pakistan he found it was not under the Islamic Sharia. So he was concentrating on the establishment of an Islamic state in his country. He was sentenced of execution for his role in this effort but was not executed.

Nadwi noted that Mawdudi possessed a lot of attributes of an intellectual leader of the Indian sub continent. Due to his intellectual abilities, Nadwi noted, Mawdudi was clear in his thought, understanding of modern intellectual ideas and strength of imaan in and by emphasizing Islamic teaching he recognized the blessings of Allah. Mawdudi was confidently, actively and courageously challenged the western model society. Nadwi called his method as both dynamic and spiritual. There was a great demand throughout the Islamic world for his articles and what he had written in the magazine 'Turjuman al Qur'an'. Most of the callers to Islam have followed his thought.¹⁵²

Nadwi also noted the impact that Mawdudi's articles had upon him, particularly the forceful reply of *Jama'at* against the western civilization and its philosophy pertaining to modern materialistic views. Most of these articles came under the title of rectifications. In these aspects for Nadwi was by and large in agreement with Mawdudi's views.

¹⁵¹ Abul Hasan al Nadwi, *Al da'wat al Islam fil Hind wa Tatawwuratuha*, op, ct, p 42.

¹⁵² Abul Hasan Ali Nadwi, *Al sira' bain al fikrat al Islamiyya wal fikrat a gharbiyya* (The Conflict between the Islamic thought and the western thought,), op, ct, pp113-114

Contact of Nadwi and Mawdudi

Sheikh Nadwi started reading in the early 40's Al-Mawdudi's publications, from Hyderabad, in the revue called: *Turjuman al Qur'an*. By then they started exchanging correspondence. In one of his correspondence Al-Mawdudi asked Sheikh Nadwi to translate his book: *The scarf (al-hijab)* from Urdu to Arabic language. The two scholars started building a strong brotherhood relationship with a very deep respect for each other.

In 1942 there was a meeting held in Lahore to discuss the revocation of Al-Mawdudi as leader of *Jama'at* regarding some of his writings that a section of *ulama* found unacceptable. The vote expressed was to maintain Al-Mawdudi as a leader of the *Jama'at* and Sheikh Nadwi supported him. After the meeting Sheikh Nadwi said: "Even if Al-Mawdudi was dismissed it couldn't change anything to the *Jama'at* as the organization and the founder are representing one body."¹⁵³

Sheikh Nadwi noticed the popularity of Al-Mawdudi amongst the students during their visits in some universities and cultural institutions in India. About this popularity Sheikh Nadwi said: "I have never known a man who had such impact amongst the new Islamic generation like Al-Mawdudi. His message was based on very deep scientific principles than any other political message. All his writings about the western civilization and its philosophy of life were scientifically analytical. He exposed Islam as a religion and a civilization with a modern and scientific approach including a simple and accessible language."¹⁵⁴

Sheikh Nadwi and Al-Mawdudi have together held numerous meetings in India and in Pakistan and have travelled to many Arab countries to take part in the conferences with the organization of the Islamic world league.

¹⁵³Torki Abd al-Majid '*Al-fikr wal suluk al siyasi in da Abil Hasan Nadawi*' Dar al-ulum, Damascus, 2003, p.140

¹⁵⁴ Akram Nadwi, op, ct, p688.

Nadwi's Quit from *Jama'at i Islami*

The departure of Sheikh Nadwi from the *Jama'at* was linked with some writings of Al-Mawdudi and the concept of reaching the power in order to build an Islamic state. Sheikh Nadwi has clearly expressed his view by criticizing the Al-Mawdudi's methodology.

For Sheikh Nadwi the political approach and the explanation of the religion (Islam) by Mawdudi in some of his books weren't in accordance with the *salaf* (companions and the early *ulamas*) understanding. The place given to the religion was narrowed by the concept of 'all politic' used by Mawdudi in order to reach the power and to build an Islamic state.

Further, Maulana Nadwi asserted that Mawdudi's argument that God had sent prophets to the world charged with the mission of establishing an 'Islamic state' was misreading of the Islamic concept of prophethood.”¹⁵⁵

“In Mawdudi's understanding of Islam, he wrote, prayer and remembrance of God are seen as simply the means to an end, the establishment of an Islamic state, whereas, Maulana Nadwi argued, the converse is true.”¹⁵⁶

Nadwi's criticism began after his official resignation from the *Jama'at i Islami* in 1943. But as a good *da'wa* approach he avoided the open criticism on the followers of governance- oriented strand of thought. However, his criticism and differences were obvious in his writings since then. The first book he wrote openly against Mawdudi's thinking, without naming any scholar or any movement, was based on a series of lectures delivered in 1963 in Madina (Saudi Arabia). He pointed out the differences between the leadership of the Islamic Political movements and he said.

the Political way of thinking, modern political terms and the importance of politics and 'state' in contemporary times have

¹⁵⁵ *Nadwi on Maududi: A Traditionalist Maulvi's Critique of Islamism, 2008.* from:
http://madrasareforms.blogspot.com/2008/05/8_nadwi-on-maududi-traditionalist-maulvis.html

¹⁵⁶ 152c op, ct

influenced the minds and manners (of people) to the extent that even some leaders and preachers of Islam have begun to use those political terms (like Revolution, Revolt, Democracy, Socialism, and System) and interpretations which have particular meaning, thought and history attached to them. Moreover, they have a limited meaning, which may be unable to convey the spirit and style of the prophet's message. They may even cause misunderstanding and doubts (about it). The study and understanding of the Qur'an should not be subjected to the limited standards of a particular time. The message that the prophet conveyed was not the creation of their mind, nor was it a reaction to certain given circumstances. One difference between the followers of those who are trying for the revival of Muslims and Islam (through the modernist- Islamist interpretation) and those reformists and renewalists who have had a *dini* and *imani* training, are clear: while the aim of the first group is the control of political power, establishment of Islamic state and the organization of human life, the objective of the latter is winning the benevolence of God, success in the Hereafter, commitment to faith and following the *sira* of the Prophet.¹⁵⁷

In the same series of talk Nadwi made it quite clear that the concept of *tawhid* was the most important element of the *da'wa* of the prophets. He said that this concept completely ruled out the worship of any other power than Allah. In proof of his argument he highlighted quotation from the Qur'an. He pointed out the traditional view of *shirk* and *tawhid* and said that committing *shirks* still meant, as it always had and would continue to mean, worship of anything other than Allah in the form of devotional rite, in other words, idol worship (idolatry):

“Whoever has studied the history of the period of the prophet would, no doubt, agree that (by shirk) the aforementioned verses of the Qur'an reoffered to idol-worship. Likewise, the term *ilah*, *rabb*, *ibada* and *din* had the same *dini* meaning. As for other manifestations of *jahiliyya*, like obedience to anything other than Allah, and accepting human political rule based on non-Islamic laws, all these acts are secondary to earlier- mentioned *shirk*. The two forms of *shirk* can not be given equal weight; to do otherwise would be tantamount to doubting the eternal nature of *da'wa* of the Prophet and Qur'an.”¹⁵⁸

Nadwi found that the interpretation of the four basic terms of the Qur'an by Mawdudi is contrary to the basic meaning and spirit of the Qur'an and Islam that he

¹⁵⁷ Ahmed Mukarrm 'Some aspects of Contemporary Islamic thought; Guidance and Governance in the work of Mowlana Abul Hasan Ali Nadwi and Mawlana Mawdudi' Unpublished thesis, reference to Abul Hasan Ali Nadwi, *Masab-i- Nabuwwat Awr Usaki Alim Maqam Hamilin'* 2nd edition (prophethood and prophets, Karachi, 1976), pp. 53-56.

¹⁵⁸ Op, ct, pp. 74-75.

eventually wrote a book based on his arguments entitled '*al tafsir al siyasi lil Islam*'.¹⁵⁹ There were severe criticisms for the book of Nadwi by the followers of Mawdudi. Some of the followers started to write '*Al tafsir al Haqiqi lil Islam* (The real explanation to the Qur'an).

Nadwi severely criticized Mawdudi's interpretations and the belief that the real understanding of the terms of the Qur'an was restricted to a very limited period of Islam and that for most of the period the true meaning was obfuscated among the Muslims. He argued quoting the Qur'an and *ahadith* to prove the contrary. If we consider the statement of Mawdudi that for most period of Islamic history Muslims remained oblivious to the real message of the Qur'an is contrary to the Qur'an because the Qur'an was revealed not only in a language to be easily understood but also that He promised to protect the message till the end of the world.¹⁶⁰ This criticism needs to be examined to identify the terms on which Mawdudi based his interpretation: *Ilah, rabb, ibada, and din*. Nadwi argued it is wrong to reduce the relationship between God and human to one of *hakim* and *mahkum* (sovereign and Subject). Nadwi asserted this relationship is much deeper, wider and more beautiful, as is obvious from the attributes of Allah mentioned in the Qur'an.¹⁶¹ Obeying man made laws, instead of complying with Shari'a, is not as great a sin as *shirk* - polytheism.

Nadwi criticized Mawdudi's interpretation to the term of *ibada* as training the individual for the creation of an Islamic society, which had the establishment of Islamic government as its main objective.¹⁶² Nadwi attributed a much higher value to *ibada*. In his understanding the relationship between *ibada* and Islamic society was reversed; all the organizations and 'political' institutions that Nadwi talked about were just means to achieve the end which was the *ibada* of Allah.¹⁶³ In Nadwi's opinion, the greatest damage Mawdudi's interpretation had done to *ibada* was it had

¹⁵⁹Nadwi, *Al Tafsir al-Siyasi lil Islam, fi mir'at Kitabat al ustadh Abu al a'la al mawdudi wa al shahid sayid Qutb*, (the Political explanation of Islam in the wrings of Mawdudi and Qutb)

¹⁶⁰ Op, ct, pp 31-43.

¹⁶¹Ahmed Mukarrm '*Some aspects of Contemporary Islamic thought; Guidance and Governance in the work of Mowlana Abul Hasan Ali Nadwi and Mawlana Mawdudi*', op,ct, Abul Hasan Ali Nadwi, *Al tasir al siyasi lil Islam*, op,ct, 31-43

¹⁶² Nadwi, *Al tafsir al-siyasi* op, ct, p 86

¹⁶³ Op, ct, 93-95.

deprived it of its spiritual value. Therefore in the view of Nadwi Mawdudi's assessment of the revivalistic effort is taken as a failure.

When this book was published Mawdudi wrote a letter to Nadwi saying:

'I feel to thank you for your criticism and your notes and your consideration for what I have written. In your concern you have identified lots of mistakes. I expect from you to read all my writings with a critical view as to what are the mistakes in my books regarding the religion. And I did not find myself above criticism and I never refuse it. And it is not necessary for me to see all the criticism as right or to acknowledge the fact and dangers pointed by the critics.'¹⁶⁴

When Mawdudi was requested to write a book in response to Nadwi he excused himself and said the coming generation was blessed by the numbers of the writers, if all these writers started arguing and made a gap among them, where can society go and on whom can they trust? 'Therefore Nadwi is respected by the people.'¹⁶⁵

However Nadwi admires Mawdudi's knowledge and agrees with most of his ideas and views. He used to advise the young educated groups to read the books of Mawdudi and gain benefit.

Another controversy that sparked was when the Jamaat rendered its support and formed alliance with a secular political party that presented a woman to stand for the presidential election.¹⁶⁶ Sheikh Nadwi has disagreed with the stand taken by the Jamaat on this issue and expressed his opinion quoting with the prophet's Hadith that: "no nation will succeed if a woman will lead it".¹⁶⁷ It was argued that if a society did not succeed by promoting a lady could it succeed by promoting oppression? Or can a society succeed if it keeps itself away from politics? This is what Nadwi did not realize. All the scholars of the ummah agreed not to give the leadership or the khilafah to a lady. This is the consensus among the learned society. *Jama'at i Islami* stated that they only promoted a lady because they were forced to

¹⁶⁴ Seyed Ahmad al Qadiry, *Al tafseer al haqiqi lil Islam*, Tharjamat Abdul haseeb al Islahi, Jeddah: Maktabat al Manhal, 19, p5.

¹⁶⁵ Op, ct, p6

¹⁶⁶ Abul Hasan Ali Nadwi, *Al-sira' baina al fikrat al Islamiya wal fikrat al kharbiya* (The Conflict between the Islamic thought and the western thought,), op,ct, p 115.

¹⁶⁷ Al Bukhari narrated by Abu Bakra, Hadith no: 6686, vol, ii, p 2600.

do so by the common principle in Islam that 'if the circumstances dictate then the haram becomes permissible' and they felt they were at a critical juncture.

When we examine the writings of Mawdudi we can find that he is emphasizing Islamic state, however, he did not concentrate only on the Islamic state. His new and old books are contradicting with each other. Eg. In one of his books *Tadhkirat Du'at al-Islam* (Reminder for callers of Islam) we can find Mawdudi says 'if we want to express all our aims and hopes in a few words we can divide them into 3 important fundamental aspects:

- Our call is for all human beings and Muslims to worship only Allah, the only one to be worshipped and, hence, not to believe in any deity or lord, except him.
- Our call is for all who accepted Islam as a religion, to purify their religion for the sake of Allah and keep their hearts pure from hypocrisy and their actions from contradictions.
- Our call is for all the people in the world to launch revolution against the present government that supports and protects the worshipping of false gods and fills the land with oppression and remove them from power and give it to the people who believe in Allah and the day of judgment, who follow the real religion and are against oppression in the land..¹⁶⁸

Nadwi, in his talks, urged the need to call the present Muslim political leaders to strictly observe the faith in Islam and he did not agree with Jama'at Islami's political activities, their involvement in elections and their cooperation with other political parties with whom they have reached agreements despite their views contradicted to *jama'at i Islami* itself. This is one aspect of the question; the other aspect is that the *Jama'at* did not benefit from this alliance because its involvements had led to inner conflicts among its members.¹⁶⁹

¹⁶⁸ Abul A'la al Mawdudi, *Tadhkirat Dua't al Islam*, (Reminder for callers of Islam), Beirut, Dar al Arabiyya, 1966, pp 9, 10.

¹⁶⁹ Nadwi, *Al-Sira' baina al- fikrat al gharbiya* op.cit, pp 116-117.

The advice Nadwi gave to *Jama'at i Islami* was that it should also concentrate on the *Tarbiyah* – the self-training and the spiritual guidance without overlapping with political thoughts and imposing them on its members. Nadwi was very concerned that Jama'at Islami's members are not placing emphasis on these aspects though Mawdudi was not careless in pursuing an understanding of all aspects of the religion. In his book – *The way of life in the Islamic perspective*- we can see that he has considered these aspects, summarising five important frameworks:

- i system of behaviour
- ii system of politics
- iii system of social interaction
- iv system of economics
- v system of spirituality

These sums up the basic difference between Mawdudi and Nadwi: both of them emphasise the importance and the urgent need of the Islamic state, but Mawdudi looks through the modernist time and Nadwi deals it with modern time through the traditional Islam.

It is important to note that the two persons did not try to hurt each other. Al-Mawdudi was subject for insults and considered as miscreant (*kaafir*) by many scholars and leaders of Islamic Movements. But the principled relationship between the two continued even after Sheikh Nadwi joined *Tablighi Jamā'at*.

Regarding the criticisms expressed by Sheikh Nadwi, Al-Mawdudi has said 'I am still accepting the Nadwi's critiques towards me as a contribution to extend my knowledge'.¹⁷⁰

Nadwi's view on Muslim Brotherhood movement

The strong and sensational impact of the Muslim brotherhood drew the attention of Nadwi. Nadwi visited Egypt in 1951 and had a strong desire to see the Muslim

¹⁷⁰ Sayid Ahmad al Qadiry, *Al-Tafsir al-Haqiqy lil Islam*, op,ct, p 5

Brothers' movement, and to collect information directly and to meet companions of Imam Hassan al – Banna, the youth educated by him, and get acquainted to the essence of the *Da'wa*, and to understand the movements' principles and reasons for its success and proliferation. Having studied closely about the movement Nadwi summarized its characteristics as follows:

The first *da'ie* of *Ikhwan* Sheik Hasan al– Banna was a unique personality and this movement clearly reflected the life of its founder and from its inception it has been successful in bringing a broad understanding of Islam among its followers.¹⁷¹

This *da'wa* organization has all the attributes of an Islamic organisation, which could be rarely found in other movements. Religious faith, the power of the labour force, modern science, modern organizational structure, literature, journalism, industry and trade all that in combination makes the *da'wa* more popular and more acceptable to modern generation. At the same time the *da'wa* training has generated enthusiasm in the hearts of great *du'at* against the decay and disintegration.¹⁷²

The *da'ie* and the *dua't* among the Egyptian Muslims were ashamed to call themselves Muslims as they were intoxicated by the Western culture at the time. But when *Ikhwan* emerged as forceful campaigning movement the picture has changed; all Islamic intellectuals, social centres and others reverted back to Islamic way of life. Thanks to *Ikhwan* movement the Egyptian community, which was hitherto plunged into the mire of Western culture and was greatly influenced by the Turkish and the Genetic Kingdom, transformed into an exemplary class of Muslims with renewed vigor and a strong passion for *jihad* – readiness for any sacrifice for Islam. The high standard of Islamic life they have led based on asceticism and austerity had no peer at that period.¹⁷³

The specialty that has affected the Sheik Nadwi in this movement is the love towards each other and the hospitality shown by Muslim *Ulama* and strong bond, Sheik Nadwi says such bond, such friendly and brotherly feelings of genuine brotherhood

¹⁷¹ Nadwi, *Uridu an atahadatha Anil- Ikhwan*, op,ct, p 13.

¹⁷² Op,ct, p 13.

¹⁷³ Nadwi, *Fi Masrat al Hayat*, vol 3, Damascus, Dar al Qalam, 1994, pp 231-232.

and the good fellowship among members of the groups cannot find in other movement. Another aspect appreciated by Nadwi in this movement was that it directly linked to the practical life, issues and problems of the people.¹⁷⁴

The success of the movement could be attributed to its policy of avoiding religious disputes compromising with differences arising in their religious and life activities. But it stood strongly against pornography in Egypt and other Arab countries.

The task of *da'wa* is the casuists and an act of strength of body economics and knowledge. But the power of spirituality cannot be obtained without the blessing of Allah

Nadwi's advise to *Ikhwan al Muslimoon*

Sheik Nadwi used his wisdom and stature with the profound love and passionate brotherhood in advising the leaders of the Muslim Brothers and calling them to adhere to the method of prophet hood. Sheik Nadwi says:

“Dear brothers! When we look at the biography of prophets we could observe many characteristics in their Preaching. Let me place the important points of differences between their biography and *Da'wa* and the biography of leaders and reformists.

The special feature of *da'wa* of prophet was the non-expectation of the benefits of materialism and the urgent benefits. In their *da'wa* they approached Allah through *jihad* with the purity of mind. The purpose was to obey the order of Allah and implement his message and command. Getting things such as name, fame, post, wealth and the pride for the family were never taken as the aim of their missions.

Seek refuge of Allah in all the stages of life including preaching and *jihad*. The devotee stays close to Almighty Allah as a child comfortably sleeps in the lap of a mother, because, the task of *da'wa* is an act that consists of strength of body, economics and knowledge which the power of spirituality can not be obtained without the blessing of Allah.”¹⁷⁵

The Government and the power that were given through this were considered as rewards and means bestowed upon them by Allah to achieve the cherished goals of

¹⁷⁴ Op,ct, p 234.

¹⁷⁵ Op,ct, p 17.

the religion. The government and the power were used to implement the divine rules and make changes in the societies as Allah say: "Those (Muslim rulers) who if we give them power in the land (they) order for *Iqamat-al-salat* (i.e. perform prayers) to pay zakat and they enjoin *Al ma'ruf* (Islamic monotheism) forbids *Al Munker* (disbelief)"¹⁷⁶

This government was not one of their purposes. On the contrary it was the result of *da'wa* and *jihad* therefore it is our paramount duty to sacrifice our minds and feelings to *da'wa* in order to liberate the masses from darkness to the light and from ignorance to Islam.¹⁷⁷

The lives and biography of prophets were studded with the gems of patience for the sake of *da'wa*. They spent long hours in pursuit of education with purity. They didn't hurriedly jump from this basic stage to the next. They worked setting aside years and years for this. And the characteristics of the of prophets' *da'wa* were that they devoted themselves for the campaign of *da'wa*. They used all their, endeavours, talents, power and time for *da'wa* and the propagation of it, which were achieved through *jihad*. They were neither hesitant nor reluctant to give all that they possessed for *da'wa*.¹⁷⁸

These characters are found in the prophets and others who followed in the foot steps of them. *da'wa* was inseparably found in themselves as water travels along the roots and electricity goes along the wire. The reflection of this was clearly seen in the culture and worship of Allah.

This is found in the prophets and their followers. They did not take the concession in the religion but strictly abided by the strong orders of Allah. They sometimes took the concessions to clarify the laws of *Shari'a* and to thank the blessings of Allah. They were never turned a blind eye to worship Allah. This is because the interest of following the religion depends on the level of adherence of the leaders and the big people. If they pay attention on *Sunnah* the general public will pay attention to

¹⁷⁶ *Surat al Haj* 41.

¹⁷⁷ Nadwi, *Uridu an atahadasa Ila al- Ikhwan*, p 22.

¹⁷⁸ *Op,ct*, 27-28.

obligatory duties. If the leaders stop their efforts with the (obligatory duties) the public will simply ignore them)¹⁷⁹

It is a fact that the prophets possessed better qualities and excellence than scholars, saints and writers. After that prophets moulded people who could adhere to their words and deeds so as to spread their message, they paid special attention to purify their minds.

3.3 Conclusion

One of the central tenets of the *Jama'at i Islami* was refuted decisively by Nadwi on certain terminological errors and the fact that Mawdudi refused to respond showed that Mawdudi was, in fact, unable to respond partly out of respect and partly due to the intellectual prowess of Nadwi.

Although Nadwi was aware of the weaknesses of the *Tablighi Jama'at* his criticisms were not as acute as it was against *Jama'at-i Islami* simply because the former's objectives were to transform the society through preachings and sermons to laymen without involving actively in politics. Therefore, in essence, the philosophy of *Tablighi Jama'at* was something akin and complementary to the outlook of Nadwi. What more impressed Nadwi was the bond and the mutual respect these groups maintained with each other. Although the Muslim Brotherhood's leadership was admired by Nadwi, he criticised it for being overly influenced by Western civilisation and Westerners themselves and was also criticised for being influenced by liberal ideas.

¹⁷⁹ Op,ct, 27 28.

CHAPTER THREE

ANALYSIS OF THE POLITICAL THOUGHT OF NADWI, MAWDUDI AND QUTB

3 Introductions

The Islamic reformers Qutb and Mawdudi responded to the 'decadence' of their societies by providing political solutions to what they saw were an endemic malaise which could only be resolved through political means. Thus they embarked on a project of calling people to a political project that would realise their ideal of an Islamic state. However, in doing so they stretched the sources before them to accommodate them to what they believed was right and so therein they used modern-oriented interpretations to justify their points.

Nadwi heavily criticised both Qutb and Mawdudi for claiming a monopoly of understanding on certain terms referred to in the Qur'an. Nadwi used Qur'anic verses as well as logical reasoning to create a powerful critique of their arguments. He differentiated - by corroborating his arguments with the understanding of those in the past of the same verses - between the actual significance politics should be given in Islamic political discourse and the weight it is, in fact, given by their interpretations. The above method of the caller is the same method of Islam. We find examples for that in the life of the Prophet Muhammed (Peace be upon him) and that of all other Islamic callers.

3.1 The brief history of political system in Islam

Most political discourse in Islam revolves around two issues: the political role by the prophet, and the political position of the warrior Arab clans. The latter wanted after great Islamic conquest had been achieved, to succeed the prophet as overlords within the large, multi-national, newly formed Muslim community. Being the undisputed messenger of God secured for the Prophet the highest position of unrivalled political leader. But shortly after his death, his companions differed on the issue of who should succeed him, and on what religious basis. It was this that came to be known as the issue of *Imamah*, or political leadership and from which different political

views sects and parties sprang. Noting this earlier conflict Al- Shahrastani, in his "*Al Milal wa al-Nihal*" (the book of religious and Philosophical sects) wrote: "the greatest conflict amongst the *umma*, was the one of *Imamah*; one of other Islamic principle has the sword ever been as scathing as on this (one).¹⁸⁰

According to the above statement numerous definitions have been defined this system of governance by many Muslim thinkers. The meaning of Political Power System has always been linked with the vision of *Khilafa* or Kingdom. The *Khilafa* governance has ruled the Islamic world after the demise of the Prophet.

Al-Mawardi said: "It means protecting the religion-Islam – and ruling life with it"¹⁸¹ Among the contemporary Muslim thinkers Taqi-uddine Al-Nabahany¹⁸² has described the *Khilafa* as "Presidency of all Muslims in order to rule with *Shari'a* and to carry *Da'wa* of Islam"¹⁸³ Abdul Qader Awda is considering *Khilafa* as "Political system based on two principles that are the obeisance to Allah's order and *Shura*. It does no matter the name you gave to the nature of the governance as long as this governance is respectful of those two principles."¹⁸⁴ Nadwi has opted for the definition given by Shah Wali-Allah Delhi¹⁸⁵ that he considers it is very accurate. Shah Wali-Allah's definition:"It is general governance with a challenge of setting religion-Islam-as main ruler with the revival of the Islamic science, the set of the pillars of Islam and the *Jihad* that should be implemented with the compelling needs."¹⁸⁶

Nadwi is agreeing with the definition- Shah Wali-Allah - as the one that contains the essential of the acceptance of the Islamic definition of political power or governance.¹⁸⁷

¹⁸⁰ Al-Baladuri, *Futuh al-Buldan*, 1956 vol.1, p.12, 1st. ed.

¹⁸¹ Abul Hasan 'Ali bin mohamed al Mawurdi, *Al Ahkam al Sulthaniyya wal wilayat al Diniyya*, Dar al Huriya, Baghdad, 1989, p 15.

¹⁸² Taqiudeen Nabhani is a Palastinian, scholar of Al Azhar, Egypt and a founder member of the *Hizbul- Tahrir* in 1958.

¹⁸³ Taqiudeen al Nabhani, *Al Khilafa, Al Madba'a al asriyya*, Kuwait, no year, p3

¹⁸⁴ Abdul Qader Awda, *Al mal wal hukum fil Islam*, second edition, Dar al nathir, Baghdad, 1964, p72.

¹⁸⁵ Ahmad bin Abdul Raheem, known as As Shaikh Waliyullah Dihlawi, (1702-1762), Great scholar of India, His famous book is '*Hujjatullah al Baligha*'.

¹⁸⁶ Abul Hasan al- Nadwi, *Al Imam al Dehlawi*, p 203.

¹⁸⁷ Abul Hasan al- Nadwi, *Al Tafsir al Siyasi lil Islam*, op, ct, 1979, p49

Islamic *Khilafa* does contain many definitions but Nadwi is summarizing it in two main words that are: *Jihad* and *Ijtihad*, for Nadwi the *Jihad* of Muslim is to make applicable the *Shari'a* of Allah and its recommendations.¹⁸⁸

It is generally argued that nowadays is it possible to find a person with all required criteria? (Scholar, law/Justice, intelligence, wisdom,) It is obvious that type of person does not exist. During the governance of the well-guided Caliphes all of them were surrounded by a consultative Parliament- *Majlis as Shura*.

As in *Surat al Najm* the Prophet "nor does he speaks of –his own-desire, it is only a revelation revealed"¹⁸⁹ The Prophet (peace be upon him) has asked advises from his companions (*Sahaba*) in many subjects related to the daily life or the battles to lead.¹⁹⁰ It is clear that Nadwi is aware about such inexistent person but he alternatively suggesting a person serving the *Umma* with faithfulness –*Ikhlas*-. This type of person will certainly devote himself to the *Umma* with regards to its interests. This devoted person should rule the *Umma* as successor of the Prophet. His main target is to work for the sake of the message that sent by Allah and made the Messenger as the spreader of it. He shouldn't act as someone who is seeking for glory or power in order to dictate his will and desires.

Regarding the *Khilafa* and its state in Islam Nadwi emphasizes its importance by referring to the Qur'an and *Sunna*. The advent of Islam has brought a deep reform in the Arabic society. The reorganisation of the social relation in the society was the main target. The issue is based on moral values beneficial to everyone. That's why the community should be led by *Khilafa* system implemented with a Consultative Assembly "*Majlis Shura*". The governance by *Khilafa* system should be done regarding the required rules of the *Shari'a*. Muslims should absolutely have an organised community's life as it mentioned by the Prophet "If there are three people travelling together one of them should lead"¹⁹¹

¹⁸⁸ Abul Hasan al- Nadwi, *Islam and the world, The Rise and Decline of Muslims and Its Effect on Mankind*, UK Islamic Academy, 2005, P 180

¹⁸⁹ *Surat al Najm* : (53:3)

¹⁹⁰ The Prophet (Peace be upon him said) for his companions '*Antum A'lamu bi umuri dunyakum*' you are all more aware of your worldly activities.

¹⁹¹ Abu Dawud, Sulaiman bin al-Ash'as, *Sunan Abu Dawud*, Hadith no: 2608.

Islam as a way of life with its own particular rules forbade any type of governance based on monarchy, clergy, etc because that does not take in consideration the competences and the values of the society. This is very clear in Qur'an in *Surat al-Maidah* "O Messenger Proclaim-the message- which has been sent down to you from your lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides nor the people who disbelieve."¹⁹² This verse is explaining clearly why the Prophet did not appoint 'Ali as his successor? The non-appointment of Ali as *Khalifa* during the decease of the prophet is a mark of the recommendation of the Qur'an about the *Shoora*. However we should not interpret that 'Ali and his tribe (*Banu Hisham*) which is the Prophet's tribe as well were not eligible for such position. But if that happened Islam would become a type of governance ruling with inheritance and the *Banu Hisham* will be a sort of clergy family which is in total contradictory with the essence of the message that Islam was revealed. The election of Abu Bakr as successor of the Prophet reveals the importance of the *Shoora* in the Muslim society. The successor of the Prophet means the ruler and the ruled were there to help each other for the reign of justice and the obeisance to the *Khalifa* is an obligation as long as he is submitting the governance to the recommendation of Allah's prescriptions.¹⁹³ The Prophet said "It is obligatory for one to listen and obey (the ruler's orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it"¹⁹⁴

There are two types of government in the point of view of Nadwi. One is made to collect money through taxes and to enrich the state and its agents regardless the social and economic situation of the people. The second one is that aware about its people and is working to spread Allah's recommendations on the path of *Hidaya*. This type of government will certainly bring prosperity and peace to the society.¹⁹⁵

Nadwi is considering 'Umar Ibn Abdul Aziz as the right example when he took over the governance of the Umayyad dynasty. He was governing on the way of the well-

¹⁹² *Surat al Ma'idah* (5:67)

¹⁹³ Abul Hasan Al Nadwi, *Islam and the world*, op, ct, P 73-80.

¹⁹⁴ Al-Bukhari, Vol, 4, Book 52, fighting for the cause of Allah (*Jihad*) Hadith no, 203, narrated by Ibn Umar.

¹⁹⁵ Abul Hasan An Nadwi, *Ilal Islami min Jadid Dar al Irshad*, Beirut, Second edition, 1967, p 104-106.

guided *khalifa* and re-established the inter-connection between him and the Muslims. However we should express that ‘Umar Ibn Abdul Aziz has made a sort of –coup d’etat- as he put beside all the governing protocols established during his predecessors who transformed the *khilafa* governance on Monarchy reign.

Regarding the Abbasid reign Nadwi is comparing it to the reign of Umayyad before the advent of ‘Umar Ibn Abdul Aziz. The conquest of Constantinople in 1453 by Mohamad al Fateh and the raise of the Ottoman Empire in Europe and Asia have sent in the Muslim’s populations a spirit of confidence and powerness. Unfortunately this Empire has failed to regenerate the *khilafa* governance in the right way and sunken in the monarchy system of governance. The drift of the successive Islamic governance through the centuries results from the eviction of the religious institution-means *ulama* as the core of the governance. The *ulama* were always consulted by the governor as an independent part of the governance. Once they became dependant of the governance they did not have any influence or impact in any decision taken by the governors. Some of them accepted the status of simple manservant some others preferred to resign. The governors are definitely representing themselves and their interests, they are no longer aware about Islam as a religious guide for Muslims. Everybody has lost faith in their leaders and that’s why the Islamic world is accusing such deficiency in all areas of development and progress and became a colonial country.¹⁹⁶

Reformers have always been the pillars of governance in the Muslim society. The book written by Nadwi about the reformers *Rijal al fikri wa al- da’wa fi al- Islam* is witnessing his position towards those reformers: “We should recognise that reformers have always been in the forefront at any time when the Muslim society was in need of revival...”¹⁹⁷

Nadwi is not denying the the political issues in the history of Islam which represents partly the negative side of the Umayyad and Abbasid rulers as it is in the case of Yusuf al Qaradhawi. However it will be really unfair to consider that part of our

¹⁹⁶ Abul Hasan An Nadwi, *Islam and the world*, op,ct,P 159-170

¹⁹⁷ Abul Hasan An Nadwi, *Manhi jadidun fi al tarikh al Islami*, in the magazine of *Al Mulimoon*, part 1, issue 5 p20, 1956.

Muslim civilisation was only period of tyranny under the Umayyad and Abbasid Empire's rule. As it is, as well, unfair to support the arguments made by some orientalist that both empire named above have conquered the countries only in order to grab wealth and to submit their populations.¹⁹⁸

Nadwi noticed the collapse of the Ottoman Empire and its consequences on different Arabic and Muslim countries. He suggested acting on the prophet's way. His view is based on what he observed in some Arab countries: he has studied in general Arabic countries' situation and pointed out the consequences of the dictators and how the population have missed to follow the Islamic rules regulation. If these countries want to avoid a total collapses, their invation will only come from the return to Allah's rule by a large protest of their population. It is clear that political parties in these countries weren't worried about improving the population's life or making Islam as ruler's dynamics of development.¹⁹⁹

Nadwi claims that political campaigns are all based on promises and wishes. In the name of total freedom lies are permitted as long as they can help to reach and win the governance. That's why Nadwi talks about the total absence of political consciousness of the Arabic and Muslim populations. These populations do not make any distinction between their enemies and their friends. The involvement in the political process of the population in western countries is a proof of the very high level of its political consciousness and political leaders wouldn't try to misguide the people by deceptions.

Nadwi claims that:

“In order to restore the Muslim society to its real identity justice of Allah's *shari'a* should rule the society. Our leaders do not believe in the Islamic values as a way of life and happiness. They are submitted to the western values and ignore the essential of Islam. They are imposing their own view of life to our population and that's why there is always clash. They then try to cut the source of what they call roots of troubles by implementing the education system with non-Islamic

¹⁹⁸ Yusuf al Qaradawi, *Al Islam wal Ilmaniyya wajhan li-wajhin*, 3rd edition, Beirut, Mu'assasat al Risala, 1997, p 172.

¹⁹⁹ Abul Hasan An Nadwi, *Mudakitun saaihun fi al sharq al kharbi*, edition 3, Beirut, Muassasat al risala, 1978, pp 25-26.

values. This education system is not the real answer to the expectations of these populations.’’²⁰⁰

Nadwi has always supported Islam as indispensable to rule our society and considers the return to the real Islamic value-religion—as an obligation to fight to re-establish it. This way of governance will avoid any political race and clash between populations and leaders. The main reason is because everyone is trying to build an Islamic society with the intention to make applicable Allah’s rule and law that he calls-*Al hakimiyya*. Nadwi is supporting his arguments with this Qur’anic verse that says: “And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah’’²⁰¹

It is absolutely important to consider the establishment of an Islamic political system as a paramount priority not only by leaders but even the population has to involve itself to achieve this target. An Islamic political system ruling the Muslim countries will avoid the society to fail in immorality and sins. It is also a manner to maintain the society in the path of the Islamic faith. Leading the society is a great duty which requires someone who really knows about Allah’s obligations and rules. The idea of establishing religion as ruler of the society has its legitimacy in the Qur’an in *Al-Surat – Al Shura* that says:

“He-Allah- has ordained for you the same religion (Islamic monotheism), which he ordained for Noah, and that which we have revealed to you –Mohamed- and that which we ordained for Abraham, Moses and Jesus, saying you should establish religion-to do what it orders you to do practically-and make no divisions in it-religion-Intolerable for the *Mushrikin* is that to which you –Mohamed-call them. Allah chooses for himself when he wills, and guides unto himself who turns in repentance and in obedience.’’²⁰²

This verse confirms that religion is the ruler of the society in its daily life, which doesn’t mean *Khilafa* and governance only, for that what Al-Mawdudi has always called. In this context Al-Mawdudi was asking: “what are the political purposes in order to achieve an Islamic state?” For Al-Mawdudi the answer to this question is in *Surat –al Hadid-* “Indeed we have sent our messengers with clear proofs, and revealed with them the scripture and the balance –justice-that mankind may keep up

²⁰⁰ Abul Hasan Al- Nadwi, *Fi masirat al hayat*, vol 2, Damascus, Dar al Qalam, 1990, p 180.

²⁰¹ *Surat al Anfal* 8:39

²⁰² *Surat al Shura* :13

justice.”²⁰³ In *Surat al Hajj*- it says:” Those –Muslim rulers-who, if we give them powering the land, they enjoin to perform the five compulsory congregational *at to pay the Zakath to enjoin Al-ma’ruf and forbid Al-munkar-* ‘,²⁰⁴

Regarding the *Hadith* narrated by ‘Uthman, the Propht Muhammed (peace be upon him) said “Certainly Allah will perform by the power which cannot be performed by the Qur’an”²⁰⁵ Islam is in need of a governmental authority to eliminate what the Qur’an recommendation can’t do. The purpose of the Islamic state is not only focusing on defending borders, raising the population’s life level, making the country life safer. The main characteristic is reaching level of goodness –*hassanat*- that Islam has always recommended for the benefit of the humanity.

3.2 The view of Nadwi on the political thought Mawdudi and Sayyid Qutb

Mawdudi (1903-1979) is one of the leading Islamic scholars of the Indian subcontinent in the 20th century. However, due to his ideas he became quite controversial from the point of view of traditional ‘*Ulama* (pl. of ‘*alim*, Muslim scholar of Islamic sciences). He explained in his writings the main Islamic concepts of *Ibadat* (pl. of *ibada*, act of worship or devotion; denoting Man’s relation with God) as well as *mu’amalat* (pl. of *mu’amala*; social intercourse, indicating relations among human beings) giving a different definition. In his book ‘*al Mustalahat al arba’a fil Qur’an*’ (four key Concepts of the Qur’an’); he says worships are instituted by Allah as a means to prepare Muslims to work for the cause of establishing Islamic rule on the earth. Islamic terms such as *Ibadat*, *Rabb*-(Lord), *Ilah* (Lord, Master) and *Din* (faith way of life) - are interpreted politically in relation to divine sovereignty. However, he did not claim his interpretations are new, but argued that these were actually the original meanings of the term and its real meaning had remained obscured from the inception of the Islamic caliphate. In his

²⁰³ *Surat al Hadid* :25

²⁰⁴ *Surat al Hajj* :41

²⁰⁵ This Hadith is *Mawquf* to Uthman the third Khalifa *Al Shahud ali ibnu Nayif mawsuatu al difa’an Rasulullah (peace be upon him), vol ii, p-44*

writings he criticised the performance of the religious personalities throughout Islamic history.²⁰⁶

Undoubtedly, this is the perfect and wanted method. But some *Du'at* or some reformers who came after him can be under the wrong belief that the words that came from their mouths cover not only the value of calling-*Da'wa*-but also it becomes the complete explanation of the whole religion. So it is apparent that their flaws originate from this point. These explanations create a general form going beyond the limits of *Da'wa* Movement. When a thought enters a *Da'i* - he starts believing the part that he intended to pay attention is the whole body of religion. Therefore, he starts to explain the whole religion according to his timely thinking. Without stopping at this point he tries to make it as the head of the affair.²⁰⁷

In this context when we look at the nature of the religious thought of Mawdudi and Qutb we will find that they have approached it from their political angle. From their point of view, all the parts of religion are based on politics and for them politics is a basic unit of *Din* (religion).²⁰⁸

It is undisputable fact that politics is a part of Islamic religion. No one contradicts with the views that are expressed by Mawdudi in his book '*Four key concepts of the Qur'an*'. In that he urges that the *Da'i* compels the Muslims to pay attention to the specific area – Islamic State- that is the need of time. Further he argues that there cannot be any revolutionary act if the *du'at* (callers of Islam) fails to accept the concept of Islamic State. The history of Pakistan proves this.

If the affair remained in the same position he won't get any objection. But the problem is that the political aspect was blown out of proportion by Mawdudi. He changed the politics as the explanation for the religion.

²⁰⁶ Sayyid Abul A 'la Mawdudi, *Four key concepts of the Qur'an*, Islamic Foundation, UK, 2006, p 28.

²⁰⁷ Abul Han an Nadwi, *Uridu an atahadatha An il Ikhwan*, p 30-31, 1st Edition, 1999, Dar al Thawzee' wan nashr al Islamiyya, Egypt.

²⁰⁸ Op,ct, p 32.

As Nadwi mentions, since the first part of 17th century there was a decline in thinking and politics due to the influence of the politics of Europe. Therefore a necessity arose to place Islam according to the time. A large number of youth travelled to Europe in the latter part of the nineteenth century or in the first part of the twentieth century. As they closely moved with the Englishmen their belief in Islam was shaken thus compelling them to quit Islam. Most of them became the victims of the Western civilization, thinking and defection.

When this happened writers and scholars who lived in different parts of the Islamic world rallied round to face this difficult situation. They left no stone unturned to defend Islam, its *shari'a* its civilization and its history. In the middle of the 20th century Mawdudi who started writing his articles in the magazine "*Tharjumathul Qur'an*" which was published in Hyderabad, India drew the attention of a large number of educated Muslims. He made a tremendous contribution in criticizing the way of the Western life and its civilization under the basis of Islamic principles. There is no doubt that his writings with evidence made a tremendous impact. It is an undeniable fact that his books and writings made a huge contribution to make an awareness of Islam among the Islamic community. If we don't accept this truth it will be a great injustice perpetrated on him.²⁰⁹

In the point of view of Nadwi, if Mawdudi had paid his whole attention on this point it would have been a great contribution to Islam and a thing that satisfied Muslims. But he tried to give a new formation to the Islamic thought going beyond this point. For this purpose he wrote a book called "*Al Mustalahatul Araba fil Qur'an*" (Four key concepts of the Qur'an). Through this he tried to give the political form for the establishment of Islamic Rule.²¹⁰

When we examine the stance of Nadwi regarding the political views of the two scholars Al Mawdudi and Sayyid Qutb it is pertinent to put forward some quotes taken from the book, "Four key concepts of the Qur'an" they have presented new

²⁰⁹ Abul Hasan Ali al Husni an Nadwi, *Al tafsir al siyasi lil Islam fir mir'athi kithabat al usthaz abil A'la Mawdudi wa al shahid Seyyed Qutb*, 10-11, Nadwat al Ulema, Lucknow, 1979.

²¹⁰ Op,ct, p 15, 16.

meaning for these terms of the Qur'an- *ilah* (lord, Master), *Rabb* (lord), *Ibadath* (worship), *din* (faith- Islamic way of life) to clarify the above mentioned affairs.²¹¹

4.3 “*Al Mustalakhat al Arba’a fi al-Qur’an*”- The Four Key Concepts of the Qur’an

Mawdudi when trying to explain these terms and their importance on the life of Muslims in his above book, he mentions “These four words are the base of Qur’anic meaning and the whole *da’wa* of the Holy Qur’an rotates centred around them. It means Allah is one, the Eternal God. There is no God but Allah. No one companies in his divinity. So man should accept Allah as the God and have to reject the divinity of others and he should worship Him alone and not others. And he should purify his religion of Allah and reject all other religions except the Allah’s religion. It is clear that any one who wants to learn the Holy Qur’an deeply he should get the real meaning and the comprehensive understanding of these four terms.”²¹²

Mawdudi confirms that these Islamic basic terms were completely understood by the people on whom the Holy Qur’an was addressed to because the Holy Qur’an was in Arabic and the people knew the meaning of *ilah* and *Rabb* as these two words had been used before the revelation of the Holy Qur’an. The other two words *ibada* and *din* were commonly used in their language. Those who opposed the call knew the implications of their refusal while those who accepted the call knew that they had to discard their superstitious beliefs and embrace the new message. Likewise *ibada* and *din* they knew what ‘*ubudiyyah*’ and what *din* stood for.

But they gradually changed. The truth began to disappear. The dust of ignorance and sin covered them and not only eroded their broader and real meaning but also restricted these four Qur’anic terms to a particular nuance. He forwarded two reasons for this sad state of affairs. Firstly, the majority of later generations could not understand the real meaning of some of the pure Arabic words. Secondly, the real

²¹¹ *Al tafsir al siyasi lil Islam*, op,ct,p 11.

²¹² Sayyid Abul A’la Mawdudi, Four key concepts of the Qur’an, The Islamic Foundation, UK, 2006, p 30.

meaning of these terms used in the *Jahiliyah* society didn't remain in the Islamic societies that followed it. Hence, the linguists and the scholars who gave explanation to the Holy Qur'an interpreted them as they understood. Actually their interpretations were different from the original meaning of the Arabic language. He has given two examples for this. They made the term *ilah* similar to the word idols and gods and they made the word *Rabb* similar with the people who provider and sustainer. And the word *ibada* was defined by them for the activities such as prayers and religious observances. The word *din* was given the meaning in terms of religion. The word *dharma-taghut* was explained by them as a Satan or idol. Consequently, the people and found it difficult to get the real meaning of the *da'wa* of the Holy Qur'an.²¹³

Let us highlight this weakness in the (mis)understanding of Mawdudi in the following lines, taken from the criticism of Nadwi, which was shared by many expert Islamic scholars. Nadwi aptly started his criticism with a question of historical importance as follows. "Were these terms not understood for many centuries or ages and was the real spirituality of Islam kept hidden?"²¹⁴

3.4 The main points on the criticism of Nadwi.

- **The competence of the Islamic *Ummah*-Muslim societies- of learning and understanding the clarity of the feature of the Holy Qur'an**
- **Islamic *Ummah* never became a victim of digression nor in complete ignorance in any given period of time or ages²¹⁵**
- **The focal point of the four Qur'anic terms in balance²¹⁶**
- **The Islamic rituals between Means and Goals²¹⁷**
- **Similar statement expressed by Sayyid Qutb²¹⁸**

The aforementioned points will be given in detail.

²¹³ Op,ct, p 35-36.

²¹⁴ Abul Hasan Ali al Husni an Nadwi, *Al tafsir al siyasi lil Islam fir mir'athi kithabat al usthaz abil A'la Mawdoodi wa al shaheed Sayyed Qutb*, 42-43, Nadwat al Ulema, Lucknow, 1979.

²¹⁵ Op, ct, p 42

²¹⁶ Op, ct, p 33.

²¹⁷ Op, ct, p 109.

²¹⁸ Op, ct, p 71

3.4.1 The competence of the Islamic *Ummah* of learning and understanding the Clarity of the feature of the Holy Qur'an

Mawdudi explains the meaning of these Qur'anic terms completely in the political perspective. The views that were taken from his famous book "*Al Mustalahat al Arab 'a fil Qur'an*" clearly indicate that the aspect of politics was the main and real aim of the Holy Qur'an.

Such thoughts as that of Nadwi, sees, that it makes Islamic people who don't possess a deep knowledge of Islam come under the wrong impression that they are not kept well informed of the Holy Qur'an until scholars such²¹⁹ as Al Mawdudi and Seyyid Qutb unveiled it. Although such explanation seems to be not dangerous they can become deep rooted causing, harmful consequences to the Islamic thought because this creates doubts in the competence of the *Ummah* and its leadership and *Da'wa* position. It also creates suspicion on the understanding of the Holy Qur'an by *Umma* and thereby creates room for anarchy in their deeds. Further it devalues the foot prints of the reformists and the hard working scholars as the Holy Qur'an has not been understood for a long period of time creating doubts about its clarity. Not only that, everything mentioned in respect of the Holy Qur'an becomes doubtful in the present and the future.²²⁰

Nadwi proves his point of view through some concrete historical evidences pointing out the example of the activities of the group called the *Al Batiniya*. They adopted precisely the same strategies to cut off the connection between the words, terms and their meanings that depend on the basis of Islamic life. It was used to twist the meanings of the term, as they wanted so as to destroy Islam. With the growth of the Greek philosophy the history of *Madhabs* (school of jurisprudence) and groups witnessed a new turmoil, which was most detrimental to Islam. It was the backdrop of their confusion of *Al Batiniya*. The majority of the *Bathiniya* were individuals and communities that lost their rulers and leadership in the confrontation with the opponent rulers who fought against their Muslim rulers. There were no hopes for them to get back their regime though war. It was impossible for them to take refuge

²¹⁹ Op, ct, p, 33.

²²⁰ Op, ct, p,34.

in atheism as it would create an uprising among the Muslims. Therefore to achieve their target without disturbing the Muslims they adopted a new method.²²¹

They noted that the Islamic basis, its beliefs and its rules and regulations were presented through the words that were indispensable to convey every new message sent by Allah and He says. "And we sent not a Messenger except with the language of his people, in order that he might make (the message) clear to them. Then Allah misleads who He wills and guides who He wills. And He is the All mighty the All-wise".²²² There were such words with similar meanings that were commonly used and the Islamic *Ummah* were very much familiar with them. So the words such as *Al Nubuwwa* (Prophethood), *Al Risala* (message), *Al Malaika* (angel), *Al Ma'adh* (resurrection), *Al Janna* (heaven), *An Naar* (Hell), *Ash Shari'a* (Islamic law), *Al Fardh* (obligatory duty), *Al Halal* (allowed), *Al Haram* (forbidden), *Al Salath* (prayer), *Azzakath* (charity), *Al Haj* (pilgrimage) that give the specific meanings were well understood by Muslims in unison. This same view was passed on from generation to generation in the Muslim Ummah. These words are a protected asset, which can be changed by none. Each and every Muslim should adhere to it.²²³

Batiniyun have well understood that the close link between the religious terms and their meanings which form a basis of the Islamic life and the main body in terms of education and thought. Therefore they tried to pollute it by saying that the Holy Qur'an and the traditions of Prophet Muhammed (Peace be upon him) have both inner and outer meanings as that a seed has got two separate parts, shell and the kernel.²²⁴

As Nadwi confirms, the unity of the Muslims depends on this link. Through this link Muslims get connected with their past. If this link, between words and meanings is cut off Muslims will become a victim of every philosophy and the forge *Da'wa*.

²²¹ Abul Hasan An Nadwi, *Rijal al fikry wal da'wa fil islam*-Saviors of Islamic sprit- vol,1, p 133, 11th edition, 1999. Dar al Qalam, Kuwait.

²²² *Sura Ibrahim*, (14:4)

²²³ *Rijal al fikry wal da'wa fil islam*-Saviors of Islamic sprit, Vol, 1, p 134.

²²⁴ Ibin Qayyim Al Jawziyya, *Talbis Iblis*, op,ct, p 112

When this happens it paves the way for everyone to say what he wants thus creating rational and religious turmoil in the Islamic society.²²⁵

Nadwi explains this through the historical evidence, that the basic characteristics of the Holy Qur'an contradict that the Islamic basic terms have not been understood for ages. Since the Holy Qur'an has got many characteristics. One of the main features of the Holy Qur'an is that its verses are crystal clear. Allah says "It is He who has sent down to you Muhammed (Peace be upon him) the Book (this Qur'an). In it are verses that are entirely clear, they are the foundation of the Book...."²²⁶ When the phrase "*Muhkamatum hunna umm al kitab*" was explained by Ibn Kathir, (d 774 AH), who explained the meaning of this phrase is crystal clear. The same view is expressed by another famous scholar named Al Alusi (d in Hijri 1270.)²²⁷

As Nadwi mentions there are fifteen places where different forms of words are found thus ensuring that the Holy Qur'an is explanatory and crystal clear. For an instance, Allah says "It is He who created you from a single person (Adam), and has given you a place for residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, we have explained in detail Our revelations (this Qur'an) for people who understand."²²⁸ Through this Nadwi proves that Muslims generation to generation got not only the mere Book but also words and meanings. Allah has described in many places in the Holy Qur'an that it is crystal clear. Allah says, "These are the Verses of the clear Book (the Qur'an that makes clear the legal and illegal things, legal laws a guidance and a blessing). Verily, we have sent it down as an Arabic Qur'an in order that you may understand."²²⁹ The above-mentioned reality and descriptions contradict the view that the Holy Qur'an has not been understood for many centuries.

Therefore Nadwi raises a question. Can a rational thinking person believe that these four words which contain belief, deeds and *da'wa* cannot be understood? When Allah repeatedly mentions that the Holy Qur'an is crystal clear. Another question

²²⁵ *Al tafsir al siyasi lil Islam*, op, ct p 36.

²²⁶ *Surah Al-Imran*, (3:7)

²²⁷ *Ismael Ibn Kathir, Tafsir Surah Al-Imran*

²²⁸ *Surah Al-An'am*, (6:98)

²²⁹ *Surah Yusuf* (12:1-2)

arises here: were the Muslim *Ummah* took such a long time to understand what Qur'an said; were they so ignorant to the basic teaching of Qur'an?²³⁰ We will discuss this matter further in the following section.

3.4.2 Islamic *umamah* never becomes a victim of digression nor in complete ignorance in any given period of time or ages

Nadwi criticises the thinking of Mawdudi by showing evidence of Sunnah rational witness and the comments written by Hasan Al Hudaibi to counter the ideas of Mawdudi.

Nadwi considers such research methods and thinking methodology taken from Mawdudi pave the way for the people to devalue the work of reformists and scholars who strived hard for the cause of Islam and the foot prints left by them. Therefore, theoretically, it is would be understood as if Muslims have been ignorant throughout all these four terms for a long time. This raises the doubt that the Muslim *Ummah* has been in sheer ignorance, complete neglect and clear perversity. But the Holy Qur'an and the *Sunnah* clearly declares that the Muslim *Ummah*, unlike in the other communities, never get engaged in perversity.²³¹ This view is confirmed by great *Imams* and Scholars who are expert in Hadith. According to a Hadith "There is a group of my *Ummah* who perpetually remain on truth and those who plot against them cannot cause any harm to them until the Day of Judgment."²³²

Ibn Kathir when describing the following verse "And whoever contradicts and opposes the Messenger Muhammad (Peace be upon him) after the right path has been shown clearly to him and follows other than the believer's way..."²³³ This ensures that the total Muslim *Ummah* never rallies around falsehood as they had unshakable respect and trust towards their prophet. Nadwi proves his point through evidence of rationalism and by quoting Hasan Al Hudaibi in the following manner.

²³⁰ *Al tafsir al siyasi lil Islam*, p 42.

²³¹ *Al tafsir al siyasi lil Islam*, p 47

²³² Narrated by Imam Muslim, Chapter Jihad, Subject, Hadith no: 4927, (Sharah Muslim to Nawawi), Vol 13-14 p 67, (On the Authority of Tha'ban may the blessings and peace of Allah be upon him)

²³³ Surah An-Nisa'(4:110)

Evidence of flawless rationalism

Islam has given an important place to the education and the research unlike the other religions. And this is clearly stressed in ²³⁴many places in the Qur'an and *Sunnah*. Hence the Islamic scholars have written excellent books on all subjects leaving none. As the neutral European researchers mention, it is the education which was left by Muslims became the fountain of the rise, development of the education and the growth of the civilization of Europe when it was plunged into the darkness of ignorance.

The European author, "Karinsky" says that the modern knowledge shows us how much we are indebted to the Islamic scholars who spread the light of education when Europe was sunk in complete darkness. ²³⁵ Nadwi criticizes the thought of Al Mawdudi saying that a flawless rational thinker cannot believe that this religion that created many scholars and intellectuals in different spheres have been ignorant of the basic truth of the Holy Qur'an.

It is evident that Mawdudi also stresses this point when he was giving explanation to the *Ahadith*, "Imams are from the tribe of Quraish". He questions whether the total *Umma* was wrong in understanding the text of the *Ahadith*. ²³⁶

Comments of Hasan Ismail Al Hudaibi²³⁷

Many scholars and the researches of the Islamic and Arabic world wrote comments in their respective criticism about the view of Mawdudi. Notable among them are Hasan Ismail Al Hudaibi, an Egyptian, Muhammed Jerisha also an Egyptian, Shiekh al Sayyid Hussain Ahmed al Madani, an Indian, Sheikh Yusuf Bin Noori a Pakistani and others along with Sheikh Nadwi. ²³⁸

²³⁴ *Al tafsir al siyasi lil Islam*, op,ct, p 46,47.

²³⁵ Seyyid Zaook al Hijr, *Al mantiq al kadim wal mantiq al hadith bainal Muslimina wamufaqgir al Gharb*, p 161, 2000.

²³⁶ *Al tafsir al siyasi lil Islam*, p 46, 47, Nadwi take the Tafheem al Qur'an for the above statement of Mawdudi.

²³⁷ He was appointed as the 2nd leader of *Ikhwan* after the assassination of Imam Hasan Al Banna.

²³⁸ Op,ct,p48

Nadwi echoes the views of Hasan Ismail Al Hudaibi, written in the book “*Duatun la Qudah*” (preachers not judges) in reply to the views of Mawdudi saying that the above statement of Mawdudi was unacceptable as the Holy Qur’an mentions each and every word in a clear definition. So there is no necessity for going towards any other interpretation. Therefore Muslims are bound to adhere to what is mentioned in the Holy Qur’an. Allah says “We revealed this book to you giving illustration to everything.”²³⁹ Here Nadwi raises a question whether it can be told that a large part of the Holy Qur’an has not been understood despite the fact that it’s divine guidance.

3.4.3 The focal point of the four Qur’anic terms on balance

The criticism of Nadwi on the views of late Mawdudi and Sayyid Qutb centred around the use of the four terms, *al-Ilah*, *al-Rabb*, *al-Ibadat* and *al-din*. The last two words get pushed towards the first two words. We think it is pertinent to highlight the following points to brief his thought.

The limitation of the meanings of the two terms *Al Ilah* and *Ar Rabb* within the framework of sovereignty; The nature of the link between the Lord and the Slave; and the major aim of the religious *da’wa* and movements of reformation until the Day of Judgment. We will deal with these points in details bellow:

The limitation of the meanings of the two terms *Al Ilah* and *Al Rab* within the framework of sovereignty

Mawdudi when describing the term *Al Ilah* says that meaning of *Ilah* is that everything belongs to him in terms of divinity. The basis of divinity is sovereignty and Allah says “It is He (Allah) who is the only *Ilah* (only God be worshipped) in the universe. And He is the All-wise and the All knower.”²⁴⁰

Mawdudi having cited the above verses to support his view, further says that all these verses from the the word underlines the main idea that both divinity and

²³⁹ Surat al Zukhruf,(43: 84)

²⁴⁰ Sayyid Abul A ‘la Mawdudi, *Four key concepts of the Qur’an*, op, ct p 47

sovereignty are closely interwoven giving and there are no difference between them, so the one who hasn't got sovereignty can't be an *Ilah* (God).²⁴¹

Mawdudi, on the other hand, takes shelter in a number of verses of the Holy Qur'an to explain the word *al-Rabb*, and gives an example:

“Indeed your Lord is Allah who created the heavens and the earth in six days, and then He rose over (*isthawa*) 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 sun, the moon, the stars subjected to his command. Surely, His is the creation and commandment. Blessed is Allah the lord of the ‘*Alamin* (mankind jinn and all that exists)’”²⁴²

Thereby he says that the lordship is equal to sovereignty and he describes *Al-Rabb* that he is the ruler of this universe and he is the owner of it. It is only his order. And there is none co-equal or comparable unto Him.²⁴³ He further says that the reality of *al-Rabb* is the superpower, and worshipping and slavery mean completely obeying this super power and the prophet is the representative of the *sultan* (lord) under this basis people should obey him. Ruling and sovereignty are homogeneous and inseparable. Believing and obeying other than Allah is polytheism.²⁴⁴

The nature of the link between the lord and the slave

According to the views of Mawdudi the link between the God and man is that of the ruler and the ruled. The description of sovereignty and omnipotence is the original beautiful of his names and characteristics. The *da'wa* means believing the sovereignty of Allah, and leading the life according to it. It was the aim of the prophethood and it was also the purpose of revealing the Holy Books, Nadwi in his reply says that the real link between the creator and the creations and slave and lord is the most comprehensive, wide, deep and precise rather than the link of the ruler and the ruled. Allah has mentioned his beautiful names and the characteristics in

²⁴¹ Op,ct, p 54

²⁴² Surat al A'raf :54

²⁴³ Sayyid Abul A 'la Mawdudi, *Four key concepts of the Qur'an*, op,ct,p 120,121

²⁴⁴ Abul A 'la Mawdudi, *Tafhim al Qur'an*, Vol, 1, p217, first edition, 1978, Dar al Qalam, Kuwait.

detail in a beautiful manner. They never say what is expected from the slave, believing only in his sovereignty. For an example, Shiekh Nadwi quotes these two verses: “ He is Allah beside whom *La Ilaha Illa Huwa* ,none has the right to be worshiped as the king. He is the Holy, the One free from all defects, the creator, the cherisher, the sustainer, and the protector of His creatures and He is the All mighty, and the supreme. Glory be to Allah. (High is He) above all that they associate as partners with him.”²⁴⁵

“He is Allah, the creator, the inventor of all things, and the provider of all forms. To him belong the best names. All that is in the heavens and the earth glorify him. And He is the All mighty, the All-wise”²⁴⁶ He says that these names and characteristics that are described in the Holy Qur’an requests the Prophet to love Allah by his heart and sacrifice himself for the satisfaction of Allah as the deep love cannot emerge without well knowing the characteristics of Allah. This can be seen in the life of all prophets especially that of Prophet Muhammad (Peace be upon him), in his teachings and prayers. The paradigm of the deep love towards Allah and the way of worshipping him could be seen in his companions such as *Tabiun and Tabi’ial-tabiun*²⁴⁷ the following two generations.

Shiekh Ibn Taymiyyah also agrees with this interpretation. According to Ibn Taymiyyah obedience and submission alone don’t fulfil the duty of worshipping; worship should be completed with much love. The definition of the word *Ilah* is that He should be loved by heart, respected feared and hoped.²⁴⁸ When the definition of Ibn Taymiyyah on Lord and worship is compared with the definition given by Mawdudi on *Ilah* and *Rabb* it is obvious that there is a big discrepancy in them because, as Nadwi pointed out, the formal lord hardly requires him to show much love or remembering him. Simply he will expect others to abide by his rules and regulations. Nadwi underlines the dangerous consequences of this type of narrow thinking. He said that whoever confines the characteristics and the duties of Allah within the framework of sovereignty, I fear whether the following verse will be

²⁴⁵ *Al tafsir al siyasi lil Islam*, op,ct, p 81, 82

²⁴⁶ *Surat al Hashr* 22,23

²⁴⁷ *Al tafsir al siyasi lil Islam*, p 84

²⁴⁸ Shaikh al Islam Ibn Taimiyya, *Al ‘Ubudiya*, p6, Al Makthab al Islami, 1963, Egypt.

applicable to them.²⁴⁹ “They did not evaluate Allah with the evaluation due to him...”²⁵⁰

The major aim of the religious *da'wa* and movements of reformation until the Day of Judgment

From the point of view of Mawdudi there is no difference between polytheism in the rules and polytheism in worship submitting oneself to others none other than Allah in his rules with political meaning is polytheism as worshiping others apart from Allah.

Politics seems to be the focal point in the efforts and the thoughts of Mawdudi. That is why Nadwi criticizes his thought, which runs towards a single direction saying that his call was targeted towards political submission; by submitting himself towards his sovereignty. All his writings and efforts are merely based on this point. Certainly this thought will create negative impacts on the society whose members' religious awareness is feeble reads the books and articles of Mawdudi will understand that his thoughts are in essence atheism in politics and theism in worship.²⁵¹ On the contrary Nadwi urges that the *da'wa* is for the oneness of Allah and it completely rejects idolatry, innovations and suppressions and for salvaging the people from the evils. These are the main goals of the prophethood. The purpose of sending of prophets also to achieve this goal.²⁵² The Holy Qur'an declared the deity of the human being as *Arbab*, the lord. Allah said “They (Jews and Christians) took their Rabbis and their monks to be their lords besides Allah.”²⁵³ Further Allah describes the deities made of stone as -*Shirkul Akbar*- as great polytheism and- *Al Rijis*- as abomination and - *Qawl al-Zur*- as falsehood. “So shun the adulation of idol and shun falsehood.”²⁵⁴

In another verse it states: ‘Be true to the faith in Allah and never assign partners to Him: if anyone assigns partners to Allah, he would resemble a person who had fallen

²⁴⁹ *Al tafsir al siyasi lil Islam*, op,ct,p 87

²⁵⁰ *Surat al An'am* 91

²⁵¹ Four key concepts of the Qur'an, p 47.

²⁵² *Al tafsir al siyasi lil Islam*, p 90.

²⁵³ *Surat al Tawba* 9:31

²⁵⁴ *Surat al Hajj* 22:30

from heaven and been snatched up by birds, or a person whom the wind had swooped (like a bird on its prey) and thrown into an endless precipice.”²⁵⁵

The second polytheism is not easier than the first from the point of view of Nadwi. Prophet Muhammed (Peace be upon him) gave preference to fight against idolatry. The same practice was carried out by the earlier prophets. When prophet Muhammed (Peace be upon him) was victorious in Mecca he broke 360 deities with his own hand that were around the Ka’ba. Prophet Muhammed (Peace be upon him) kept on reciting the following verse when he was breaking the statues. “And say: Truth has come and *-Batil-* falsehood (ie. Satan or polytheism) has vanished. Surely *-Batil-* falsehood is ever bound to vanish.”²⁵⁶

Prophet Muhammed (Peace be upon him) did not stop there; he began to send brigades to destroy deities wherever they were found.²⁵⁷ When prophet Muhammed (Peace be upon him) was on his death bed he said “Curse be on the Jews and Christians, as they took the graves of their prophets as (the places of worship.)”²⁵⁸ This clearly shows that he was much concerned about idolatry. Prophet Muhammed (Peace be upon him) giving prominence to stop idolatry indicates that idolatry was an old disease that was afflicted on the people from generation to generation. He warned the *ummah* to be vigilant against the idolatry that would creep into them.²⁵⁹

There are evidence to show that various types of idolatry have been practiced from time to time, for an instance, twelve centuries after *Hijri* some people began worshiping trees in the Arabian peninsula. This indeed compelled Al Imam Muhammed Ibnu Abdul Wahhab to take steps to renovate the call for monotheism. Remnants of the idolatry could be seen even now in some rituals such as getting blessing by touching tombs, reciting *mawluds*, and such other similar innovations.²⁶⁰ There is a common feature among all prophets; that is, they all encountered the problem of idolatry and they fought against it.

²⁵⁵ *Surat al Hajj* 22:31

²⁵⁶ *Surat al Isra'* (7:81)

²⁵⁷ *Al tafsir al siyasi lil Islam*, p 93

²⁵⁸ Imam Bukhary, in his *Sahih*, Vol 5, Book 59, Military expedition Led by the Prophet (Peace be upon him), Hadith No: 727, Islam Software Solutions/Hadith Software.

²⁵⁹ *Al tafsir al siyasi lil Islam*, p 94.

²⁶⁰ ‘Ali Muhammed Juraisha, *Ma'l imalaqat al salasa*, -With the three big scholars- Al Mawdudi-Nadwi - Sayyid Qutb fi al *Al tafsir al siyasi lil Islam*, first edition 1991, Dar Al Qalam, Egypt, p 28.

The other forms of *Jahiliya* are obeying others against the principle of none other than Allah, accepting verdicts of others against the principle of no verdict except that of Allah and following the legislation made by others shunning divine legislation. All such deviations are equally sin as idolatry. Therefore no one should make attempts to underrate the seriousness of committing the sin of worshipping idolatry. At the same time any of acts of idolatry should not be allowed to occupy any place at the corner of *Jihad* and *Da'wa*. Therefore as Nadwi insists such idolatry should not be named as silly *Jahiliya*. Nadwi warns, such naming not only causes harms to the *da'wa* of the prophets and their efforts but also create doubts on the perpetual existence of the Holy Qur'an. Consequence of such contradictions could be felt in the real life; we see them in different forms today. That is what companions of the Prophet learnt from versus such as this.²⁶¹

As Nadwi explains, until the world gets rapid changes, time gets advanced and Islam makes a long journey this danger continues to exist. Therefore it is the bounden duty of the scholars, Islamic *Da'ies* and the representatives of the apostles to take speedy measures that will ensure the eradication of it.²⁶²

According to our view the first idolatry, accepting other Gods apart from Allah is one of the most appalling deviations that make grave impact on the Muslim *Umma*. Therefore, equal efforts should be made to eradicate both forms of idolatry.

Although Mawdudi considers that the basis of divinity is sovereign and sees there is no difference between them, in fact, the Holy Qur'an makes the (*al- Rububiya*) worship similar to sovereignty and, its origin and its reality is one's loyalty, obedience and submission.²⁶³

Having examined this point let us come to a question what is the status of *Ibada* and its deeds and its forms that are made compulsory in *Shari'a* and the prophet Muhammed (Peace be upon him) loved them very much?

²⁶¹ *Al tafsir al siyasi lil Islam*, p 97.

²⁶² p 94,95.

²⁶³ ²⁶³ Four key concepts of the Qur'an, p 47.

We can answer this question as follows

3.4.4 The Islamic rituals between means and goals

The Islamic rituals such as prayer, charity, fasting and pilgrimage are the pillars of the edifice of Islam. "Islam is built on five pillars. They are *Iman*, (faith) establishment of prayer, giving alms, fasting during the month of Ramadan and performing *Hajj*. How will the building exist if the pillars are weak? According to the analysis of Mawdudi Islamic rituals are considered as a means to achieve the target of making political changes. Therefore acts of worship become secondary in his thought. Fully getting engaged in *Ibada* is a result of ignorance of not knowing the spirituality of Islam according to him. The elements of worship, according to him are: devotion towards Allah, obedience towards him and respecting him. In order to clarify this point he puts forward a question. "What is your opinion regarding a servant who has been commanded to do a task and unlike the one who is carrying it out". He keeps on standing with his hands folded, repeating the name of his superior millions of times. In such a situation can it be considered that the servant obeys his superior?²⁶⁴

Nadwi refutes this method of Mawdudi's interpretation that devalues the *Ibadas* with evidence from the Qur'anic verses and prophets' saying that encourages doing such rituals. He coins those evidences from a historical perspective.

Evidence from the Holy Qur'an

Nadwi says that, on the contrary the Holy Qur'an encourages doing *Ibada* and it adores the person who does a great deal of *Ibada*. Allah says "Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in

²⁶⁴Abul A'la al Mawdudi, "Khu bat" to 3rd Volume, Al Makthaba al Islamiyya al Margaziyya, Delhi, no date, p 6, 7. Quoted from *Al Tafsir al siyasi lil Islam*, p 103.

Allah's cause) out of what we have bestowed on them"²⁶⁵ And He says "And those who spends the night in worship of their lord, prostrate and standing."²⁶⁶

"And the men and women must remember Allah with their hearts and tongues"²⁶⁷ And He says, "O you who believe remember Allah with much remembrances and glorify Him with praises morning and afternoon (the early morning (*fajr*) and *Asar* Prayers)"²⁶⁸

Evidence from the sayings of Prophet Muhammed (Peace be upon him)

We will discuss only one hadith though there are countless hadith on this subject. Abdulla Ibn Bistr (Rali) narrated that a man came to prophet Muhammed (Peace be upon him) and asked the Messenger of Allah: "there are many rituals in Islam and can you tell me one of them that I can perpetually do it? The Prophet (Peace be upon him) replied that "your tongue should always remember Allah."²⁶⁹

Historical Evidences of Reformation

Nadwi says that the reformists and religious scholars called the people to concentrate on enhancement of the spiritual development, prayer Zikr and other acts of worship. None of these scholars attempted to devalue the act of worship as Mawdudi did.²⁷⁰

His thoughts, efforts and writings were completely focused only on the political aspect of the life. He has repeated it several times. He mentions that the purpose of sending prophets to this world is to make changes in the shorter worldly life. According to his views the prophets were sent to this world to ensure the establishment of divine rule.²⁷¹ Nadwi sheds light on the dangerous consequences of this thought and especially on the negative effects that would cause in the minds of

²⁶⁵ *Surat al Sajda* 32:16.

²⁶⁶ *Surat al Furqan* 25:64

²⁶⁷ *Surat al Ahzab* 33:35,

²⁶⁸ *Surat al Ahzab* 33:41-42.

²⁶⁹ Narrated by Thirmithi, The book of *Da'wat*, virtue of *Dhikr*, Hadith no, 3375, first edition, Dar al Hadith, Cairo, 2001.

²⁷⁰ *Al tafsir al siyasi lil Islam*, p 103.

²⁷¹ Sayyid Abul A'hla Mawdudi, *A Short history of the Revivalist movement in Islam*, English Translation by Al-Ash'Ari, Margaz Makthabath al Islami, Delhi-6, 1997, p 28.

people of the contemporary generation who haven't got a sound education. He further pointed out that whoever come across this thought and confines his studies to Mawdudi's, his bond with Allah will narrow down and become soulless, especially when their focus is entirely diverted towards politics. With this, the main thought of Mawdudi, which is centred around the Islamic state makes all other acts of Islamic worship and the four pillars of Islam (prayer, charity, fasting and *Hajj*) as the means of achieving the end of the Islamic Government. This view of Mawdudi is severely criticized by Nadwi saying that the Holy Qur'an clearly states *Jihad* and the state are the means but prayer is considered as an aim.²⁷² "Those who, if we give them power in the land enjoin prayer as to pay *Zakat* and they enjoin right (*Al Maruf*) and forbid wrong (*Al Munkar*) and with Allah rests the end of matters".²⁷³

Then Nadwi put forward evidence from the models of Prophet Muhammed (Peace be upon him) to establish the status of prayers and concludes that the prayer was introduced by Prophet Muhammed (Peace be upon him). Prophet Muhammed (Peace be upon him), when describing about his attachment to prayer, said the best treat to my eyes is found in prayer",²⁷⁴ and prophet Muhammed (Peace be upon him) said to Bilal O Bila "call for the prayer so as to have peace of mind.",²⁷⁵

Man will be questioned regarding such obligatory duties and if he is found to be indifferent to them he will be punished. Allah says, "What has caused you to enter Hell?" They will say, "We were not of those who used to offer the – (*Iqamat*)-prayer" "Nor we used to feed (*Al Miskin*) the poor" "And we used to talk falsehood with vain talkers" And we used to belie the Day of Recompense.²⁷⁶

Nadwi, at the end of his critical analysis comes to a conclusion that these acts of worship are the pillars of Islam and man will be questioned about it on the Day of Judgment. But other things like establishing a divine rule are of secondary importance in the religion.

²⁷² *Al tafsir al siyasi lil Islam*, p 107.

²⁷³ *Surat al Haj* 22:41

²⁷⁴ Narrated by Imam Nasa'e in his Sunan, The Book *Ushrath an Nisa'* Tile Loving the Women, Vol 3, p 731, Hadith no 3950.

²⁷⁵ Narrated by Imam Abu Dawud in his Sunan, Book of Adab, Tile Prayer of *al Utma*, Vol, 8, p 308, Hadith no: 4977.

²⁷⁶ *Surat al Muddassir*, 74: 42-47.

Although we agree with Nadwi regarding his point of view about acts of Islamic worship, we don't agree with his view on divine rule that is considered by him as a matter of secondary importance. But our analysis shows that the main and the important duty of an Islamic state is *Iqamat al-din*, establishing the religion as mentioned in the Holy Qur'an. Allah says "you should establish religion and make no divisions in it."²⁷⁷ Actually this is the main aim of the Muslims in the world.

It is one of the indisputable facts that *Iqamat al-din* (establishing the religion) cannot be imagined without a government or power. As *Iqamat al-din* is indispensable, the government is the real power needed to achieve it. Therefore both are closely interwoven. At the same time *Iqamat al-din* is an obligatory duty while the way for achieving it is the establishment of Islamic Government. As the Islamic law says "when a duty depends upon another that also becomes a duty" therefore if the *jihad* was a duty compulsory to *Iqamat al-din* it also becomes compulsory in establishing an Islamic state. This same reality is pointed out by Nadwi himself when he says that Islamic *Shari'a* gives importance to establish *Kilafah* Rule. It is given so much importance that considering the life without *Kilafah* is condemned as the life of *Jahiliya*. When a person dies in this position his death too is considered as a *jahiliya* death. Anyone who doesn't get the verdict from Allah and prophet gets the verdict from *Taghut* (*Satan*)

Certainly the aim is *Iqamat al-din* and the means can differ hard working scholar and every innovative scholar could contribute in finding out ways and means, not the aim.

The Psychological Impact of considering Acts of worship as a mean.

It is crystal clear through the above-mentioned fact that the acts of Islamic worship and Islamic pillars cannot be used as the means of achieving the aim of establishing the Islamic state As Nadwi envisages. The idea of considering the acts of worship as a means will cause negative impacts in the minds of human beings.²⁷⁸

²⁷⁷ *Surat al Shura* (42:13)

²⁷⁸ *Al Tafsir al Siyasi lil Islam*, op,ct,p 115.

The connection of heart with the acts of worship gets cut off. Hence one cannot perform the acts of worship piously. However the Islamic acts of worship and the Islamic pillars should be performed as mentioned by Allah.

He says, "Verily my prayer, my sacrifice, my living and my dying are for Allah, the lord of the -'Alamin- the Cherisher of the Worlds. He has no partner. And of this I have been commanded and I am the first of the Muslims".²⁷⁹

On the other hand can we interpret the acts of worship and the Islamic, pillars as Mawdudi did? According to Nadwi there is no necessity for such distinctions. These are not the means for the establishment of an Islamic state.²⁸⁰

Sayyid Qutb also had the similar idea as Mawdudi and Nadwi criticises him for the explanations he has given in his writings.

3.4.5 The view of Sayyid Qutb

Every Muslim, who will look back at the recent history of the revival of Islam in the Africa and the Asia continents, will be indebted to the grace of Almighty Allah for blessing the *Umma* with such fine scholars in the calibre of Hasan al Banna, Abul A'la al-Mawdudi, Sayyid Qutb and the like.

Qutb returned to Cairo on 20 August 1950. At this time he wasn't member of the Ikhwan. However his experience in the United States, his observations of Western attitudes towards the Ikhwan and Islam, together with the Ikhwan's appreciation of his writings, all helped to draw his attention to their cause. Qutb had decided from America, to devote the rest of his life to a social program in his country.

Sayyid Qutb is best known in the Muslim world for his work on what he believed to be the social and political role of Islam. Qutb is also considered as the first thinker who paired the role of Islam to a radical, socio political ideology.

²⁷⁹ *Surat al Ana'am* (6:163-166).

²⁸⁰ *Al Tafsir al Siyasi lil Islam*, p 115

Qutb's *Social justice in Islam*, published in 1949 is considered as the first major theoretical work of religious social criticism.

He is considered as an Islamist and the leading intellectual of the Egyptian Muslim Brotherhood in 1950's and 60's. His extensive Qur'anic commentary *Fi-Zilal al Qur'an* (In the Shades of the Qur'an) has contributed significantly to modern perceptions of Islamic concepts such as *Jihad*, *Jahiliyyah*, and *Umma*. The *-Ma'alim Fi al Thriq* (Mile Stone) is considered as the final form of Qutb's thought.

Political thought of Sayyid Qutb

The Political Thought

Qutb returned to Cairo on 20 August 1950. At this time he wasn't member of the Ikhwan. However his experience in the United States, his observations of Western attitudes towards the Ikhwan and Islam, together with the Ikhwan's appreciation of his writings, all helped to draw his attention to their cause. Qutb had decided from America, to devote the rest of his life to a social program in his country.

In Qutb's view, Islam by its very nature, is a political religion.²⁸¹ The unity between religion and politics is a great principle in Islam. To him, the link between religious and politics is a very important critical matter. Qutb drew heavily from the Qur'an to support his view.

On the issue of Islamic governance, Qutb differed with many modernist and reformist Muslims who claimed democracy was Islamic because the Qur'anic institution of *Shura* supported elections and democracy.

Qutb pointed out that the "*Shura*" chapter of the Qur'an was revealed during the Makkan period, and therefore, it does not deal with the problem of government. It makes no reference to elections and calls only for the Ruler to consult some of the

²⁸¹ Sayed Khatab, *The Power of Sovereignty: The Political and Ideological philosophy of Sayyid Qutb*, London, Routeledge, p 7.

rulled as a particular case of the general rule of the *Shura*, argued a "Just Dictatorship" would be more Islamic.

Qutb has said Muslim should resist any system where men are in 'Servitude to other men' (means to obey to other men) as an un-Islamic and violation of God's rules. Qutb opposed to then popular ideology of Arab Nationalism, having become disillusioned with the 1952 Nasser revolution.

In his book *Islam and capitalism* published in February 1951, Qutb pointed out the royal capitalist system and its negative impact on the Egyptian society. He drew on the socio-political problems in Egypt to emphasise the incapacity of the capitalist system to continue in Egypt. Qutb stressed Islam as a system of life capable of resolving the Egyptian problem.²⁸²

Qutb offered Islam as the only system able to resolve Egypt's problem. The state then cannot be called Islamic unless the laws of the state were derived from the Shari'ah. The state gets its identity from the system. 'A state cannot be communist unless its laws and codes are derived from communism'.²⁸³

The Islamic state based on Shari'ah is not rigid but flexible and can adopt from the experience of other states and nations whatever implements of freedom, justice and equality are sanctioned by Shari'ah.

Qutb stated his belief that there was no decent life for this Umma unless the Umma returned to a great *aqida*. This great *aqida* today, in the case of Egypt, is not anything but Islam. Qutb is stressing Islam as a national identity with the capacity to protect the life of the nation in place of secular patriotism. Qutb is reading patriotism on the basis of Islam. The Islamic system does not mean this specific form of the first Islamic society, but any social model based on the total Islamic idea of life. The Islamic system

²⁸² Sayed Khatab, *The Power of Sovereignty: The Political and Ideological philosophy of Sayyid Qutb*, London, Routledge, chaps: 4, 5 and 7 p 19

²⁸³ Op,ct, p 19.

has the capacity to accommodate tens of models to answer the requirements of society and age.²⁸⁴

Qutb stressed Islam as a religion of the 'great unity' in this vast universe. This idea implies the relation between the Creator and the creation, the universe, life and humankind. Qutb views Islam as unique system with the ability to provide guidance for the entire range of human activity. Islam does not separate spiritual from secular life. Islam is comprehensive and covers all aspects of life, just as capillaries and nerves direct themselves to all parts of the body.

Qutb drew on early Islam to emphasize his educational programme and ideological training of the individuals and groups in society. His programme is not to change the government, but to reform Islamic thinking and discourse. At that time, Qutb with Nasser and other Free Officers were all enjoying the honeymoon of the revolution. To draw the attention of the new regime, Qutb provided his programme as follow: what is required today is not only to reform the Muslim individual, from the perspective of aqida and behaviour, but also , and at the same time , we should demonstrate social programmes based on the Islamic idea (Fiqh) and derived from the Islamic Shari'a.²⁸⁵

Truth and falsehood cannot coexist on this earth Islam must be incarnated in a dynamic political society, totally obedient to God's sovereignty as expressed in Shari'a. Any society or government that does not fully implement Shari'a as the sole source of its legislation is jahili. Jahiliyya is not a pre-Islamic historical era of paganism - it is an ever present condition of denying God's rule, usurping His authority, and living by man-made laws that enslave men to their rulers and engender oppression and tyranny. all contemporary Muslim societies are to be denounced as jahili. No truly Islamic state exists in the world today. Jihad, striving in God's cause, is the duty of every Muslim Separation (hijra, mufassala) from jahili society is a necessary step for establishing borderlines and identity. It is not conceived of as total

²⁸⁴ Op,ct, p 19,20

²⁸⁵ Sayed Khatab, The Power of Sovereignty, op,ct, p 8

physical separation, but as a spiritual separation whilst staying in society to proclaim and recruit.²⁸⁶

Qutb's idea that Islam must govern can be seen as having a significant influence on the later Islamic groups of the 1970s and 1980s after Qutb's death. They took the idea, but turned blind eye to Qutb's educational programme, and tried to open the door of the Palace to Islam by force

The Concept of Hakimiyya -Sovereignty

Introduction

Many scholars consider that, Qutb arrived at the concept of Sovereignty only in his later writings of the mid-1960.²⁸⁷ This however is not the case. Qutb developed the concept of Sovereignty over many years. Its seeds can be traced back to his early works of the period 1925-1935, and its genesis took place gradually since then onwards, until this concept finally appeared in his *Social Justice in Islam* and the later writings (1949).²⁸⁸

Khatab argues

“The Sovereignty of Allah, Qutb emphasised, that all creation issued from the one WILL and there was no intercession or mediation between the will and the creation. There was harmony among all parts of this universe. The idea of Islam about the universe , life and humankind was used by Qutb to emphasize that the notion of peace was interwoven into the nature of Islam and its teaching in his view , ' all Islamic systems, doctrines, legislation and rituals are built on this fundamental idea’²⁸⁹

There is not an English word that could be translated accurately without the risk of seriously misconstruing or losing the force and intent of this Arabic term. We can only give the descriptions and the characteristics of this word. The nature and the meaning of the Hakimiyyah that Qutb speaks about are different from the nature and

²⁸⁶ www.angelfire.com/az

²⁸⁷ Sayid Khatab, *The Power of Sovereignty* p 19.

²⁸⁸ Sayid Khatab, Sayid Khatab, *The Power of Sovereignty: The Political and Ideological philosophy of Sayyid Qutb*, Sayed Khatab, p.19

²⁸⁹ Op,ct,

the meaning of Sovereignty as known today. The word Sovereignty is derived from the Latin word –Superanus-, which means –super above or supreme-. In dictionary terms, the definitions of the term Sovereignty are varied, but signify human governmental and legal authority.²⁹⁰

Qutb understood Islam as a religion and state in one. To him, the state is not a vague concept but clearly defined and characterized by Sovereignty (Hakimyyah). In the Islamic state, God is the supreme legislator and the ultimate source of governance and legal authority. Government in Islam is thus specifically designed to implement Islamic Law, that is, to administer justice in accordance with its decrees. Enforcing the Law and facilitating its application requires Islam to function as a religion and state. However, the belief in the Sovereignty of Allah over the universe, life and humanity is an integral part of Tawhid.

The ultimate goal of Sayyid Qutb is to establish an Islamic state. In his analysis, Qutb uses a number of comprehensive ideas to foster his ideological discourse.

In the *Shade of Qur'an* Qutb states that: the judgement should be according to the law of Allah deals with the most important and serious issue in Islamic creed. This is because this group of verses in its positive terms sharply defines governance in Islam. This matter concerns government, the Islamic law (shari'ah) and legitimization.²⁹¹

Sovereignty and the system of governance

Every government that is based on the principle that Hakimiyyah (absolute sovereignty) belongs to none but Allah and then implements the shari'ah, is an Islamic government. Every government that is not based on this principle and does not implement the Shari'ah cannot be called Islamic, even if the government is run by official religious organisations. The obedience of the people is to be given only if, and as long as, the government recognizes that Hakimiyyah belongs to Allah alone and then implements the Shari'a without any qualification other than justice and obedience. This means, the source of governmental authority in the Islamic state is

²⁹⁰ Sayed Khatab, op,ct, P 27

²⁹¹Op,ct, p 8

not the Muslim Community or the result of election, but the activity of implementing the Law (shari'a). In other words, the activity of facilitating the application of the Law is the only source from which the government derives its authority. The Islamic political system can be explained as rule through consultation...obedience to the ruler depends on his fidelity in adhering to the Islamic Laws.²⁹²

Thus, the Law can be seen as a fundamental tenet above the state and citizens. This is Qutb's thinking of Sovereignty -hakimiyyah. In the Islamic system the Ummah chooses the ruler and gives him the legitimacy to administer his government on the basis of Islamic Law. The Ummah, however, is not the source of Hakimiyyah, which gives the Law its legitimacy. The source of Hakimiyyah is Allah.²⁹³

In one of his article *Adab al-Inhilal* (literature of degradation) written on 10 August 1952 for the Egyptian radio, two weeks before the revolution. The radio staff of the old regime rejected the article. The literature of degradation is the literature of slaves; the slaves of oppression and slaves of desires. In this sense, the literature of degradation is the literature of -ubudiyah- (servitude) which prevails when the people do not strive for higher horizons. You find writers, singers, and poets appear and take their position in this vacuum to represent reversion in the heat of desires and the heat of -ubudiyah-. And there are people who listen to them...those writers play the role of lull the people. The oppressors of any time helped such writers, poets and singers and facilitated their work of degradation. Qutb found history on his side. He analysed some accounts from the Umayyad and Abbasid.²⁹⁴

Using the past to asses the present, Qutb asserts that the Umayyad consolidated them in power, secured themselves from the people of Hijaz and diverted society, through gift to flatterers, entertainers and singers and the facilitation of their work. Comparing this condition with that in Egypt, Qutb criticizes the royal regime, which facilitates the work of those 'writers, poets, and singers' who in turn glorify his majesty....this is the literature of degradation. It is the ubudiya of the same nature: ubudiyah -servitude- of desires and ubudiyah of oppression.

²⁹² Sayid Khatab, op,ct, p 35

²⁹³ Sayid Khatab,op,ct, p 35

²⁹⁴ Qutb : *Zilal*,vol.2 PP.887-8, (This quotation is from the revised part of Zilal, 4p.8)

Qutb explain in his book *milestone*,

“this din (Religion) is a universal declaration of the freedom of man from slavery to other men to his own desires, which is also a form of human servitude. It is a declaration that the sovereignty belongs to only Allah, the Lord of all the worlds. It challenges all such systems based on sovereignty of man, where man attempts to usurp the attribute of Divine sovereignty. Any system in which the final decisions are referred to human beings, and in which the source of all authority are men, deifies human beings by designating others than Allah as lords over men”²⁹⁵

For Qutb the life today is not based on Islamic principles. Therefore there is conflict between the religious conscience and the practical life of the people.

Qutb’s concept of Hakimiyya and Characteristics:

Qutb’s concept of Hakimiyya and its characteristics could be summarized as follows:

- The system of government in Islam is not similar to any other system
- It is distinct from all forms of government in secular democracies.
- It is constitutional.
- It is not inherently theocratic or autocratic
- The form of Islamic government has no impact on the Islamic identity of the state.

Hence, Islam, as Qutb asserts, does not impose a specific form of government. The political system in Islam can be understood as a rule by Shura (consultation). *Shura* is basic principle in the Shari’ah and essential to the organs of State and its overall Islamic identity.²⁹⁶

The *Shura* appears to be different from that known today as parliamentary government of any type or form of democracy or other system.²⁹⁷ The principle of Hakimiyya – Sovereignty- belongs to Allah alone. Secular democracy, by contrast, is based on the principle that Sovereignty belongs to the people, that is the majority of them. In this

²⁹⁵ Milestone, op, ct, p 47.

²⁹⁶ Sayid Khatab, op.cit., p 29

²⁹⁷ Sayid Khatab, op.cit. p30

secular form, as Qutb says, one group of people legislates for the rest of the people. However the state enjoys the right of absolute authority²⁹⁸.

To Qutb, Jahiliyya is a condition of any place or society where Allah is not held to be the ultimate sovereign. He says that Islam and Jahiliyya are the real opposite and that the clash in the future will be between them and not between civilisations as such.²⁹⁹

The meaning of *La Ilaha Illah*

Sayid Qutb through *kalimia 'La ilaha illallah'* (There is no God but Allah) understands that *Hakimiya* should be placed in all affairs to Allah. He says *La Hakimiya Illa Lilla*. (No sovereign except Allah)³⁰⁰

Through this statement of Sayyid Qutb, Nadwi sees that he makes *Al Hakimiya* as one of the most important characteristics of sovereignty.³⁰¹ Sayyid Qutb mentions this reality in his books, "*Fee Zila al Qur'an*" when he describes the verse. "The command is of none but Allah. He has commanded that you worship none but Him that is the straight religion, but most men know not",³⁰² the rule belong to Allah, because *Hakimiya* is one of the divine characteristics of Allah.

So Nadwi criticizes Sayyid Qutb in a fair and constructive manner. by presenting the views of Al Hudaibi regarding this point. Several other prominent thinkers like Al Hudaibi who had realized the negative side of the thought of Sayyid Qutb joined Nadwi in criticizing him. Nadwi presented the statement of Hudaibi because the both scholars, Hudaibi and Sayyid Qutb, belonged to the movement of '*Al Ikhwan al Muslimoom*' and both were trained in the same camp; and it is not surprising that both of them come to an agreement. However Hudaibi presented his idea in this subject contrary to Sayyid Qutb.

²⁹⁸ Sayid Khatab, op.cit. p30

²⁹⁹ Sayid Khatab, op.cit. p 7

³⁰⁰ Sayyid Qutb, *Mile Stone*, op,ct, p 9

³⁰¹ *Al Tafsir al Siyasi lil Islam*, p 71.

³⁰² *Surat al Yusuf* (12:40)

As Sayyid Qutb said: "There is no Islam without state"³⁰³ The matter of the Allah's power (*Alhakimia al ilahiyya*) is not creation of Mawdudi and Sayyid Qutb; just because it is mentioned in their books and statements many times. But the Qur'an has confirmed this many times: "the command rests with none but Allah"³⁰⁴

Yusuf al Qardhawi explains that what we should understand by the statement of Mawdudi and Qutb about the '*Al hakimiyya*' is -the *Shari'a* rules- which do not mean that Allah is appointing someone (kings/leaders) to command on his behalf. The support of the political authority belongs to the *Ummha* who has the right to elect or to resign the leader (*al hakim*)³⁰⁵.

By perusing the statements of these scholars, as a researcher, I can understand the environment which has shaped Nadwi's position: he categorically rejected the opinions of Mawdudi's and Sayyid Qutb's as something that would lead to obey human rulers and he branded that view as *jahiliya* (pre-Islamic ignorance) of the twentieth century. In Nadwi's Point of view State power is minor issue, and it is blown out of proportion by these scholars and it is tantamount to polytheism and worshipping deities.

The environment where Nadwi has grown up and spent his life is full of millions of idol worshipers as he himself declared, when Sayyid Qutb was living in society which was facing the problem of Governance/*Hakimiyya*.

While Mawdudi has already thought about an independent Islamic state from the Hindus, Nadwi has rejected it completely and has never thought about an Islamic government (*Hukuma Islamiyya*). His biggest hope was to see the Islamic minority of India living safely and peacefully, freely within the greater – united - India together with the Hindus.

³⁰³ Sayyid Qutb, *Fi Zilal al Qur'an*, Vol 2, 7th edition, Beirut, Dar al Sharq, 1978, p 696.

³⁰⁴ *Surat al An'am* (6:53), *Surat al Yusuf* (12:40).

³⁰⁵ Yusuf al Qardhawi, *Fiqh al Dawla fi al Islam*, Cairo, Dar al Sharq, 1996, p 62.

The Concept of *Jahiliyya*

Sayyid Qutb in his book *Milestone* expressed that Muslim world has ceased to be and reverted to pre-Islamic ignorance known as *Jahiliyya* because of lack of the *Shari'ah* law. Consequently all states of the Muslim world are not *Islamic* and thus illegitimate, including that of his native land Egypt.³⁰⁶

The main reason of Nadwi's criticism on the thought of Sayyid Qutb is that his term *al Hakimiya* (sovereignty) is made as an essential part of divinity by him. It is worthy to be mentioned that Sayyid Qutb was very much attracted by the book of Mawdudi *The four key concepts of worship of the Qur'an* and he completely agreed with his thoughts. That's why the Jan peter Hartung, in his published research work on Nadwi, pointed out that Sayyid Qutb is Mawdudi's intellectual son in Egypt and the Arabic-speaking world;³⁰⁷

3.6 Conclusion

On the questions of political system of Islam and the place in Islam for politics Mawdudi and Qutb represented a new radical trend in modern religio-politics while Nadwi took a moderate view. Although Mawdudi made the original contributions towards formulating a new Islamic political theory of Islamic state, it was Qutb who synthesized, developed and turned it into popular-accessible and more radical form of the teachings of Mawdudi.

The basic difference between Nadwi and Mawdudi and Qutb was not on the question of the importance of an Islamic state. They were unanimous in their thinking that the Islamic objectives are not attainable and protectable without Islamic state, *shari'ah* and Caliphate. But they differed on the means of achieving it and on the interpretation of the doctrinal foundations of Islam on the question of Islamic State.

³⁰⁶ Sayed Khatab, *The Power of Sovereignty The Political and ideological philosophy of Sayyid Qutb*, Routledge, Newyork, 2006.

³⁰⁷ Jan peter Hartung, *Many Paths and One Goal, Life and Work of Sayyid Abu l-Hasan 'Ali al-Hasani Nadwi (1914-1999)* (German). P 124

312 b Rudolph Peters, 2001, *Jihad in classical and modern Islam Princeton*, New Jersey, p128

From the point of view of Mawdudi and Qutb, all the parts of Islam religion are based on politics and for them politics is a basic unit of *Din* (religion). Mawdudi's driving vision was of a permanent jihad until the whole natural universe has been brought under the rule - or domination - of islam.^{312b}

In his celebrated book 'Four key concepts of the Qur'an' Mawdudi urged that the *Da'i* compels the Muslims to pay attention to the specific area – Islamic State- that is the need of time. Further he argued that there cannot be any revolutionary act if the *du'at* (callers of Islam) fails to accept the concept of Islamic State. In this book Mawdudi presented new meaning to these terms of the Qur'an- *ilah* (lord, Master), *Rabb* (lord), *Ibadath* (worship), *din* (faith- Islamic way of life). He said worships are instituted by Allah as a means to prepare Muslims to work for the cause of establishing Islamic rule on the earth.

Nadwi criticized Mawdudi's interpretation to the term of *ibada* as training the individual for the creation of an Islamic society, which would have the establishment of Islamic State as its main objective. Nadwi attributed a much higher value to *ibada*. Nadwi also severely criticized Mawdudi's interpretations and the belief that the real understanding of the terms of the Qur'an was restricted to a very limited period of Islam and that for most of the period the true meaning was obfuscated among the Muslims. Nadwi argued it is wrong to reduce the relationship between God and human to one of *hakim* and *mahkum* (sovereign and Subject). Nadwi asserted this relationship is much deeper, wider and more beautiful.

Nadwi advised Jama'at Islami to concentrate on the *Tarbiyah* – the self-training and the spiritual guidance - without overlapping with political thoughts and imposing them on its members.

Qutb is considered as the first thinker who paired the role of Islam to a radical, socio political ideology. Qutb's extensive Qur'anic commentary *Fi-dhilal Fi-Zilal al Qur'an* (In the Shades of the Qur'an) has contributed significantly to modern perceptions of Islamic concepts such as *Jihad*, *Jahiliyyah*, and *Umma*. *The Ma'alim Fi al Thriq* (Mile Stone) is considered as the final form of Qutb's thought. In that Qutb said Muslim should resist any system where men are in servitude to other men.

He considered obeying to other men as un-Islamic and violation of God's rules. Thereby he refused to compromise, reconcile or accept any form of state or method of governance other than Islamic State based on the principle of Sovereignty of Allah (*Hakimiya*).

For Qutb Islam as a religion and state in one. To him, the state is not a vague concept but clearly defined and characterized by Sovereignty (*Hakimiya*) of Allah. In the Islamic state, God is the supreme legislator and the ultimate source of governance and legal authority. Government in Islam is thus specifically designed to implement Islamic Law, that is, to administer justice in accordance with its decrees. Enforcing the Law and facilitating its application requires Islam to function as a religion and state. The belief in the Sovereignty of Allah over the universe, life and humanity is an integral part of *Tawhid*. He also coined '*Lailaha ila Allah*' (There is no God but Allah) with *Hakimiya* in all affairs to Allah

Nadwi criticized the trend of over-emphasizing Islamic State and equating a new political system created by men in the name of Allah. He pointed out that the Islamic State theory of Mawdudi and Sayyid Qutb, as something that would lead to obey human rulers and therefore, is another form of *jahiliya* (pre-Islamic ignorance) of the twentieth century.

Both Mawdudi and Qutb were criticised by Nadwi for stating that Allah had sent prophets to the world charged with the mission of establishing divine sovereignty on earth and this was to be the main preoccupation of those who came after them. They also believed that the the prime objective of worship is to assist towards the establishment of divine rule on earth.

CHAPTER FOUR

NADWI'S VIEW ON THE ARAB WORLD, THE WESTERN WORLD AND THE HERITICAL MOVEMENTS.

4. Introduction:

Nadwi, who travelled to the Western world several times and was literate in English, regarded the inferior position of Muslims in the world as a result of their negative attitudes to the West. The decline of the Muslims was in part due to their rejection of everything Western. Nadwi strongly opposed this attitude and used religious sources to counteract this debilitating stream of thought.

At the same time, not everything from West was welcomed, and the Qadiani movement propped up by the West was one such cult that was vehemently opposed by Nadwi.

4.1 Nadwi and contemporary Arab and Islamic issues

The distinguished position of Arabs in Islam and the resultant argument over the relationship between Arabism and Islam would not have become the focal point of discussions but for the emergence of two factions, one of whom was denying the attribution of this peculiarity to Arabs and the other not being aware of the reason for the dignity of Arabs in Islam.

The modern Islamic thoughts played a pivotal role in clearing the mist over this issue. Abul Hassan Ali Nadwi was one of the thinkers who were writing on this issue with clarity. As someone most concerned about Arab Islamic issues, he concentrated much on emphasising the pride of place Arabs had in the Islamic culture and history while shedding light on how Arabs lagged behind the rest of the world in the last centuries and the reasons that led to the power of the rest of the world over them, especially that of Zionist in Palestine. Hence, this chapter deals with two topics thus:

01 Arabs and Islam in Nadwi's thoughts

4.1.1 Arabs and Islam in Nadwi's thoughts

Deeply concerned on the issues related to Arabs, Abul Hassan Ali Nadwi dealt them under several topics at length in his various writings. He was concerned about the present state of Arab communities that have failed to adhere to the Islamic way of life, which the companions of the prophet followed wholeheartedly. He was very honest and frank in his speeches to Arabs, avoiding flattery though the Arabs deserve respect and admiration for their past contributions and the place in history. In one of his speeches he said:

“If there were a community that deserved most of my admiration and respect, no doubt Arabs would be. If my mind tempted me to flatter any communities, my Arab community would be the greatest. I have a mountain of things to heap praises on this community sincerely and truly. I have a lot of things that will make their hearts and ears happy and I have plethora of stuffs that will raise my spirits as a member belonging to this community. All these things are the proven records of knowledge and the reality. When uttering these things the knowledge says ‘you told the truth’ and the history says ‘fair enough and well done’. However, I consider this flattery on this occasion to be a criminal behaviour and I consider it be a betrayal of this community which I profess to be the best in religion, human conduct and dignity and to which the world and the humanity accords much respect in its modern life’³⁰⁸

His expressed view was that through Islam alone Muslims can regain their universal leadership, and the world recover what it has lost with their decline; and it is the Arabs –with their special, divinely ordained relationship with the Prophet and Islam, and as inhabitants of the lands that were not only the cradle of Islamic civilization but also a place sanctified by Allah– who must lead the way.³⁰⁹

Nadwi was accorded warm welcome and high respect across the Arab world whenever he travelled and he had a very special attachment towards the Arab world, which was reinforced by his amazing knowledge in Arabic language. However, this

³⁰⁸Mohamed Akram Nadwi Dr, Abul Hasan Ali Nadwi, *al Alim al Murabbi wa al Da'yat al Hakim*, op,ct, p377,378, with reference to al Arab wa al Islam.

³⁰⁹Nadwi, *al Arab wa al Islam*, p15.

mutual respect and admiration did not prevent Nadwi from coming out strongly as an unbiased and fair-seeming critic and sincere counsel.

He wrote a series of books on Islâm in the contemporary Arab world, where he had widely travelled, stressing the glory of the Arab contribution to Islâm and human progress, calling upon them to go back to their Islâmic roots, while at the same time bluntly castigating their present state. He said, in one of his speeches that the Arabs and Muslims worlds cannot boast an Arab or Muslim civilization at present. The political and economic elite in the Arab or Muslim worlds, regardless of their culture, are true participants in the capitalist civilization.

His books on this subject include 'Take it from me, honestly, oh Arabs', 'Sincere admonitions to our brotherly Arabs and Muslims', 'Listen to me oh Egypt', Listen to me Oh Syria etc..

Nadwi's boundless admiration towards Arabs could be attributed to the following factors:

(i) Islam emerged first in Makkah and Madinah and carried its flag until it spread in the Arabian Peninsula. Then it spread all over the world. From the lands of Arabia, sanctified by Allah, the noble civilization of Islam embarked its long journey and it remain the heart of Islam.

(ii) Qur'an was revealed in Arabic language to the Arab prophet, Mohammad ibn Abdullah.

(iii) Arabs were a gifted community, blessed by Allah. Nadwi was of the view that Allah sending Prophet Muhammad as a member of Arab community to the world; blessing with Islam, which was first Arab based then spread worldwide from there and conferring Qur'an in Arabic language have special significance and meaning. This has been mentioned in the Qur'an ' you are the best of peoples evolved for mankind enjoining what is right , forbidding what is wrong, and believing in Allah' and Qur'an further says' Thus we have made of you An *ummah* justly balanced that you might be witness over the nations, And the messenger a witness over yourselves'. And this reflected in what the prophet said to some of his companions' you have been sent to ease matters, not to render them difficult'. Nadwi also draws

his conclusion from what Rabi Ibn Amir said to Rustum 'Allah has sent us'. Nadwi was not alone in identifying these distinguishing features of Arabs or acknowledging it. Most of the thinkers and researchers living before him and his contemporaries shared the same views. Jamaluddin Afghani expounds on how Arabs were able to play a major role in carrying the flag of Islam to various parts of the world. He says, 'Arabs were, thanks to their intelligence and the integrity of thought, quick to respond to the call of Allah entering it in mammoth numbers when their hearts and minds felt comfortable with it. The Arabs became more strong, powerful and dominant when they embraced Islam. The strength which they already had was harnessed for the cause of Islam and their hearts mingled all through empires. The communities responded to their call to their religion. The kings were at their beck and call. The Persian kingdom was at their feet. In less than 80 years, they were able to conquer most parts of the world from the Pyrenees that divided Spain and France to the Great Wall of China and justice prevailed there.

Thus the greatness of Islam has reached its peak level by the well guided khalifa and the Umayyad unto the reign of Harun Rasheed and al Mahmud with Abbasid Empire. For Mohammed al Asad the secret of the Islamic conquest at its early period was that Muslim Arabs have engaged themselves wholeheartedly as each Muslim had considered himself personally responsible for spreading the source of happiness, Islam, in the world. He was determined to establish justice everywhere and anytime in response to Allah's call (Qur'an) al Banna considers Arabic language as the mother tongue of Qur'an, and Islam cannot be revived without the unity of the Arabs. Qur'an has been revealed in Arabic language that unify nations by this language, the main root of Islam. That's why Islam has lost its rightful place of dominance, the place it enjoyed half a millennium ago when the political power shifted to the hands of non Arabs. The take over of the political authority by non Arab has led to the dislocation of the Islamic state.

However the admiration towards Arabs and their glorious past should not blind us from recognising the tremendous contributions non-Arab Muslims has made to Islam and human civilization. It is wrong to place Arabs above all other non-Arab Muslim nations for this type of distinction is nothing but a form of racism, contrary to Islam. In fact, as Nadwi correctly pointed out: "It is a strange historical fact that most of the

scholars of religious and intellectual sciences were non-Arabs. The contribution of the Arabs was extremely meagre although it was an Arab civilisation and its founder was also an Arab. Saiybawch held the most prominent position in Arabic Syntax, then it was Bu 'Ali Farsi and then Al-Zajaj, and all these were non-Arabs. Same is the case with experts in the field of hadith (traditions) usul fiqh (principles of jurisprudence) and ilm kalam (theological dialectics)."

In Islam there is no special place for anyone because of his inheritance, place of birth, the language he speaks, his colour, his family background, his wealth or his status in the society. The only difference that distinguish a true Muslim from others is taqwa fear of Allah according to the verse of Qur'an "You (true believers in Islamic monotheism, and real followers of Prophet Muhammed and his Sunna (legal way) are the best of peoples ever raised up for mankind;.."³¹⁰ In that context Muslim thinkers agreed that discriminations on the basis of tribalism (*asabiyya*) and blood inheritance are rejected by Islam because it is a source of hatred among the people.³¹¹

Nadwi sees Arabic language as the core *al-urubah al-Muhayminah* of real Arabism that is not built on ethnic basis but on the basis of the link between thought and language and what they produce for us to foster our faith and methodology and the way of life.³¹² Most Islamic thinkers agree on this meaning of Arabism and among them Hasan al Banna is one of them. He said: "the best expressed about this is what the Prophet defined us the language and Islam".³¹³ This is in according to the Hadith of Prophet O, mankind Allah is one, the father is one, the religion is one and the Arabic language non of your father or mother but the language and who speaks it is an Arab."³¹⁴ According to Mohamed al Ghazzali masterizing Arabic language is the main medium for the better understanding of Islam and its service. The typical example of the collapse of the Ottoman Empire explains why the Turks failed to serve Islam properly. It was due to their lack of understanding in Arabic language.³¹⁵

³¹⁰ *Sura Al-Imran, (3:110)*

³¹¹ Mohamed Akram Nadwi, *Abul Hasan Al Nadwi, al Alim al Murabbi wa al Da'yat al Hakim*, op,ct, p378

³¹² Abdul Halim Uwais , *Al Shaikh Abul Hasan al Nadwi wa Kadayya al Umma al Arabiyya, A research magazine on Al Shaikh Abul Hasan al Nadwi*, op,ct , p70

³¹³ Hasan Al Banna, *Majmu' al Rasa'il*, Bierut, Al Mua'ssasa al Islamiyya, year no, p 113.

³¹⁴ Op,ct,p 114.

³¹⁵ Mohamed al Gazzaly, *Zalamun min al gharb*, Cairo, Dar al Kitab al Arabi, 1956, p41.

For Nadwi the link between Arabs and Islam is crucial and that's why we know about them. By the term Arabs he means only the Arab Muslims and not the non Muslim Arabs. The Arabs who did not embrace Islam like Prophet's uncle Abu Lahab not come under this category. But the non Arabs, who were in forefront in spreading Islam, like the Persian Salman becomes the member of of the Prophet family.³¹⁶

4.1.2 The Palestine Affair in the view of Nadwi

There is no parallel in the annals of the contemporary history of the Eastern Islamic world to the most provocative colonial invasion and occupation on Palestine by Israel. We can identify five major events that had far-reaching consequences in the entire fourteen century long history of the Muslim civilization. They are: crusade; the war of devastation of the Tartar; the loss of Spain (*Andalusia*); the decline of the Ottoman Empire (*Khilafah*); and the invasion of Palestine by Zionist. Among these them, the invasion of Palestine has been considered to be the most ruthless and the longest military occupation in modern times, that has enduring impact on the political landscape of the entire Muslim world.

It is apparent that no other affair is given much more prominence than the Palestine affair in the contemporary Islamic history. There are a plethora of writers and thinkers who have made worthy contributions and thoughts over this issue. For many centuries, the politics of the Muslim world have revolved around the massive *Al-Masjid al-Aqsa* in Jerusalem, built forty years after the Ka'bah. The mosque complex, which includes the Dome of the Rock, is regarded as the third most holy shrine in Islam, after Makkah and Madina in modern Saudi Arabia. There is no doubt that this affair has taken an important place in the contemporary Islamic thoughts since the Holy Land and the *Al-Masjid al- Aqsa* are considered as the fundamentals through the Islamic view.

The writings and works of Nadwi on this issue are considered as the masterpieces among all his writings According to *Shiekh* Qaradawi the Palestine issue is the

³¹⁶ Abul Hasan al Nadwi, *Al Arab wa al Islam*, op,ct, p6.

cornerstone of the political thinking of Nadwi. The underlying reason for this is that the Palestine question is not a matter for Arabs alone; it is a matter of concern for all Muslims around the world. It has left a tangible impact on every Muslim and the Palestine liberation struggle has become the central rallying cry for Muslim solidarity.³¹⁷

One of the Arab writers sees as the stance of Nadwi is natural outcome. It is natural for a man in the calibre of Nadwi, whose devotion to Islamic cause is unquestionable and whose close bond with the Arabic world is well known, to share sympathies with his aggrieved and victimized brethren in Palestine. Of course, being a multi-dimensional personality he is who has written about 180 books on vast range of topics in various languages cannot confine his concern to Palestine issue alone. Nonetheless, although his universal wisdom and concerns transcended beyond it, being the most sensitive, prominent and unresolved problem of the 20th century how could he remain indifferent to it? Thus, Palestine issue has indispensably become the focal point of his attention.³¹⁸

He also wrote on the affair of Lebanon. He analysed the Beirut Tragedy of 1982. His unceasing pen also wrote on Afghanistan anti-colonial war and about the separation of the East Pakistan from the West Pakistan. He highlighted the weakness of Pakistan that was founded on the Islamic principles, but subsequently disintegrated because it has failed to address the multi-linguistic, multi-religious, and multi-ethnic issues correctly in the light of Islamic guidance on inter-faith dialogue.³¹⁹

The role played by Nadwi on the question of Palestine was not limited to writings. He also actively involved in community politics - he never participated in the electoral politics - to mobilise the masses around the Palestinian cause, not only by taking part in numerous symposiums and conferences but also by becoming the livewire of organizing such conferences. He met several protagonists of the Palestine struggle. One of such key personalities he has met in 1951 was Al-Hajj Amin al-

³¹⁷ Yusuf al Qaradawi, *Ash sheikh Abul hasan 'Ali Nadwi Kama 'Arafthuhu*, p, 89.

³¹⁸ Abdul Haleem Uwais, *Al Shaikh Abul Hasan Al Nadwi wa Qadhaya al Umma al Arabiyya*, in the Journal of Rabitat al Adab al Islami, Special edition on *Al Shaikh Abul Hasan Al Nadwi*, pp 96-97.

³¹⁹ Abul Hasan Nadwi, *Fi Masirat al-Hayat*, pp 421-423.

Hussayni of Palestine who functioned as a *Mufti*. This meeting had great impact on both of them.³²⁰

His discussion with these scholars included a number of themes such as the history of the struggle of Palestine. He used to tell them about the Zionist territorial aspirations and claims beyond Palestine to include areas east of the Jordan River, Madinah, Khaibar and so forth. He also tells them about the self-interest, appetite for luxury life and avariciousness of the Muslim elite in particular and the naivety of the Muslims societies in general, that place them in a vulnerable position to easily fall prey into the hands of Imperialism.³²¹

In the same vein, he would tell them bluntly that the Arabs and Muslims worlds cannot boast an Arab or Muslim civilization at present; the political and economic elite in the Arab or Muslim worlds, regardless of their past, are true participants in the capitalist consumerism and become loyal servants of their Imperialist masters; their lethargy and apathy towards the security of the Muslims people leave them high and dry; and their misjudgement and miscalculation about the danger of Zionism was evident from the withdrawal of the Arab League from the Palestine cause.³²²

He showed his maturity and intellectual brilliance in using the Palestinian cause to hit the hearts of the ruling elites who he had met with. For an instance, when he met with Muhammed Ziaul Haq in Karatchi in 1984, he presented him with the model of the Dome of Rock. This really was a symbolic gift, which alluded to the forgotten obligation of the leaders Muslims countries - leaders of a big nation such as Pakistan in particular - to liberate *Al-Masjid al-Aqsa*.³²³

However, it is noteworthy that there is a criticism towards the approach of Nadwi on the Palestine issue. A section of Muslim scholars consider Nadwi's works and speeches on Palestine issue are more exposure-oriented and than solution-oriented, especially the means he advocated to achieve the goals of the Palestinian struggle are too mild, not specific and not practicable, they say. Nonetheless all Muslim scholars

³²⁰ Abul Hasan Nadwi, *Muzakkiratun Saiyihun Fi al Sharq al Arabi*, p 182.

³²¹ Op, ct, p 182.

³²² Op, ct, p 183.

³²³ Abul Hasan Nadwi, *Fi Masirat al-Hayat*, op, ct pp 54.

appreciate on one point: that is the intellectual brilliance of Nadwi and the effective methodology applied by him in unearthing the facts and reasoning the colonial ambitions behind the issue and the courage shown in exposing the comprador- elite Muslims are bearing the hallmark of a genius. Moreover, his unwavering stand of rejecting any short-cut -solutions is considered to be another admirable aspect that could be observed in his works.

For an example, after the debacle of the war in 1967 when some scholars wrote on the topic "Removing aggression's effects" he replied them: "Removing causes of the aggression is most important than removing the effects caused by it."³²⁴ Nadwi identified a number of factors that were responsible for the failure of the Muslims and Arabs in liberating the Palestine. One of them was losing *Iman*: as Nadwi stated, the enemies have correctly found out the achilles' heel of the Muslims to target their attack to make Muslims vulnerable; they hit at their *Iman*, a power that historically played a vital role in the forward march of the Muslims. The enemies used the two tactics against the *Iman*, to carry out their onslaught against the Muslims.³²⁵

First Tactics: Pessimism and Consumerism

By permeating pessimism and encouraging consumerism herd the Muslims into the material world, was their first tactics. The devotion to and promotion of Islam and commitment to Jihad, two ideals of Islam, became things of the past or remnants in the minds of Muslims. As a consequence we find, Nadwi says, darkness in the heart, lack of confidence, lack of piety, intolerance, sacrificing the religion for material benefits, and betraying the society for positions, posts and status. The new Muslim generation is exposed to things ahead of their age and their mental orientation retarded by every awful things coming from West. At the same time Nadwi bitterly castigates a section of cowardly Muslims who spread fear, which stems from not believing in Allah and expecting others to bring their liberation on golden platter.³²⁶

³²⁴ Abdul Haleem Uwais, *Al Shaikh Abul Hasan Al Nadwi wa Qadhaya al Umma al Arabiyya*, op,ct, p 99.

³²⁵ Abul Hasan Nadwi, (1971), *Al Muslimuna Waqdiyyatu Palestine*, The Centre for print and Pulication, Kuwait, p 19.

³²⁶ Op,ct, p 20.

Second Tactics– Inferiority complex

If a Muslim fails to value the Islamic values he will de-value himself, indeed, and suffer from inferiority complex that stems from the mistaken notion that their enemies are superior to them. Superficially, even if it appears that the people are engaged in mundane life, they are psychologically defeated. Mental defeat is more dangerous than the real defeat. When they think or talk about the American super-power or about their nuclear weapons and the role the Jews played in its build-up, they are caught up in the defeated mentality. The Holy Qur'an clearly explains the cause for this kind of low level mental potency.³²⁷

Allah says:

“Indignity is put over them wherever they may be except when under a covenant (of protection) from Allah and from men; they have drawn on themselves the wrath of Allah and destruction is put over them. This is because they disbelieved in the *Aayat* (proof, evidences, verses, lessons, signs revaluations etc) of Allah and killed the prophets without right. This is because they disobeyed (Allah) and used to transgress beyond bounds (in Allah's disobedience, crime and sins)³²⁸

Such humiliation has befallen on them because they have committed sin. It was conspicuous at the time when the Tartars invaded the Islamic world now again it is apparent in the Invasion of Palestine by Zionist. Nadwi answers, the question why the displaced homeless Zionist could not be defeated by the seven Arab countries in 1948, in the following manner: The Arabs fought in Palestine half-heartedly, fearing death and loving life: they were not united in views, their acts were not in unison, they were loosely connected conglomeration of units, who dared not making any sacrifices, but their self-respect.³²⁹

In fact, the disgraceful crushing defeat has left a deep scar in the minds of the Muslims and the defeatist mentality has put an end to their enthusiasm for sacrifice. It is true that in the absence of intrinsic inspiration and trusted leadership, an enduring motivation for sacrifice for a cause cannot be expected. Without great personalities there cannot be motivation for sacrifice no matter how noble the cause

³²⁷ Op, ct, p 19.

³²⁸ *Surat Al- Imran*,(3:112).

³²⁹ Abul Hasan Nadwi, (1971), *Al Muslimuna Waqdiyathu Palestine*, p 21, 22.

is. There were tremendous changes and motivations in the people's mind when Muhammed (Peace be upon him) was sent as a Prophet. With his advent, people realized the end goal of life. The realization and the great personality of the prophet gave the necessary motivation to make any sacrifice to achieve the goal in the path of Allah. Nadwi presents the following example to explain this point:

When Prophet Muhammed (Peace be upon him) called his followers to march forward towards the paradise - to liberate the people from ignorance and bring them in the path of Allah – one of his companions Umair bin ibn Hammam was eating dates. When he heard the Call he threw the dates away saying “If I live to eat these dates, my life in paradise will be delayed” and immediately entered the battle field. These are principles that gave strength to the Arabs.³³⁰ This is how the Muslims brought the whole world under their influence. That is why the Arabs emerged victorious in all wars. The secret of this principle is that a motivated and determined person, who is willing to sacrifice anything for a cause will easily defeat a person who is passionately adore his life alone. This is the real source of strength of *Iman*. When a heart is filled with *Ieman* personal life and worldly pleasures becomes less significant. *Iman*. frees the minds from selfishness and distractions; it prepares the minds for martyrdom. It eliminates fear of death and love for pleasure in worldly life.³³¹

Indeed this *Iman* takes the Palestine heroes towards this goal. That is why they are really embracing martyrdom ignoring their lives. Nadwi advocated this thought in the middle of twentieth century. Thereby he tried to enlighten the Muslims with the principles of *Iman* and motivate them to sacrifice themselves to protect the Holy places. Undoubtedly such sacrifices will destroy the morale of the enemies. When a handful of martyrs epitome such exemplary conduct, the Islamic society as a whole will come out from the defeatist psychology. It will also become a great motivation.³³²

³³⁰ Abul Hasan Nadwi, *Ilal Islami Min Jadid*, pp 166-167.

³³¹ Abul Hasan Nadwi, (1971), *Al Muslimuna Waqdiyatu Palestine*, p 33.

³³² Akram Nadwi, *Abul Hasan Al- Nadwi Al 'Aalim al-Murabbi wa Al-Da'yat al Hakim*, p 383-384.

Certainly it will put the Zionist camp in disarray. The enemies will begin that the highly motivated force is unstoppable and undefeatable. There is no any other course before Palestine. That is the power they need to put a halt to the Zionist territorial ambition.

On the other hand when *Iman* is weak, personal interests will take the front seat. There could be many other reasons for the defeat of the Muslims, but the weak *Iman* is the main reason among them. This is what caused the setback in their forward march Muslim civilization. Arabic society, Nadwi says, that remained as the bastion of advanced civilisation and that led the world has lost its glorious status because of this reason.³³³ This situation gave birth to many disorders such as excessive indulgence of worldly pleasures, uncontrolled desire for comforts, and unleashed drive of lust and besmirched their mind. Islam warns that the community should not get pushed into such situations. Prophet Muhammed (Peace be upon him) said: "Allah will get rid of the fear of you even in the minds of your enemies and he will fill weakness in your minds." When this was told the question, what was the weakness, raised before Prophet Muhammed (Peace be upon him). He replied it as "the desire for the worldly pleasures and hating death." This weakness was well demonstrated when the Arabs accepted the 'peace' imposed on them and approved Jews settlement.

Peace of this nature is considered as an act of weakness by the Holy Qur'an. Allah says, "Be not weary and faint-hearted, crying for peace, when you should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds."³³⁴ Submitting to the pressure of the enemy is not peace; it is capitulation and is the real weakness. Therefore it is completely unacceptable to have peace with Jews according to the criterion set out by Nadwi. It was through their strength the enemy acquired it, now it is our turn to take it back from them through our strength. This was his view. The modern world today is governed by the doctrine that "Might is Right", and in this philosophy there is no room for justice or conscience. The condemnations of governments, UN and other peace loving international organizations are ignored. In this regard Nadwi says that if someone believes that the

³³³ Op,ct, p 382.

³³⁴ *Surat al Muhammed* (47:35).

condemnations and protests of organizations such as the UN and the allies of Palestine would bring peace, he is self-deceived and commits suicide politically.³³⁵ As Nadwi sees, there are logical factors why there cannot be peace with Jews. The call for 'peace' comes only from the countries like America and England, who had created the problem and continues to ensure the existence of Israel. It is an open secret that creation of Israel in the central heart of the Muslim world is their brain-child. Therefore the 'peace' is one sided affair; its ulterior motive is to tie the hands of the Arabs while the Jews have a free hand to carry on with their programme uninterrupted. For Nadwi, the 'peace' is a mockery and it is aimed at systematically wipe out the role of Muslim leadership. It is also striving to keep Muslim lofty values at bay and thereby shakes the conscience of the international Islamic leadership.³³⁶

Nadwi took pains to delve the root cause for the Palestine tragedy. The Palestine problem has deep rooted reasons rather than the superficial ones cited by many writers and analysts. These conflicting interpretations, which also made inroads into the *Umma*, have sparked out during the war.

Qutb on Palestine:

In Egypt anti-Semitism was taken up not only by Nasser, but also, in a particularly violent form, by Sayyid Qutb, the western-influenced ideologue of the Muslim Brothers whom Nasser executed and who, more than anyone else, shaped the thinking of modern, militant Islam including that of bin Laden himself. In Qutb's view, Jews, who had always rebelled against God, were inherently evil: 'From such creatures who kill, massacre and defame prophets, one can only expect the spilling of human blood and dirty means which would further their machinations and evilness' he said.³³⁷ Although Qutb stood uncompromisingly against the creation of Israel and vehement in his rhetoric against Zionist occupation he, by means, advocated elimination of Jews.

³³⁵ Abul Hsan Nadwi, *Fi Masirat al Hayat*, pp 321-322.

³³⁶ Abul Hasan Nadwi, *Al Aalam al-Islami wa Aktarun Jadidatun*, Al Ba's al Islami, (India), Mazine 41, Issue 8 October, 1996, pp 4-6.

³³⁷ Musallam, op,ct, p.185

(i) Disunity

The disunity that has crept in the Arabic and Islamic world: Arabs fought the war with heavy contingents but without unity. This is the real picture of the present Islamic society.³³⁸ Today the Islamic society finds it difficult to face the dominance of super power as it is broken into pieces. Although there are about 150 million Muslims, all over the world, we are not in a position to militarily defeat the Zionist who are just 0.3 million in number. Unfortunately we are divided as twenty Arab nations³³⁹ to confront a country. Nadwi points out: The Arabs waged the war. But the string was in the hands of others. When the string was let loose, they went forward but when it was pulled back they withdrew in a disorderly manner. Whenever they are asked to wage war they will continue it and when asked to go for peace, they will do so.³⁴⁰ Here Nadwi reminds us two things. Firstly an organization that includes all parties, It is a well known fact that some of the national parties put forward the motto of 'unity of Arabs' to mean that the only route for the liberation of Palestine through the united effort of the Arabs. It implies that the land of Palestine cannot be liberated by the Palestine People but by the unity of the Arabs alone. The P.L.O. disagreed and put forward their slogan of 'Palestine Liberation'. They stressed that Palestine liberation struggle led by Palestine is the only way forward to achieve the unity of Arabs. This view came out through the awareness that the aspirations of the Zionists are unlimited and that as long as the existence of the Zionists continues in the heart of Arab lands they will expand their encroachment. It is sad that all efforts to forge the unity of Arabs ended up a pipe dream.³⁴¹

Nadwi while stressing the importance of waging the war in unison he did not forget to mention the contribution of the people of Palestine in the war. This only motivates the war. Then others will be a big force behind them. The level of the seriousness of the people of Palestine will decide the level of concern of others regarding this issue. As this is a direct problem regarding their land they should be prepared themselves to liberate it. Nadwi while stressing the importance of waging the war in unison he did

³³⁸ Abul Hasan Nadwi, *Islam and the World, The Rise and Decline of Muslims and Its Effect on Mankind*, op, ct, p 89.

³³⁹ Yusuf al Qaradawi, *Al Sahwa al Islamiya wa humum al watan al-Arabi*, Doha, 1988, p123.

³⁴⁰ Abul Hasan Nadwi, *Al Muslimuna wa Qadiyat Palestine*, op, ct, p22.

³⁴¹ Turkey Abd Majeed Sulaimani, *Al Fikr wa al-Suluk al-Siyasi 'inda abil Hasan Nadwi*, Ibid, 263, with reference to Ahmad Sa'eed Nawfal, *Baina Tahrir Palestine wa al-Wahdat al 'Arabiyya*.

not forget to underline the special role the Palestine people has to play in it. It is their motivation, their determined effort, their leadership and their sacrifice that will inspire the other Muslims, specially the Arabs to rally behind them. The level of seriousness and commitment of the people of Palestine will decide the level of concern of others in this issue. Since they are the direct victims; it is their lands were occupied; and they who suffered from the consequences; they should take the leadership and initiation to liberate their land and their people.³⁴²

However, it is wrong to think that the other two societies - the non- Arab Muslims and the Arab Muslims, have no role to play in the struggle. According to Nadwi, the task is two fold: while the Palestine takes their destiny into their hands and fights at the forefront the other Muslims all over the world, specially the Arabs living around them, should join and support their liberation struggle. The correctness of this guidance could be gauged in the light of the present scenario. Every act of Palestine people in the encroached land has an impact all over the world and every single victory they achieve in the warfront brings their liberation one step closer. The landmark stone throwing (*Intifada*) campaign is the typical example for this. This struggle shows their determination to get back their lost lands. The solidarity of the Arabs and the ever increasing suppression of the Israel make them more and more matured and determined.³⁴³

(ii) Absence of inspiring personality

The Nadwi's forte was his extraordinary grasp of Islamic history. It is this historic sense of the rise and fall of Islam in different ages and regions, which prompted him ever to take a long-term rather than a short-term, a broad rather than a narrow, view of the problems the contemporary community faced.

Nadwi drew these conclusions out of his experience and knowledge. He makes it clear that there is a key personality in every difficult situation to come out from it. By becoming the epitome of combined qualities of determination, intelligence, tactical skill, bravery, charisma, inspiration, leadership and exceptional talent he will

³⁴² Abul hasan Nadwi, *Mudhakkiratun Saihun Fi al Sharq al Arabi*, P 156.

³⁴³ Jihad Mohamed Jihad, *Al Intifada al Mubarak wa Musthaqbiluha*, Maktaba al Falah, Kuwait, 1988, p 47.

lead the people by his own right. He shows many examples in history to establish this point. One of such personality is Salahal-Din al Ayyubi. He succeeded in defeating the crusaders. This success was possible because he was entirely committed and focused to the cause. There was no word other than martyrdom on his mouth. He set aside the whole budget for this war.³⁴⁴

The generosity, the nobility and the high sense of Islamic morality of Salahal-Din Ayyubi in this war is described by Stanley Lane-pool: If the taking of Jerusalem were the only fact known about Saladin, it were enough to prove him the most chivalrous and great-hearted conqueror of his own and perhaps of any age.³⁴⁵

As *Sheikh* Nadwi believes the absence of leaders in the calibre of Salahal-Din Al Ayyubi among the Palestinian people is one of the main weaknesses. In his view the ultimate victory of the Palestine over the Zionist shall not be a victory of a community over another, but a strong leadership over a weaker leadership.³⁴⁶

On the other hand Nadwi bluntly criticized the leaders of Muslim countries for their political enslavement to the West and their military dictatorship which brutally suppress the emerging dynamic leadership. The totalitarian regimes in the Muslim countries never consult the *ulama* nor take the advice of the experienced intellectuals. One more reason was attributed to this sad state of affairs: The leaders of the Islamic and the Arab world are not in a position to take independent decisions. Their hands are tied by the Western bloc headed by America and Britain. Ironically the Arabic world waged the first Palestine war in 1948 under the English leadership from the Jordanian side. As Malik ibn Nabi pointed out it was the strategic blunder that triggered out all the tragedies on Palestine people. The Arab leaders very well know the mastermind behind the creation of Israel, they also know very well about the Americans and the British; their role in the past and present; and their patronage to Israel and their interests in the oil rich Middle East. The Arabs were deceived in

³⁴⁴ Abul Hasan Nadwi, *Islam and the World*, op,ct, p 87.

³⁴⁵ Op,ct, Stanley Lane-Pool p 87.

³⁴⁶ Abul Hasan Nadwi, *Al Yahoodiyya al 'Alamiyya wa al Umma al Islamiyya*, *Al Ba's al Islami*, (India), *Mazine*, Issue 2, 1999, pp 13-44.

the past; they are deceived at present; they know that; yet they have no plan or determined willingness to change the situation.³⁴⁷

(iii) Lack of Freedom

Nadwi identifies the non-existence of freedom as the other factor in the Palestinian dilemma. Under the suppressive regime in the Muslim countries there is no one to point out when something goes wrong badly. The rulers want to hear only praises, not guidance or advice from the people around them. There were big promises before the war, but no one was allowed to question about the mistakes that led to disgraceful defeat. Whatever goes wrong; how immense the cost and loss will be; no one has the right to question them. Are these leaders considering themselves as demigods? History has seen some rulers who even went against the God, but they never ever played any positive role towards the progress of the mankind.³⁴⁸

When the ship of war of the emperor Augustan sunk he flew into rage and broke the statue of the God, Newton. What is the stance of Arabs? They never question their leaders who are just like Augustan Nadwi always insisted to take the positives from the West, such as the science and technology and above all, the freedom for discussing matters and holding inquiries when something goes seriously wrong and learn from it. This kind of freedom cannot be seen in the Arab countries nowadays but it existed in the past. For example when Afton faced defeat in the battle of Swess he was ousted from power and asked to be seated in the back row with the public. The French also acted in the similar manner.³⁴⁹

He gives many examples: One day when Second *Khalifa* Umar (May Allah be pleased with him) was delivering the sermon regarding marriage he mentioned that the *mahar*³⁵⁰ to be given to the bride should not exceed 400 dirham. On hearing this a lady from the tribe *Quraish* interrupted him saying "Haven't you heard the word of Allah? "But if you intended to replace a wife by another and you have given one of

³⁴⁷ Abul Hasan Nadwi, *Al Muslimuna wa Qadiyatu Palestine*, op, ct, p 63.

³⁴⁸ Op,ct, pp 63-65.

³⁴⁹ Op,ct, p 100.

³⁵⁰ Amount of money or valuable things given by the bride groom to the bride during the wedding according to Islam.

them *Qintar* (of gold eg a great amount of as *mahar*) take not the least bit of it back.”³⁵¹

When Umar heard this he told ‘what lady said was right and what Omar said was wrong.’ If an ordinary old woman can interrupt and question Omar why can’t a Muslim writer, a historian and a journalist inquire their leaders and commanders. Shiekh Gazzaly also agrees with Shiekh Nadwi on this point. The absence of freedom is one of the blights that retard the progress of the Muslim countries. He emphasizes that a society cannot move forward an inch without freedom. Freedom, in the broader sense, enjoins what is good and forbid what is evil, in his view. He asks: how can a society progress when truth is suppressed; noble values are hushed; and vices, ignorance, greed, falsehood are unleashed? ³⁵²

Shiekh Nadwi attributes the lacuna of democracy to the role played by media, both print and electronic. In fact, though the ethics of media warrants impartiality and honesty, and demands constructive and positive role in the society, the present media culture suppresses the real freedom of thought and misleads the public. For example, what happened in Egypt was a creation of the media. This type of unethical media culture has infested the Arabic world too. Thus, the Arab people are becoming the victims of misinformation and most of the time they are kept in the dark about the true world affairs and the affairs of their own country. This kind of immoral media culture limits their thinking power and dispels the social and religious values and playing in the basics of *Shari’a*.³⁵³

Caught up between the two prongs: absence of freedom and unethical media culture, the people are really in the dark, unable to distinguish the right from the wrong and virtue from vice. Such gloomy situation renders the people more susceptible to go astray and doom to failure. Shiekh Nadwi stresses that the right to investigate and the right to question are the two preconditions for any successful system to operate efficiently in the society because it provides and ensure the space necessary to correct the wrongs and to keep the right people at the right place. Present

³⁵¹ *Surat al Nisa’* (4:20)

³⁵² Turkey Abd Majid Sulaimani, *Al Fikr wa al-Suluk al-Siyasi ‘inda abil Hasan Nadwi*, op,ct, p 267. with reference to Mohammed al Gazzali, *Al Islamu wa al-Istidad al Siyasi*.

³⁵³ Abul Hasan Nadwi, *Al Muslimuna wa Qadhiyyatu Palastine*, *Ibid*, p 163-164.

investigation should aim at rectifying the past flaws. Such investigation and inquiry should be held accountable to society and creating such an environment is the responsibility of each and every Muslim. In a real righteous society all people; leaders, thinkers, writers, journalists, and ordinary person, are equal because the essential condition for a just society to turn into the greatest is upholding the truth.

(iv) Islam Factor was forgotten.

Shiekh Nadwi is of the opinion that the enemies took the upper hand in the war because the Islam factor was forgotten. He asks, "Arabism is the body and the Islam is its soul", if it is true, how can the body win without the soul? One of the main reasons for the tragedy of the Palestine is that they left out Islamic factor from their war. There are two reasons for this:

First Reason:

The Islamic world was not allowed the opportunity of participating in the war. The loss included in areas such as manpower, economy, military production and so on. Shiekh Nadwi says this looking at the Arabs:

The vast Islamic world is behind you. It puts its hands up and says it is ready to help you in every respect. It begs for an opportunity to participate in the war. But, the relationship with the rest of the Islamic world with the Arabic counties is cut off. Moreover, you did everything to corner the Islamic world. You have forgotten that it is the responsibility of every Muslim to liberate the al-Masjid al -Aqsa. In accordance with mihrab under the guidance of the Holy Qur'an and Sunnah each Muslim should unite as one man for this cause. The enemies of Islam knows very well that if non- Arab Muslims and Arab Muslims are united and fight in unison in the name of Islam they will 'eat crow'.

Second Reason

The Zionist enemies waged the war against us in the name of their religion: for the Promised Land and the Holy Mother Land. They had their prophet

Moosa in their heart and their army men, who loved Allah, besides them, when the Jews went to the war. In contrast a large number of Egyptian Arabs declared themselves as the close allies of pharaoh. Shiekh Nadwi says that when the Arabs went to the battleground they have forgotten Islam and failed to observe its rituals whereas the Jews fought against them having fasted on Saturday in respect of Torah. A large number of our friends startled when they heard the Jews imploring Allah for their victory.³⁵⁴ Is it right for the Arabs to go to war forgetting the Islam factor?

In the view of Nadwi Arabs were appointed for da'wa,- propagation and defence of Islam, because they possessed certain physical and psychological qualities. These qualities and responsibilities had been weakened as a result of increasing impact of western culture and wealth. These corrupting elements influenced all the members of the society the ruler, common people including ulamas.³⁵⁵

Shiekh Qaradhawi also expressed similar view to that of Shiekh Nadwi on this aspect. Quds is neither Palestine nor Arabic issue, but it is an Islamic issue. Even if the Palestine and the Arabs withdraw other Muslims should take the struggle forward. Shiekh Qaradhawi goes further and emphasizes the necessity of setting up the international public Islamic institution or international organization for the liberation of Palestine. The upsurges and the *intifada* campaign of the Palestine people reflect their *Iman* in Islam and their Arabism. This combination of factors is indispensably necessary for the Palestine liberation. But sadly, it was missing at the start of the war, according to Shiekh Qaradhawi.³⁵⁶ The efforts of the international Zionist media campaigns underscore the importance of such international measures for Muslims. These measures are considered in sense as Islamic fundamentalism. The West portrays it as a menace to the world peace. As Shiekh Gazzaly sees it, one of the major reasons of the debacle is keeping Islam away from war. That is why this matter was paid so much of attention when imperialism and Zionism waged war against Islam. That is why the earlier efforts of mobilizing Arabs and, to an extent, other the Muslims as well, for the liberation of Palestine ended up in fiasco.

³⁵⁴ Abul Hasan Nadwi, *Al Muslimuna wa Qadiyatuh Palestine*, op,ct, pp 68-69.

³⁵⁵ Nadwi, *Alam al Arabi ka Alamiyya*, 3rd edition (The tragedy of the Arab world, Karachi, 1980) pp 31-40.

³⁵⁶ Yusuf al Qaradawi, *Awlaviyyat al Harakath al Islamiyya*, op,ct, p137.

Mobilizing people without Islam will look like adding up zeroes. It won't add any value.³⁵⁷

The Arabs and the Muslims should change their path of life. Therefore Muslims and Arabs should adopt their way of life. Doubts should be turned into confidence and the Islam which is only in the name should be practiced as a true religion. Further, we should stop spending lavishly and start living in austerity and we should convert our course of entertainment into sacrifice. These are necessary for the preparation and emergency. Shiekh Nadwi defines certain steps to put us in the right path to achieve it. They are:

In the retrospect the Arabs and the Muslims should review themselves with open mind and accept the mistakes committed in the past. For this they need courage and purity in mind. They should admit and amend their mistakes. The changes should come from the top to the bottom. These changes should happen on the basis of Islamic principles; as changes without Islam won't get the blessing of Allah, nor it could be the change the Holy Qur'an intended.³⁵⁸

All deeds that preclude the help of Allah should be dispelled. All tactics should be worked out based on credible researches. The reasons for the failure should be thoroughly analysed and corrective measures should be put in place carefully, honestly and skilfully. The whole Islamic world should be brought under one umbrella for this cause by stimulating and strengthening the Islamic consciousness.³⁵⁹ Thanks to the Palestine struggle, the awareness across the Islamic world has increased. Rise up in unison, our united force is invincible; nothing in the world is surmountable; no superpower can stop it; and we will regain all our lost paradises! This is the world Nadwi envisaged. It is nothing but a new Islamic world along the line of Qur'an. But in reality what we see here is an alarming sad picture: The Arab elite and Arab rulers having entered into peace agreements with the Jews vying among themselves to forge political and economic relations with them for

³⁵⁷ Mohamed al Ghazzali, *Qazaif al Haq*, Ibid, p 204.

³⁵⁸ Abul Hasan Nadwi, *Al Muslimuna wa Qadiyatu Falastin*, op,cit, p 173.

³⁵⁹ Abul Hasan Nadwi, *Ilal Islami min Jadid*, Ibid, p 189.

perks. Here we see an unbridgeable gulf between the sentiments of the world Muslims and the desires of the Muslim government leaders.³⁶⁰

When the first Palestine war was defeated by Jews the defeatist mentality engulfed a considerable number of *umma* too; they became muted slaves psychologically. They failed to foresee the outcome of the defeat. They also failed to understand the territorial aspirations of the Zionist, and the global politics behind it. The creation of Israel is only the preface of their design to subjugate the entire Arabic world; the *umma* failed to realize this threat. But, the Zionist conspiracy did not work smoothly the way they have anticipated. The mounting resistance of the Palestinians and the growing international sympathy and the support for their cause has halted their march. Shiekh Nadwi says that the Jews will not win at the end; they will not succeed in suppressing the legitimate aspirations of the Palestine people and the feeling of the Muslims all over the world. Above all the misguided and undisciplined Jews cannot impose its will on the Muslims, the blessed people of Allah. This is clearly declared in Surrah Al Isra. Shiekh Nadwi relying on the following Qur'anic verses. Confidently states that Muslims will be victorious at the end:

“Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.” “Here is a plain statement to men, a guidance and instruction to those who fear Allah” “so lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.”³⁶¹

Al Qur'an has conditioned *Iman* and *Taqwa* (piety) as the basic factors for victory. They will empower the society to go towards *Iman*. As Shiekh Nadwi says a healthy body recovers very faster. Likewise the strong body of Islamic society will recover soon. Sayyid Qutb also asserts that the Islamic *ummah* will certainly win. However, there are certain essential conditions for victory in a war and the Islamic society should prepare itself through piety *Taqwa* for that.³⁶²

³⁶⁰ Abul Hasan Nadwi, *Karwan-I zindagi* (Autobiography) Lucknow, vol.11, 1984, p.65.

³⁶¹ *Sura Ala Imran* (3:137-139).

³⁶² Sayyid Qutb, *Haada al Din*, Dar al Qalam, Cairo, 1961, p 96.

Emphasis on *Taqwa* should not be misunderstood and the importance of other essential factors for the victory of a war should not be belittled. The first element of the victory in a war is the preparation for the war as Nadwi stressed. The term war preparation has two aspects, firstly, the mental preparation through *Taqwa*, and *Iman* secondly, the physical preparation, which includes education, manufacturing arms, mastering military science, training the troops and so on. Where we stand in these areas compared to our enemies? Sadly we stand very far behind them because we forgotten the following words of Allah:³⁶³ “And be prepared and get ready against them, with all power you can accumulate, including steeds of war (tanks planes, missiles, artillery) to threaten the enemy of Allah and your enemy”³⁶⁴

As Shiekh Nadwi sees it, one of the weaknesses of the Muslims lies in their backwardness in terms of military armoury and military science. If the Islamic world has the real will to fight and win then they should painstakingly gain education, thrive in commerce and marshal the arts of war. They should not rely on their enemies for weapons; they should produce more advanced weapons on their own. At the same time, Nadwi also stressed that the oil also should be used as a weapon in war, as they did in 1973.³⁶⁵

4.2 The Perspective of Nadwi on Western culture

The prime objective of this topic is to examine the views of modern Islamic scholar Abul Hasan Ali Nadwi on Western culture and to assess the different ideologies of Muslims who deal with western culture.

Islam is a religion which is based on the Qur'an and the Sunnah, which the Muslims believe are revelations from the Creator and therefore 'Holy'. This religion completely transformed the nomadic Arab into a nation, which later conquered a great portion of the world, including Spain and India. When the Ottoman took the leadership of the Ummah, this was known as the Ottoman Empire. This empire spread Islam to many Eastern European countries as well. The Ottoman *Khilafah* was a great power until it was destroyed in 1924. The Islamic civilization brought

³⁶³ Abul Hasan Nadwi, *Islam and the world*, op, ct., p 82.

³⁶⁴ Sura Anfal 8:60.

³⁶⁵ Op, ct.

about a revolutionary change during the past centuries over a large portion of the world. This new force (new *Ummah*) which was known for its cultural excellence, scientific and technological greatness drawing its strength from truth and virtue against the forces of ignorance and darkness since it considered this to be the ultimate goal of life. It changed the course of history by showing a new way of life to the rest of the world. In the seventh century A.D. it was known as propagated monotheism with such vigour and determination as was never witnessed before. The strength and the speed in which this new religion was spread unparalleled in the history at any time.

After the West gained supremacy in material development science, a trend which gained momentum with the industrial revolution, the Western culture began to make inroads in almost all the Muslim countries. When two cultures met both influenced each other. Thus, the twentieth century brought the Islâmic world to a political crossroad. Coming to terms with the challenge of modernity has been a major concern for Muslim scholars. The response of the Muslim *umma* to the changing political situations they were faced with was not uniform, as a result, three school of thoughts gained currency.

First School of Thought.

The first school of thought represented by a section of Muslim *umma* is the negative method suggesting that the Muslim World should reject Western Civilization in toto and refuse to have anything to do with it without caring to enquire what is good in it and what is bad. For them even their advanced science and technology are incompatible with Islam. These Muslim scholars tend to accentuate negative features of the Western culture only.

Nadwi vehemently criticized this trend of self-imposed isolationism. He stated: a community which seeks to ignore the challenges of modern civilization by withdrawing into a shell and shutting its mind to the mighty changes that are taking place around it has no future in the present context of things. If the Muslim community, that loves its ancient cultural heritage, but does not have the confidence in its endowed living dynamic faith; the maturity of mind and the ability to protect it

or to promote it is destined to go sooner or later.³⁶⁶ What Islam says: “The wisdom is the object of the believer; wherever he finds it he is more entitled to it.”³⁶⁷

Nadwi’s vision is rooted in the prophetic mission epitomized by the noble paradigm of Prophet Muhammad (Peace be upon him), who adopted some of the war techniques from the other nations: one such example is he incorporated the art of digging ditch (Gazwat al Khandaq) from the Persians.

In my opinion, Yemen and Afghanistan are two countries that could be named as the victims of this mis-guided school of thought of isolationism. Consequently these courtiers lag far behind other countries in many respects and are criticized by several modern Islamic scholars.

Second School of Thought.

The rise of the West, which woke up from its long lethargy and backwardness later than the East, coincided with the fall of the Islamic rule in many parts of the world and the decline of the Muslim supremacy in arts, science, commerce and arts. When the West invaded the Muslim countries it brought with it everything it had - its science, technology and culture - everything the good as well as the bad. Dazzled by the power and progress of the western nations, Muslims began to imitate Western social and economic institutions regardless of the consequences. One of the main impacts of their invasion was the change of the attitude of the Muslims: the attitude of surrender; abject subservience before Western values and ideas. As a result the prestige of their religion, Islam, was diminished. The teachings of the Prophet were forgotten. They followed their masters like a cattle of sheep following their shepherd.

Many Muslim countries drifted towards this situation. Turkey is one of them. Turkey had a long and bitter conflict with the West. The protracted Turkish – Western military conflict also took the form of cultural and ideological connotation. Finally, the humiliating defeat suffered by Turkey in the hands of the Western power ended

³⁶⁶ Abul Hassan Nadwi “ *Mawqifil Aalamul Islami Tijahal Halaratil Arabia*” P. 11

³⁶⁷ (Ibn-e-Majah), Revealed by “ Muhammad ibn Yaseen Sunman, no.4169, P.2, certified by Muhammad Fuad Abdul Baqi (Beirut dar-ul-fiqar) P.1395”)

up in Turkey, which was once at the helm to the great Ottoman Empire, taking the West as its role model. The scholars of Turkey also became weak and were actually guilty of failing to provide guidance to face the new complicated challenges that they were faced with. Thus, the people of Turkey were entirely in the mercy of the Western culture and eventually, succumbed to the Western ideals such as secularism and democracy. Then there arose the likes of Liyah kawlab Alabe³⁶⁸ who called with strength and frankness to detach Turkey from her recent past. Gradually Turkey was made to sever her ties with the rest of the Islamic world by promoting Turkish nationalism. Turkey totally embraced the western culture. The Western civilization was actually regarded by them as an extension of the Middle East civilization with the abundant contribution towards its development by Turkey. Thinkers like N.Kamal³⁶⁹ put forward the idea of international united Islam under the leadership of the Ottomans. The essence of this advocacy is that the Muslims should take full advantage of everything that would benefit them, especially the scientific innovations, from the West without overlapping the Islamic ideals. The contribution of Kamal Attaturk in the formation of such movements was enormous.

Despite the presence of many such autonomous (independent) Islamic movements, the ones that prevailed were those who called for the total imitation and submission to the western civilization. It was not too long before other Muslim nations also began to imitate in the same manner.

When we turn to the Arab countries we find the typical example of imitation of and submission to West in Egypt. It is worrying to see Egypt in this state because; Egypt has the Suez canal that links the East and the West by water, it can also be the bridge of understanding between the East and the West.

But unfortunately, the Egypt is remaining as a loyal ally of the West imitating its life style blindly. The activities of Taha Hussain and Qasim Ameen also helped the colonial powers and cementing the imitation of and submission to West trend in Egypt. At the same time the works of the likes of Jamaluddin Afghani and his

³⁶⁸ Poet of Turkey who called for the Nationalism with Kamal Attaturk. Al Mawsoothul Arabiyya al muyassarrah p ii, Mohammed Shafeeq irbal (Cairo Darush Shuab 1965) p1145.

³⁶⁹ (1840-1888) Writer and the poet of Turkey Al Mawsoothul Arabiyya al muyassarrah P ii,op,ct, P 1818.

student Muhammad Abduhu could be considered as genuine efforts in defence of Islam.³⁷⁰

Today there exists a spiritual vacuum in the west, which is responsible for the absence of peace and harmony in individuals and security on a social level. It has been the misfortune of Europe, Nadwi says, that having made great strides in the arts and literature, in the natural and social sciences it has tragically lost that balance which is the mainspring of the genuine well-being of man. It has adopted that extreme materialism of outlook, which, with the passage of time, has become its second nature.

Third School of Thought.

The third school of thought, which the scholars like Nadwi forcefully advanced, represents the utilization of the fruits of knowledge of the West juxtaposing with the optimism of preserving Islamic ideals and identity.

According to this vision the western world and its culture should be weighed in fairness and without prejudice and discrimination. Everything good in the Western world should be rightly appreciated and accommodated and all that are bad in it, rest of the western goes against the principles of Islam, should be avoided. That is the most sensible way of soldering faith (*Iman*) with knowledge. The western world has contributed immensely in the advancement of the humanity in the modern world. This fact must be acknowledged. Especially in the field of science, technology, medicine and the progress of human rights there contribution should not be underrated.

Nadwi unequivocally declares that if somebody regard these sciences as forbidden in Islam and stays aloof from the scientific inventions, machines and other necessities of life that owe their origin to the West, he is negating the Islâmic vision of knowledge which urges mankind to take the fullest advantage of all the useful branches of learning. He quotes the following Qur'anic ayah to support this thesis that the pursuit of knowledge belongs neither to East or West:

³⁷⁰ Abul Hasan Ali Nadwi, *Mawqiful Aalamul Islami Tijahal Halaratil Arbiyya*. Ibid, P 68-73.

“In the creation of the heavens and the earth and (in) rotation of night and day are tokens (of His Sovereignty) for men of understanding. Such as remember Allah standing, sitting and reclining, and ponder over the creation of the heavens and the earth (and say): ‘Our Lord, Thou createth not this in vain. Glory be to Thee. Preserve us from doom of Fire.’” (3: 190-191)

On the other hand he points out the missed opportunity and the failure of both, the West and the Muslims. Surveying the causes of hostility between the West and Muslims, Nadwi believes that there has been only a one - way traffic that has precluded any collateral, positive and productive contributions by both blocs. Both the parties were equally responsible for this lamentable state of affairs although it was imperative for every vigorous, developing and pragmatic society to devote itself to such intellectual endeavours. When physical sciences and technology took the command of human thought, they had a golden opportunity to utilize religion (of which Islâm was a living and forceful representative) for pressing the fruits of knowledge and power into right channels for the betterment of humanity.

Nadwi also penned several books and tracts on contemporary Western civilisation, condemning it for what he regarded as its crass materialism, for what he saw as its immorality and godlessness, but at the same time insisting that Muslims should not hesitate to benefit from its scientific achievements. He warned the Muslims saying that the flux of historical events in the Muslim world cannot be isolated from the developments in the West. The Muslims in the West, Nadwi insists can justify their presence here only if they communicate the message of Islâm to their fellow human beings, both by example and word.

It is true that the West has gone astray due its denial of the divine guidance embedded in the last message of the last prophet Muhammad (PBUH). While Muslims have the divine guidance in their hands, they have failed to comprehend the message of the Qur’an and the Sunnah in a comprehensive way as the companion and their followers understood them. There were many scientists, historians, physicians, mathematicians and many other scholars in various fields from early generation of the Umma. The Qur’an guided them all to go to every corner of the world in search of knowledge. But today’s Muslim world is lagging far behind the West in such spheres. At this juncture, the modern Islamic vision postulated by scholars like Nadwi could be considered as the right guides at the right. Same view is

maintained by M.Asad, who argues, "The main Philosophical principal of the modern western culture is not compatible with Islam. This must not be an obstacle to take the inventions, sciences and the technologies of the West. However it is important to keep the relationship of gaining knowledge..."³⁷¹

Nadwi maintains that Islamic world remains superior to the western world with its power of *Iman* and even in the field of science and technology he does not see much gap as he notes. "Ingenious never see the West as an everlasting leader and chief. Himself as a student and an imitator; he only finds the West as a senior colleague, as an associate who surpassed him in some material sciences and lively hood".³⁷²

However, the hash reality is that western world directly or indirectly controlled the Muslim world politically, economically, scientifically and technologically. Moreover, cultural influences of the West on Muslims are more apparent today than ever before. It is true that Muslims depends on the West for their economical survival, scientific and technological advancement. Yet, western world also depends on the Muslim world for its natural resources and to trade their products. Therefore it can be said that each depends on one another.

There has to be interdependency between Islam and the West. "Unfortunately, there has been only one-way traffic between the East and the West, during the last hundred years or more. Muslims used to acquaint themselves with the western culture and civilization. The western countries also have used education in the East largely as an instrument for producing men who could think and act like them, and serve their imperialistic needs and purposes. They never felt the need to take or learn anything from the East."³⁷³ A revolution is needed to change the thoughts of Muslims who do not understand the value of Islam in the modern world.³⁷⁴

Tantawi, Nadwi and several other modern scholars were familiar with the above three school of thoughts. Tantawi mentions that there are three different views among the Muslims towards the western culture; the first one is the complete

³⁷¹ Mohammed Asad, *Al Islamu Alamuthariqiththuruq*, (Beirut: Darul Ilm AlMulayebien 1951), P49

³⁷² Abul Hassan Nadwi "*Aserao Bainl fiqratil Islamiate wal fiqriate al-Arabia*". Ibid P-232-233

³⁷³ S.Abul Hasan Ali Nadwi, "*Islam and the West*" (India, Islamic research publications 1983) P 7

³⁷⁴ Ali Atantawi, *Mawqifuna minal Hadarat al gharbiyya*, (Jeddah, Darul Manara, 1990)Pp 38-40.

renunciation that means the Muslim World should reject Western culture in to and refuse to have anything to do with it without caring to enquire what is good in it and what is bad. This thinking prevents Muslims benefiting from its scientific achievements. The view is incompatible with the sprit of Islam. The second thinking is the complete submission to the ideals of the West. This is another form of capitulationism and betrayal to Islam. The third category of thinking is straightforward and compatible with Islam. The Muslims should follow the West only in science, technology and related matters, but they should not adopt anything that contradicts with the Islamic values or that diverts them from the beliefs of Islam.³⁷⁵

Therefore, it can be said that the proponent of third view see that there must be mutual co-operation and support between the Muslim world and the West in the interest of both. The supporters of the first view uphold that there should be eternal antagonism between Islam and the West. Such view is very precarious in today's world; it goes against the basic principle of Islam. The advocates of the second view maintain that Muslims should follow the West blindly. This view also dangerous as it goes against the basic teachings of Islam. But, the proponents of the third view maintain a neutral and impartial view, which goes in accordance with the Qur'an and the Sunnah. This view is most appropriate and suitable.

4.3 Nadwi's Stand on Orientalism

4.3.1 Introduction

In this research the term Orientalists refers to the persons including scholars and artists of the West, who introduce themselves as people studying the language, culture, history, or customs of countries in Arab and Islamic world. Most of the Orientalists were attached to the Christian Churches.

³⁷⁵ Op,ct, p 41

It is difficult to give chronologically its starting. Some searchers consider this movement as the main precursor for the crusades. Some others linked the movement to the presence of Islam in (Andalusia) Spain.³⁷⁶

At the beginning the orientalist studied and reported genuinely the realities of the Arabic countries. By then the ulterior motives were the core of all their writings and reports.³⁷⁷ They built a picture in the western mind of the Orient by focusing their writings on very sensitive issues, such as martial law or some very specific cultural aspects of its society. This new approach of the orientalist was motivated by the conflict generated from the fight between Islam and Christianity. The western world wanted to protect itself from the fast propagation of this religion newly installed in south of Europe.

4.3.2 Nadwi's stand on orientalist

In the view of Nadwi, this movement has emerged by the 16th century. The factors, which contributed to its boost, it were: religious, political and economic.

- **Religious:** The purpose was to propagate the Christian religion aiming to demonstrate that its values are better than that of Islam. There wasn't really a difference between the orientalism and the Christianization that's why most of them were ecclesiastical.
- **Political:** The orientalist are considered as pioneer in their activities in the Arabic and Islamic world. The support they received from their countries reflects the reliability and the important value of their information. The information sent was very detailed and very accurate about all the aspects of life in these countries. They even involved themselves in the domestic affairs of these countries. They were scrutinizing all the writings and information of the Islamic movements or any other movements fighting for their rights. They were well aware about any situation, which could endanger the interests of their countries. They succeeded in westernizing the

³⁷⁶ Mahmooch Hamdi Zaqzouq, *Al-Istishraq wal khalfiyya al fikriyya lisrael hadary, al mawsu'a al muyasara fil adyan al- muyasira*, hijrah 1404AH, P33.

³⁷⁷ Ahmad Samailovitch, *Al-Istishraq wal khalfiyya al fikriyya*, Pp 54-70.

mind of the highly educated class by inculcating in to their minds the notion that the western civilization is most superior. That is also one of the reasons why their countries supported them. In addition they have many venues and magazines published in their countries explaining the difficulties and the problems that countries were experiencing. Among those publications: Journal of Ncareost, Muslim world, and Monde Misulmansle in French Language.

- **Economic:** Many Educated people in these countries are impressed by the stories related by the orientalists about what we call-Islamic- and encouraging the broadcast of such publications, which most of the time were not really beneficial.

4.3.3 Fair judgment on the orientalists

It is really unfair to judge negatively all their efforts and actions over the Arabic and Islamic countries, despite the very hostile writings from most of them. Our religion oblige us to be fair in our judgment regardless the faith or any motivations when it comes to a justice. In Holy Qur'an (O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well acquainted with all that ye do)³⁷⁸

For Nadwi there is an obligation to recognize the efforts made by some moderates and fair amongst them. The truth should be said without any distortion.³⁷⁹ Among them Nadwi considers as fair and positive are:

Professor T.W Arnold – Call to Islam,

Stanley lane Bowl- Saladin al Ayyoubi, Arabs in Andalusia,

Dr. Springer- The Companions of the Prophet

Edward lane- Arabic English Lexicon

A J Vinsant – Hadith Lexicon (*al-Mu'jam al Mufahras Li Alfaz al Hadith...*)

Barring a few in the caliber of the above mentioned scholars, unfortunately, most of the orientalists were unfair towards the Muslim countries in their writing and

³⁷⁸ Chapter Al Maeda, (5:8).

³⁷⁹ *Al islamiyyath baina kithabath lil musthashrikeen wal bahiseen al muslimeen*, P 12.

findings about the Muslim societies. Regarding the Islamic law they acted intentionally to alter its real message of Qur'an and to misinterpret the Islamic law.

It is important to note that many of our intellectuals and political leaders especially those who educated in western universities or studied Islam in Europe cannot have a clear vision of the reality of their society. Some of them have even been calling for a reform in Islamic Law.³⁸⁰

4.4 The Attempts to Tarnish the Image of Islam

In Nadwi's view, painting a grim picture of Islam, the Arab and the Islamic world was the prime target of the orientalist. Minute details were collected leaving no room for imperfection.

They started focusing on trivial matters, which had little academic importance. The subject could be a minor customs in the daily life of the society. They start studying all the aspect of it and then will focus on what they knew will have an impact in the western society. They will amplify it until they create doubts in the readers mind. In fact they are describing to the reader on what he has to focus, until there is no doubts that what they are reading is really a truth. Such approach is inaccessible to those with not high cultural and education level.³⁸¹

According to Doctor Muhammad Al-Bahy the orientalist focused on two main issues in their books:

1. **Political issue:** which means to weaken the Islamic values and glorify the western values.
2. **Religious issue:** France is well known as the country were the crusades started. The French orientalist are those who showed the fiercest hostile feelings against the

³⁸⁰ Nadwi, *Al Sira' Baina al Fikrat al Gharbiyya wal Islamiyya*, P 17-18

³⁸¹ *Al Islamiyyat* p 16-18.

Muslims and Islam. Their books were full of derogatory remarks about the prophet Muhammad. In his book Doctor Al-Bahy is giving numerous examples.³⁸²

4.4.1 Two Scientific Proofs

During his extensive trips to Europe and America Nadwi met many orientalists. He observed the following two characteristics of the orientalists:

- i) The secret of the success of the orientalists lies in their ability and patience to spend years in studying one subject. Their purpose is not to understand the depth of the subject scientifically but to shape it with their own ideas and goals...
- ii) After the completion of the colonization of the Islamic and Arab world he noticed the interest in orientalist studies waning into insignificance together with the publications related to orientalism.

4.3.5 The mistake of using their writings as support materials

The very small number of scientific publications on oriental studies in the eastern world is pushing the searchers as last resort to use those already written by the westerners (orientalists). This is affecting their way of thinking and conceives their future vision about their society. They cannot have an appropriate approach with the orientalists' as support. That's why there is a fierce opposition to any attempt to display any Islamic approach in our society in order to move further.

4.3.6 How to fill the void Created by insufficiency of publications and researches on Oriental sciences.

From Nadwi's point of view, if the void created by lack of publications and researches on oriental studies, the works to be undertaken must adhere to certain criteria and they are:

- i) Self-sufficiency of publications and studies particularly in the field where the orientalists have gained a famous reputation.

³⁸² Mohamed al Bahy, *Al fikrul Islami al hadees wasilathuhu bil istihmaril al kharbi*, faslul musthashrikeena wal istihmar, Darul Fikr, Beirut.

- ii) Making all the orientalist's books questioned in their veracity under new studies' scrutiny in order to offer dependable information about the Islamic society and its religion.
- iii) Publishing books with a scientific impact in the main European languages; English, French, German, Dutch, regarding our civilization in its all-intellectual fields. Our searchers should master these languages. Its vital, if we want to present highly valued studies to the westerners. In addition, these studies should contain a critical approach of the western civilization without any subjective opinion.³⁸³

4.4 The Position of India among the Islamic Countries.

Having come know what is lacking and what is required, as described above, the enlightened scholars should come forward to fill the gap. An-Nadwi also describes the situation in India, even after Independence from the long British colonial rule, of facing an intense Christianization problem. He also explains the old and the New Testament the process.

Allah made it easy for genuine scholars to defend his religion. With his blessing, Indian Muslims are making strides in encountered the issue of Christianization *or* proselyzation. For example:

- Almujaheed Sheikh Rahmatullah Alkayravi Alhindi author of 'Izharul haq' had a debate with the priest –Fender, the author of Mizan al haq, which challenged all the Muslims scholars. The day after they didn't come to continue the talk. In the course of the debate priest Fender was to admit that eight subjects in the Bible have been falsified.

³⁸³ Encyclopedia of Modern religions, p 20-234

4.5 Nadwi's Position on Heretical Movements

4.5.1 Al Qadiyaniya

Introduction

It was a movement established under the auspices of the British government when India was a crown colony. The ulterior motive behind the creation of this movement was to cast doubts on the finality of the prophet hood of Muhammad. Since this movement attempts to portray its belief, which is the antithesis of Islamic belief, as Islamic, it is a deadly enemy of Islam.

The emergence of this movement

It was started by the end of 19 century in a city called "Qadian", which, in no time, became the hub of the movement's propaganda. Once it was established, many highly educated people of India were started holding conferences in various parts of India in order to promulgate the doctrines of the movement. In reality, the sole purpose of this movement was to throw doubts in the minds of the Indian Muslims on Islam. A large number of Muslims and non-Muslims joined the movement in its inception. .

The movement was calling for the respect of the British government and its rules, many Indian statesmen were quick to provide them logistical as well as financial support. The same time outside India many of its proponents started holding conferences aiming at expounding this new religion.

Fouding fathers:

Mirza Ghulam al-Qadiyani 1839-1908

He was born in India in 1839/1840 in the city called Qadian, Gurdaspur District.³⁸⁴ He was very confused in his thoughts from the very beginning and he never come out of his own mess. In the name of his prophecy (*nubuwwa*) he was intending to

³⁸⁴ S Abul Hasan Ali Nadwi, '*Qadianism a Critical study*' (Luknow Publishing House 1980), p 7.

lead the Islamic world. The British government in its pursuit for a strong and a loyal ally to calm the growing agitation in the country found Mirza Ghulam to have all the makings of a first class British supporter capable of safeguarding all the British interests in India.³⁸⁵

Al-Hakim Nooruddin Al-Bhairahavi

He was born in Bhaira in 1841 A.D. The first successor to Mirza Ghulam, the followers of the Mirza paid their allegiance to him and he was proclaimed to be the “*Khalifa of the promised Messiah*”. Nuruddin remained the Khalifah of the Qadiani movement for six years and he wrote *Fasl-ul- Khitab* in four volumes. He is considered to be the architect of the Qadiani idea (*sahibu al fiqra*) real brain behind the movement.³⁸⁶ He sacrificed his wealth, time and the whole life for the new religion³⁸⁷ he died on 13 March 1914.

Mirza Bashir Mahmood al-din,

Mirza Ghulam’s son, was the second successor, he was nominated by Nuruddin and he published two books: The way of the prophet ‘*sirat –al-mahdi*’ and the final word ‘*kalimat-al-fasl*’.

Mohamed ‘Ali al- Lahoori

He is the theoretician of the movement and prince of Lahore

The spread of Qadiani propaganda.

Mirza Ghulam started promulgating his religion by declaring himself as a reformer and an Islamic writer. He also pretended as Christ (expected prophet) and the renovator. Once well-settled in its community, he started to spread his religion in the other parts of India and abroad by establishing community centers as meeting points. In their books and writings, Qadianys were genuinely describing the values of Islam

³⁸⁵ Ibid, p7.

³⁸⁶ Op,ct, 41.

³⁸⁷ Op,ct, p19.

but with mental reservation. This dishonest approach contradicted the real values of Islam. Using such deceitful means they were bent on disintegrating the *umma* – society. These dishonest activities of this movement prompted Nadwi to consider this movement to be the cancer of the *Umma*.

Thought and fundamental belief.

They claim that Mirza Ghulam is the Christ and he will bring justice and peace; they assert that Mirza Ghulam is a prophet, thereby denying that Muhammad is the Seal of the Prophethood -*khatim-al-nabyeen*. They attribute infidelity to those who disbelieve the prophethood of Mirza Ghulam. They opine that Jihad against British aggressors is not allowed in Islam. They believe that the message of Mirza Ghulam is akin to Qur'an.³⁸⁸

Their claims

Regarding his claim to the title of prophecy and his denial of the seal of prophecy, Mirza Ghulam claimed his prophecy gradually. He started considering himself a Christ, which meant that was both a prophet and messenger. He died with his religious conviction. In the Qadiani newspaper-'Al fadhil'- the word- SEAL- is explained as the stamp of prophets if we refer to this explanation we should suppose there was a prophet in the Indian community before Mirza that what is wrong and why did not happen?

Son of Mirza Ghulam, Bashir in his book *The truth about the prophecy* said the door of the prophecy is still open and on going. This means Muhammad wasn't the seal of the prophets.³⁸⁹

³⁸⁸ Mawqiful Umma minal Qadiyaniyya, P 51-52, and "*Qadianism a Critical study*" p 78, 79. Ibid.

³⁸⁹ "Al Mazahib wal afkar al ma'sirah fi aththasawwuril islami" Usthaz Mohammed al Hasan, P 382, 3rd Edition, Hij 1410, Dharun Nashr.

The Responses.

The belief of the seal of the prophecy has been definitely established and maintained by the Qur'an and Sunna and all the scholars of the *umma*- The society who follow Prophet Muhammed- dating back to the well-guided caliphs. So, there are no prophets after Muhammad and whoever denies it will no longer be considered as Muslim.

Qur'an is explaining clearly the seal of prophets and the seal of prophecy. Some verses have the specific of describing the prophet as the seal of them-prophets-*surat al Ahzab*-. "Muhammad is not the father of any man among you, but he is the messenger of Allah and the seal of the Prophets; and Allah is aware of all things."³⁹⁰ Some other verses are also confirming the seal of the prophecy-*surat al Ma'ida* -.

The Meaning of the Word *khatam*- seal

The meaning of the word *khatam* (seal) according to the linguists and the scholars-*mufasssireen*- interpreters of the Qur'an. In Arabic language the only one word which: to close, to end, and to achieve is the word seal-*khatama*-.

Lsan al-Arab: The best Arabic references for the linguists-seal- *Khatam* in its all versions means: close or end. Among these versions one of them is expressing, one of the attributes the name of the prophet as it came in the Qur'an.³⁹¹

Al-Qamus al-qawem: definitely ended. The word *khatam* (seal) means the end of something or the last of it. In the *Surat al-Ahzab* it is said the last prophet with whom the messages were ended.³⁹²

Al-Mu'jam al-Waseet: The word *khatam* means the end of everything. For the scholars-*mufasssiroon*- the verse itself is a text explaining that there will be no prophet or messenger after Muhammad. The verse as a message is more specific than

³⁹⁰ *surat al -Ahzab* (33:40) The Noble Qur'an (English) is translated by Marmaduke Pikhthall. This application is the electronic version of his work.

³⁹¹ Lisan al Arab, Ibn Manzoor, Vol 1, P 53.

³⁹² Al Qamus al Qawim, Ibrahim Abdul Fattah, Vol 1, P187.

the fact and the place of the prophecy. The word prophets is generic *khatim al-nabyyeen* means the character of the prophecy and does not have any other meaning in the text-verse-³⁹³

All the companions of the prophet maintained that Muhammad is the seal of all the prophets and the messengers. This explanation has been accepted and agreed by all the followers and the virtuous generations. That is why they treated Musaylamah and Al-Aswad al ansi- as infidels (*kuffar*).³⁹⁴

In accordance with the Qur'an and the Sunna all our scholars have agreed and maintained the seal. Whoever claims himself as a prophet and at the same time recognizes that Muhammad also as a prophet and messenger of Allah he is an infidel.

There are some irrefutable *Ahadith* (plural to *hadith*) from the prophet regarding the seal of the prophecy. These *Ahadith* and the Qur'an are the basis of all studies made about the seal of the prophecy.

According to these *Ahadith* whoever pretends himself as a prophet, he is banning himself from the *Umma*, it applies to his followers as well. That is why all our scholars –*Ulama*- are considering the Qadianiya as Infidels –*Kuffar*-.

Infidels non-believer of Mirza Ghulam

According to Al-qadiany newspaper 'Alfadhl' whoever does not believe you and does not follow you, is making sin (*ma'ssiyya*) and he will be reserved a place in the hell -*jahanam*- thereafter. In the same newspaper Mirza Ghulam has declared: 'Allah has revealed to me that anyone who has heard about my message and my prophecy and did not agree with me is not considered Muslim'.³⁹⁵

³⁹³ Al Mu'jam al Wasit Majma'al lu'al Arabiyya, Vol 1, P 225.

³⁹⁴ Tafsir at Tahreer wat tanweer, Muhammed al Tahir bin Aashoor, Vol 22, P45, al Dhar at Tawneesiyya, 1981.

³⁹⁵ S Abul Hasan Ali Nadwi, 'Qadianism a Critical study' p 75, (Luknow Publishing House 1980).

In their religion, marriage with Muslims (non-quadiany) is prohibited, praying behind Muslim (non-quadiany) is not allowed, moreover, they don't do a funeral (*janaza*) prayer- for Muslim (non-Quadiany). They believe that pilgrimage (*Hajj*) made before the emergence of the Quadianya religion is not valid.

In fact there is nothing strange for Muslims regarding their vision on the non-Qadiany Muslims. Prophet Muhammad said: "There will be after me Liars and Messiah).³⁹⁶

It is believed by Muslims that the Messiah will come and deceive by promising paradise for those who want to follow him. According to the Sunna and the explanations given by the scholars only true worshipers with firm conviction of *Iman* will not follow him. For that matter there is no difference of opinion on this matter among Muslims with the approach of Mirza Ghulam and his movement. He is aiming to destabilize the unity of the Umma and weakening it by inlaying germs of dissension –fitna-.

In the book –Softening the hearts (*Tarqiq al-Qulub*) Mirza Ghulam said:

"I spent most of my life calling for the support to the British government. I have written many books in which I always maintained the duty of all Indians is to obey and support this government and made the Jihad prohibited against it. All my books were published in Egypt, Syria and other Arabic countries and Turkish. My own goal was to make people genuinely devoted to the British government and eliminating from their heart stories about the messiah and rules which are arising the Jihad".³⁹⁷

In his last book-The witness of Qur'an (*Shahadat-Al-Qur'an*) he said:

"In my faith that I always talked about two different parts in the Qur'an. First: Obey and respect the commandments of Allah. Second: Obey and respect this British government which brought our peace and safety."³⁹⁸

It is well known that the British government has contributed to strength of the Qadiany movement in India and in some Islamic countries. Why this movement is

³⁹⁶ Bukhary and Muslim,

³⁹⁷ S Abul Hasan Ali Nadwi, '*Qadianism a Critical study*' p 96-97, (Luknow Publishing House 1980).

³⁹⁸ Op,ct

standing by the British occupier? Because, the British government's main objective is to stop Jihad. The Imam Sayed Ahmed Ibn Irafan's movement (who martyred in the battle against British in 1246 AH has ignited the flame of the Jihad in the Muslim's hearts in the first quarter of the 19 century. Thousands of Muslims have joined him. Although the upsurge was crushed with brutal force its living memory remained a nightmare in the minds of British. They know the power of *Jihad*.³⁹⁹

Mirza Ghulam ascribed the survival of his movement to the British government and called for a firm sanction. At the same time he was asking the government to treat him and his community with decency and respect and to protect them.⁴⁰⁰

The Jihad that Allah ruled in the Qur'an and ordered by the prophet, prohibited by Mirza Ghulam is a proof that he was really a perpetrator who conceived himself as messenger and prophet who can rule and order.⁴⁰¹

Mirza Ghulam has pretended his message has the same divinity as the words in the Qur'an.

He appropriated to himself many attributes and qualities about Muhammad revealed in the Qur'an's verses with a lot of alterations claiming them as words of Allah.⁴⁰²

In the Qadiani three phenomenon can be noticed:

- (i) Speech with consistency and wisdom that many people before him have said without claiming any prophecy.
- (ii) Speech has no consistency and no genuinity.
- (iii) Speech built and mixed with Qur'anic verses within very irrelevant context.⁴⁰³

³⁹⁹ An Nadwi, *Al qadianiyya Sawratun ala an Nubuwwat al Muhammadiyya*,

⁴⁰⁰ S Abul Hasan Ali Nadwi, '*Qadianism a Critical study*' P 100-101, (Luknow Publishing House 1980).

⁴⁰¹ Op,ct, 74.

⁴⁰² Mawqiful Umma minal Qadiyaniyya, P 51-52, and '*Qadianism a Critical study*' p 78, 79. Ibid.

⁴⁰³ Hasan Iesa Abdut Thahir, '*Al Qadianiyya*' P 127.

When he was pretending as the Christ (*al massih al-mawud*) it was the first step towards declaring himself a prophet. Their loyalty to British and antipathy towards *Jihad* are viewed by many scholars as two sides of the same coin.

The stance of the *Umma* on Qadianiya

According to the opinions expressed by the renowned Islamic scholars thus far, the Qadiani is not one of the different movements in Islam but it is a movement promulgating rules and principles contradictory to *Qur'an* and *Sunna* under the pretext of preaching Islam. Its main purpose in preaching this false religion is to drag a faction of this *Umma*, united by the true faith of final prophethood of Muhammad through the centuries, into wrong and deviant modes of thinking.

All Muslims were shocked once they heard about this new prophet and his prophecy. The reactions were straight especially when they came to know its contents. Among the first who swiftly reacted were the Indian scholars followed by those in Arab and Muslim world. They demanded their governments to treat the Qadiyani as any other minority group living in the country with a seat in the parliament, which means they do not belong to the *Umma*.

The attitude of Abul Hasan 'Ali Nadwi towards the movement

The Qadiyani movement started its activities before the birth of the Sheikh Nadwi. This movement has been met with different reactions by different scholars. Among those who reacted resolutely sheikh Nadwi was prominent in that he examined the movement in earnest based on his extensive reading of the movement. His denunciation of this movement wasn't based on insults and denigrations. It was an academic approach based on the comprehensive study of books and writings of Mirza Ghulam and all of his followers.

Nadwi said: ((In 1953 when the movement *Khatm an Nubuwwa* (seal of prophets) in Pakistan, has imposed the martial laws (*ahkam corfiyah*) I have written a booklet titled: "the Qadiyani a revolution on the prophecy of Muhammad" that I sent to the scholars in Egypt, Syria, and Iraq. The booklet was published in Kuwait by then in

the publications of the World Islamic League in numerous issues. However, this booklet was just a short and quick reference about the Qadiyani movement.

The redaction triggered by the book; *Qadiani and Qadianiyah*

In 1958 Lahore City hosted the World Islamic Conference where a vast majority of the scholars of the Arab and Muslim countries gathered. At this conference, Arab scholars inquired about the availability of books written in Arabic language about Qadianiyah.

When Sheikh Nadwi came to know about the non-availability of any Arabic books dealing with a, he decided not to leave Lahore until the successful accomplishment of the task of writing a book in Arabic language about Qadianiyah. True to his determination, he wrote the first Arabic book about Qadianiyah, which was titled, '*Qadiyanyah and qadianiyah.*'

He also wrote another book on the biography of the prophet Muhammad, which was titled, "*the seal of the prophets.*" In his book he gave real and penetrating insights into the final prophethood or prophecy of Muhammad based on Qur'an, the traditions of Mhammad and the writings of prominent Muslim scholars.

Despite decades of colonial rule the western powers couldn't root out Islam from the soil because the religion came from Allah and it is ingrained in the society. The alleged Prophecy of Mirza ghulam was seen by the British government as an opportunity to create a confusion among the Muslims and thereby to weakness them. That is why the British nurtured them

Undermining the Muslim's faith by supporting such new pretender prophet was the second step in their ambitious plan to divert the Muslims from the real belief. Fortunately Mirza ghulam was rejected by all Muslim scholars from the *Umma* and was declared as a non-Muslim, his followers too were not spared.

The conspiracy against Islam is still on the agenda of the enemies and they never gave it up. Their third step was the attempt to prove that Islam religion was not fit

for the purpose, and was obsolete in the modern world. This propaganda was supported by claiming the superiority of the western civilization and with its materialistic and secular philosophy⁴⁰⁴ this conspiracy was implemented with two important elements:

- i- By fanning ethnic discord in the Muslim's societies.
- ii- By manipulating the new generation of Muslims to devote to the western cause.

The Indian sub-continent was the main target and mainstay of the British Empire. They were concerned about the presence of a large Muslim population in India. The revival of the Hindu movements and the rise of Hindu militancy played in the hands of British against the Muslims. The religious prejudices were exploited and in that Muslims were portrayed as occupiers. The Hindu extremism turned against the Muslims with the objective of eliminating or territorially isolating them⁴⁰⁵ Nadwi considers this type of movement as the most dangerous enemies of Islam and Muslims, and he counted three of them:

First: The Qadiany movement

Nadwi, wrote, Islam in India has encountered many challenges from various destructive movements since the 16-century due the following reasons:

The location of India and its Muslim population is far from the heart of Islamic and Arabic world, which means: Syria, Egypt, and Saudi Arabia. Islam reached India through Turkistan and Iran. This explains the misunderstanding of some parts of this religion whether it was by mistake or on purpose.

Arabic is the language of Qur'an, unfortunately it wasn't taught and not even recommended to be learned in India for a long time. Further, there were lack of scholars in science of –Hadith all the time. The Muslims lived as a minority among

⁴⁰⁴ Mohsen Abdelhamid, "The truth about –Albabia and Albahaia" 3rd edition, Baghdad, 1980, PP.14-20.

⁴⁰⁵ Muhammad Albahy, "The modern Islamic thoughts and its relation with a western colonization" 2nd edition, Cairo, 1960, PP. 20-28.

the Hindu majority population who worship many gods and talismans⁴⁰⁶ and influenced by these superstitions. These non-Islamic influences made India as the breeding ground for various factions and several movements among Muslims. Among those movements:

Movement of Memory-*Harakat dhikra*-

This movement based on the theory that, the message of the prophet Muhammad will end at the end of the first millennium of the Muslim calendar, AH. It was founded by Moola Muhammad in 1569 in Balujistan.

His followers considered him as the most supreme prophet of all prophets, including Muhammad. The oneness of God is denied. Anyone who is not accomplishing the five pillars of Islam is considered as non-Muslim. Pilgrim to mountain Murad is an obligation rather than to Makkah. The Commander Mir Khan Hakim from Balujistan has destroyed this movement.⁴⁰⁷

***Rushniyya* group:**

Founded by Bayazid Al-Ansari in 1525- and existed until 1572. He was called the enlightened Sheikh; his opponents named him the darkness endarkened Sheikh. He alleged that Allah has granted him a prophecy. He was obliging Muslims to pay him "Jizyah". He considered the Hindus more closely to him because of the similitude in their beliefs. This movement was destroyed in 1648, during the reign of King Shah Jihan.⁴⁰⁸

Mahdia movement

It is considered as the most active and extremist movement in the 16-century. It dealt violent attacks on Muslims in India and those in the countries surrounding India.

⁴⁰⁶ Nadawi, "*Al Imam Sirhindi*" Kuwait, Dar Al Qalam, 1980, PP. 38.

⁴⁰⁷ Op,ct, 1980, PP. 40-41

⁴⁰⁸ Op,ct, 1980, PP. 41-45

Muhammad Ben Yussuf Aljoonboory is the founder, in 1469-1504. He called people to believe in him and to follow him as he considered himself the expected Christ.

The governor of Kajoorat, Mirza Aziz Din has ended the influence of this movement, in the time life of the King Akbar in 1504, however this movement has reappeared years later after the dismiss of Peace be upon him of the governor Mirza Aziz.⁴⁰⁹

Al Qadianiya:

One of the achievements of the Qadiyany movement is its resilience. Its continuous existence as a destructive movement since the 16th century in India is a theme analysed by many Islamic scholars even today.

According to his genealogy tree Mirza ghulam (1839-1908) got Mongol roots. However at the end of his life he pretended having a Persian root according to the revelation-*alwahy*- he received. His family is well known as very good ally of the British occupier.⁴¹⁰

He was a brilliant student and was spending most of his time reading all aspects of the Islam. He started his life as Islamic writer and preacher. Then he worked as clerk at the Siyal koon city court between 1864 and 1868.

He has portrayed himself, in his books, as someone with relatively low education and with a humble background. Even his followers wrote in the same vein about him. His low profile manoeuvre was a tactical ploy to strengthen his claim of divinely prophecy. It is evident in his book-Ahmadia's, in that, he speaks about Allah's revelation; to convince everybody, he submits 300 proofs about the genuineness of Islam.

⁴⁰⁹ Op,ct, PP. 45-51.

⁴¹⁰ Nadawi, '*Quadiany and Quadianya*' 3rd edition, Jeddah, 1967, PP. 22-23.

In the third and fourth part of the book he made an appeal to all scholars and Muslim organizations to support and glorify the British government and to declare Jihad illegal. A shock wave with deep impact has shaken all the Muslims in India. Banning Jihad and supporting the occupier is the most awful sin in the Muslim community and completely against the spirit of the Muslim's faith. Since that the name of Mirza Ghulam started becoming waste. This call has sent a shock wave across India. For the Muslims in India, who were in the forefront of the independence movement of India, this was a strange call. Banning Jihad means supporting the occupier – the British and supporting the British means betraying India, the mother land; it was against the spirit of the Muslim's faith. Since then the name of Mirza Ghulam was synonyms with betrayal of Islam and India.

After the demise of Mirza Ghulam, the founding father of Qadiani Movement, the successor Hakim Noor ad Din tried to persuade one of his followers, in 1891, to declare the former as an Equal Christ-expected Christ, by explaining that he was not the original Christ but he became an Equal Christ as a successor (of Mirza Ghulam), who is sincerely following his foot-steps. He considered such declaration would help him to expand his follower-base, establish the movement as a spiritual religion and create a political emirate in India⁴¹¹ Mirza Ghulam in his continuous delirium alleged prophecy declared that all those who don't accept him and follow him are non-Muslim –*kaafir*- He proclaimed his superiority over all prophets and Allah has elevated hi son also to his status.⁴¹²

Perusing all writings and declarations of the Qadiyany movement Nadwi came to the conclusion that it was serving to protect the interest of the colonial rulers, who were not only plundering the occupied territories but also waging a silent war against Islam under the cover of secularism, and depriving all moral values preached by all prophets by encouraging extreme materialism.⁴¹³ Nadwi's books throw light on the real intentions of the British occupiers in India. Their prime motive was not that securing their safe presence in India but, more, to prepare the younger generation to

⁴¹¹ Op,ct, PP. 51-52.

⁴¹².Op,ct, 1967, PP. 94

⁴¹³ Op,ct, PP. 94.

submit to the ideals and culture of the west and to wipe out Jihad and Islamic values. Nadwi calls it as 'death of the Jihad soul'.

This opinion of Nadwi was echoed by several other scholars as well. For instance, Muhammad Al-Bahi talking about Ahmad Bin Arafat's Jihadi movement of 1857 on the invitation of Jamal al din al-Afghani exposed the British occupier's motive behind sponsoring and supporting vicious movement like the Qadiany.⁴¹⁴

Abdullah Alsamaryi's analysis on this subject also corroborates with Muhammad Al-Bahi. He traced the institutional arrangement that was in place to link the fake Islamic organisation with the British Imperialism. According to him the first institutional link was between the Qadiany Movement and the Masonic Movement. Then the second link was between the British occupiers and all the Free Masonry Centers. Thus the British - Qadiany link was established and controlled by the Masonic movement. Therefore, it is not surprising that the Qadiany Center in Occupied Palestine is in charge of the Qadiany propaganda in all parts of the Middle East. The Israeli authorities are showing a blessed- blind-eye to the Qadiany movement to act freely in those areas because they know that the Qadiany movement is working to protect the interest of the Israel. The Qadiany movement, the Free Masonry Centers and the Bah Movement –Bahaia- are the main front organisations sponsored and patronized by the British colonial rulers that are working hard to permeate defeatist mentality in the mind of the Palestinians and all other Islamic people around the world and to bring the Palestinians to the negotiate table to accept the peace imposed by the Zionist state. They spread a myth that the mighty Israeli army and its allies are invincible.⁴¹⁵

Duty of everyone to fight injustice, immorality, secularism, atheism...according to the Qur'an and the Sunna. Nadwi explained how Mirza Ghulam collaborated with the British occupier and why they declared Jihad immoral. In fact Jihad, in all the prophet's messages, is a bounden duty of every Muslim in the fight against injustice, immorality, secularism, atheism. The Holy Qur'an and the Sunna clearly stress this

⁴¹⁴ Muhammad Al Bahy, "*The Modern Islamic Thoughts and its Relation with a Western Colonization*" 2nd edition, Cairo, 1960, PP. 25-29.

⁴¹⁵ *Ibid*, PP. 264-265.

call. Nadwi extensively quoted from Mirza Ghulam's book *Softening the Hearts (tarqiq al Qulub)* in his criticism.

In his book, *Tabligh al-risalat* Mirza Ghulam further exposes his loyalty to the British. He said: "I am expecting the British government to treat my family-means followers- with care and attention".⁴¹⁶

The Quadiany movement was really devoted ally that's why the British government has supported it and supplied it with spies wherever this movement was acting around the world. Being a reliable and devoted ally, the British supported the Quadiany Movement by all means and trained spies to work for them through the movement, around the world.

Nadwi considered the Quadiany as fake a religion and as an independent non- - Islamic ideology because, in fact, the Quadiany challenged the fundamentals of Islam in every aspect of life and tried to destroy the true faith in Islam and the obeisance to Allah.⁴¹⁷

For Nadwi Qadiyany is a rebellion against the prophecy of Muhammad and his seal. Allah said in Qur'an: (Muhammad is not the father of any of your men. He is the Messenger of Allah and the last (end) of the prophets)⁴¹⁸

The faith-*Aqida*- is protecting Islam and the *Umma* from the allegation of prophecy, anarchy in thought which were the syndrome of other nations previously.

Nadwi also quoted what Mirza Bashir Din Mahmood the son of Mirza Ghulam and the first successor said in his book: *Anwar khilafat*: "You believe in one Prophet, Muhammad. I disagree and do believe that there will be thousands of prophets after Muhammad..."⁴¹⁹

⁴¹⁶ Nadawi, "*Quadiany and Quadianya*", 3rd edition, Jeddah, Dar Al Saudia, 1967, pp. 100-101.

⁴¹⁷ Nadawi, *Quadiany and Quadianya*, 3rd edition, Jeddah, Dar Al Saudia, 1967, PP. 101- 102.

⁴¹⁸ Chapter, *Al ahzab*, (33:40).

⁴¹⁹ Nadawi, *an Nubuwwatu wal anbiya fi lauel Quran*, Damascus, Dar Al Qalam, 2000, PP. 102- 104.

According to Nadwi the concept of continuous process of prophecy will lead to chaos and turbulences even in our daily life. The seal of prophecy, for Muslims, means the divinely guidance on our daily activities against all deviation and injustice.

It is about the consciousness of responsibility as human being to fight any distortion regarding our faith. Nadwi said, if a nation expects divine intervention or miracle for everything, it will always lull in dreams and remain idly by without working to achieve it.⁴²⁰ That is why we failed to establish a Muslim state.⁴²¹ This kind of thinking will blunt our initiative and creative power.⁴²²

The appeal to challenge the seal of prophecy by the Quadiany movement will definitely lead the *Umma* to divisions and chaos in terms of religious thoughts. This movement has grown up out of the political circumstances of Indian sub-continent.⁴²³

Nadwi's analysis on this question was prompted by various factors: The chaotic situation regarding the Islamic thought in India, in Punjab in particular - a creation of the British occupiers; the absence of an Islamic state; the awful social life of the Muslim society; the impact of the Sufi movements and the ignorance of the younger generation on the real Islamic values; and in combination all these factors have directly and negatively contributed towards the creation of this Quadiany movement⁴²⁴

The absence of an Islamic state means, in essence, absence of a Muslim society. When the illiterates and the ignorant people are in majority in a country which is under the domination of the occupiers, it is practically impossible to get out of the darkness. The presence of deviationist movements like Sufi further complicates the situation. The difference between any Islamic movement acting on the basis of Sunna and Qur'an and other non-conformist movements is the principle of Jihad. If any society suffers from such disease it looks for a reformer. If there is none, the

⁴²⁰ Nadawi, "The seal of the Prophet" Cairo, Al Mokhtar Al Islami, 1965, PP. 50-51.

⁴²¹ Nadawi, "The seal of the Prophet" Cairo, Al Mokhtar Al Islami, 1965, PP. 50-51.

⁴²² Ahmed Al Kateb, "The evolution of the Shia political thought Amman" 1997, PP.261.

⁴²³ Nadawi, "Quadiany and Quadianya" 3rd edition, Jeddah, Dar Al Saudia, 1967, PP. 140.

⁴²⁴ Nadawi, "Quadiany and Quadianya" 3rd edition, Jeddah, Dar Al Saudia, 1967, PP. 164

society is ready to accept any invitation, such the Quadiany Mirza's call, to follow him and to obey him.

The creed of Muslim is to have faith that the Prophet Mohamed is the last Prophet and he should be the centre of affections and source of guidance for his followers. Like the oneness of God, the prophet is the sole expositor of divine laws and commands. Dr Sir Muhammed Iqbal has correctly explained the cultural values of the finality of prophethood in one of his articles on Qadianism:

“Muslim are naturally extra ordinarily sensitive to those movements which pose a threat to their unity; for Islamic unity derives its strength from the finality of prophet..... We believe that Islam as a religion was revealed by God but Islam as a society or community owes its existence to the personality of the holy prophet.”⁴²⁵

4.5.2 Shi'sm in the Eyes of Nadwi

Spread of Shi'ite doctrines had been an important issue that encountered Sunni Scholarship in the subcontinent. Many scholars debated the challengers of shi'sm: most importantly works of Nadwi, Mawdudi and Ilahi are main researches on this subject.

Now let us see how Nadwi evaluated the two main denominations - Shi'ites and *Sunni* -and weigh the significant theological and legal differences between the two in the light of Quran and the analysis of the enlightened Muslim scholars. At the end we can reach a conclusion as to which of the two denominations of Islam befits the prophet's teachings and which of the two is inconsistent with Islam, according to Nadwi.

Sunni

Sunni Muslims are the largest group in Islam. In Arabic, *as-Sunnah* literally means "principle" or "path". The Sunnah, the example of Muhammad's life, as recorded in the Qur'an and the hadith is the main pillar of Sunni doctrine. Sunnis believe that the

⁴²⁵ Shervani, Latif Ahmad (ed.) *Har-i-Iqbal*, Lahore, p. 122, 136,

first four caliphs were the rightful successors to Muhammad; since God did not specify any particular leaders to succeed him, those leaders had to be elected. Sunnis recognise four major legal traditions, or madhhabs: Hanafi, Maliki, Shafi'i, and Hanbali. All four accept the validity of the others and a Muslim might choose any one that he or she finds agreeable.

Shi'a

The term 'Shi'ite originally means one, two or a group of followers and supporters. The Qur'an uses a derivative verb of this root to mean 'to spread',⁴²⁶ here the word Shi'ism referred to the partisans of Ali (*Shi 'at' ali*) who is Muhammad's cousin and husband of Fatima the prophet's daughter

It is the second largest and the oldest political denomination of Islam, they appeared as a doctrine in the end of Uthman's period. It grew and developed in the period of Ali, the fourth Caliph. Since its appearance, the followers of the Shi'ite denomination have taken Iran, and its shrine, as the centre place of Islam, during the period of Ali ibn Abi Talib.

All the shi'ites are not same in their belief but among them are extremists, who fanatically glorify Ali and his family like *sabeyya* (followers of Abdullah bin Saba) and al *kh'arabiyya*. Among the Shi'ites there are also moderates, conservatives who limit themselves to the preferability of Ali than the rest of the companions, and they do not blame any one of them. Another group who believes that Ali ibn Abi Talib is the 'selected caliph' of the Prophet and that he is the best of the companions of the prophet.

Shi'ite considers Ali as the true successor of the prophet and thus rejects the legitimacy of the first three Caliphs of Islamic history. For Shi'ite the *Ahl -al-bayt* is the perfect epitome of exemplary conduct for mankind, and like the prophet, he should be emulated in all acts and deeds. Shi'ite believes that the Imams of *ahl-al-*

⁴²⁶ Qur'an (24:19)

bayt carry the divinely appointed responsibility of protecting Islam and enacting the example of the pure Sunna of Muhammad.

Shi'ite can not be considered as a sect or a mere school of Islamic thought. Shi'ite adhere to the teaching of Islamic prophet Muhammad but unlike Sunnis, they follow the religious guidance of his family the *Ahl-al-bayt* or his descendants known as Shi'ite Imams, whom they consider the keepers and instructors of Qur'an and *Sunna*.

To most Shi'a, an Imam rules by right of divine appointment and holds "absolute spiritual authority" among Muslims, having final say in matters of doctrine and revelation. Shi'a Islam has several branches, the largest of which is the Twelvers (*ithna ashariyah*), while the others are the Ismaili, the Seveners, and the Zaidiyyah. The main and best known is the twelvers which form a majority of the population in Iran, Azerbaijan, Bahrain and Lebanon.

The political and ideological differences between Shi'ite and Sunni

The Concept of *al-Imamah al-Ithna Ashariya*

Imamah is the Shi'ite doctrine of religious, spiritual and political leadership of the *Ummah*. Shi'ite believes that the *Imams* are rightful successors of Muhammad, and further that the Imams are possessed supernatural knowledge, authority, and free from any error and sin (*ma'soom*).

For Shi'ite, an Imam is a leader, whose guidance extends to spiritual and temporal matters. In other words, an Imam can sanction new laws because he has direct contact with God. This direct contact makes an Imam infallible and invests in him the prerogative of interpreting Qur'an, thereby gradually revealing its esoteric meaning.

Shi'ite believe that faith has an Outer meaning (*dhahir*) accessible to all through study commentaries-*Tafsir*- and an inner or esoteric meaning (*Bati*)- accessible only through-*Ta'wil*- interpretation, *Ta'wil* can only done by the Prophet and Imams.

The prophet's and Imams' words and deeds are a guide and model for the *ummah* to follow, hence they must be free from error and sin, and they must be chosen by divine decree, through the prophet. It is believed in Shi'ism that *AQL*, a divine wisdom, was the source of the soul of the prophets and Imams and gave them esoteric knowledge, called *Hikma*, and that their sufferings were a means of divine grace to their devotees.

There is always an Imam of the Age who is divinely appointed authority on all matters of faith and law in the Muslim community. Ali was the first Imam and rightful successor to the prophet of Islam followed by male descendants of Muhammad through his daughter Fatima-Zahra. Each Imam was the son of the previous Imam, except Ibn-Hussein who was the brother of Hassan ibn Ali. The twelfth and final Imam is Muhammad Al-Mahdi, who is believed by the twelvers to be currently alive and in hiding.

Occultation (*Gh'aibat*)

In twelve Imamat of Shi'ite there is doctrine of occultation-*ghaibat*-. There is minor occultation and major occultation.

The minor occultation- *ghaiba sughra*- refers to the beginning of the disappearance of the final and twelfth Imam Muhammad al Mahdi which is believed he maintained contact with his followers via deputies. Those deputies represented him and acted as agents between him and his followers.

The major occultation (*ghaiba kubra*) refers to the longer duration of the disappearance of the final and twelfth Imam, Muhammad al Mahdi who is believed to be currently alive and in hiding.

The view of Sunni Muslim on the the doctrine of *Imamate*:

The beliefs and the doctrines of imamate held by shi'ite as in their authentic book *Usul al Kafi*, The Imam according to their belief, is a successor to the Prophet appointed by the God. He is equal in dignity or rather excels the prophets; Divine

judgement of man's faith deepens on the Imams for they are the source of religious certainty. World cannot last without an Imam and it is incumbent on every faithful to acknowledge his leadership. Therefore, he is to be obeyed like the messenger of God. The Imams have the authority to declare anything permissible or impermissible for they are divinely protected against error and sin. (*ma'soom*)

One who had faith in an imam would attain Peace be upon him even if he were a sinner and wrongdoer..... The Imams are equal in dignity to the last Prophet but higher than all other messengers of God; they possess the knowledge of what was and what will be, that is the past and the future, the deeds of all creatures of God are presented every day before the imams who are continually paid visit by the angels. They experience ascension every Thursday while a new scripture is sent down to them each year in *Shab-i-Qadr* (night of power). They possess the authority over death and can grant whatever of this world or the hereafter they like on whomsoever they are pleased to confer. The significance of this concept of Imamate has been construed even by non-Muslim writers as making the Imams "partakers of the divine nature"⁴²⁷

The inference drawn by another European writer W. Ivanow is: "with the light of *Imamat* continually flowing into the world, the institute of prophetship, or apostleship, occupied only an auxiliary position."⁴²⁸

Problem of succession

Sunni's views on Ali bin Abi Talib:

Sunni Muslim regards Ali as one of the *Ahl al Bayt* (household of Prophet Mohamed) and the last of the *Rashidun* (rightly guided) Caliphs and one of the most influential and respected figures in Islam. He is held with the utmost respect along with Abu Bakr, Umar and Uthman.

⁴²⁷ Thomas Patrick Huges, *Dictionary of Islam*, London, 1885, p. 574.

⁴²⁸ H. A. R. Gibbs and J.H Kramers, *Shorter Encyclopaedia of Islam*, Lieden, 1953, p. 166.

The problem of succession aroused by Shi'ite after the demise of the Prophet (pbuh) which has no Qur'anic evidence or as they say a prophet's order/recommendation. The scholar Abu Bakr ibn al-Arabi has clearly expressed that "there is no consensus in the *Umma* that the Prophet has left any recommendation to his succession. During the Prophet's sickness (pbuh) Al Abbas ibn abd al Muttalib asked Ali to demand the Prophet's succession. Ali with his wittiness answered what we shall do if he will refuse it to us, which means the Umma will never allow us to take it over (succession)."⁴²⁹ There is no evidence for the Shi'ite claim.

The argument that Shi'ite frequently use regarding the legitimacy of Ali as a successor to the Prophet is when the messenger of Allah said to Ali: "you are to me at the same position of Harun to Moses and there is no prophet after me."⁴³⁰ There is no evidence for the Shi'ite on the succession of the Prophet Mohamed because Ali replaced him in Madinah when he is alive as Harun replaced Moses when he went to *munajath* (Confidential talk with all mighty Allah) what is important to point out here is the fact that all the Jewish agree that Prophet Harun demised before Moses. Then where is the *khilafah*?

According to some *Ahl al Sunna* Abu Bakr's succession to the Prophet was admitted with Hadith evidence. Imam Ahmad narrated two stories. The first one is from al Bukhari from Jubair bin Muth'em who said (A woman who wanted to ask the Prophet (pbuh) ordered her to come back another time, then she replied what if you are not here (she meant the demise of the Prophet), then the Prophet told her to ask Abu Bakr.)⁴³¹ Another *Hadith* is from Hudhaifa ibn al-Yamani from the Prophet (pbuh) said: "Take advices from those who will come after me, Abu Bakr and Umar".⁴³²

Ali was asked about the Prophet's words towards him " 'To whomsoever I am master, Ali is his master' he denied that the Prophet did not mention by this the

⁴²⁹ *Al awasim minal qawasim lil Imam Abu Backr ibn al Arabi bitahqiqi wata'liq al Usthaz Muhibbudin al Khathib*, pp 186-187, Matba'h Salafiyya 1hij 1399.

⁴³⁰ Bukhary, *Kitab al Ma'zi, Baab A'zwat tabuq*, p 3, p86.

⁴³¹ Bukhary, (badeel khalq), baabu (Fazail Abubacker ba'dan nabiyi) Vol 2 p289, wa Muslim fi Kitabi (Fazail as Sahaba) *Baabu min Fazail AbuBackr*) Vol5 p248.

⁴³² Imam Tirmithi in his Sunan from Hudhaifa (Rali) 5/609 Kitab al Manaqib, Baab fi Manaqib Abi Backr wa Umar.

loyalty or the authority.”⁴³³ We know that the prophet has always spoken out, so why he did not do it regarding his succession to Ali as the Shi’a claim?

Different between the ideology of Shi’te and Sunnis

According to Sunni there are many small and some large differences between Sunni and Shi’ite in all aspects of the religion. Sunni and Shi’ite share three core doctrines:

- (i) Oneness of god
- (ii) The belief in the revelation of Muhammad (pbuh)
- (iii) The belief in resurrection on the day of the judgment

The Shi’ite twelvers have specific beliefs about:

The attributes of Allah

The attributes of Allah’s Messenger (pbuh)

The position and mission of Prophet Mohamad (pbuh)

And the reliability of the Qur’an.

History vouches for the fact that since its inception, Shi’ite has been shrouded in mystery. The initial preaching and propagation of Shi’ism was only through word and mouth. None of the Shi’ite Imams left any documentary evidence of their teachings. It is a strange that the Shi’ite claim to follow Ja’far, when in fact he did not even leave any evidence of having compiled as *fiqh*. And later, when the Shi’ite started writing about their beliefs, such writings were meant only for Shi’ite. Sunnis did not even access to them. Contrary to the universal and basic teachings of monotheistic religion, Shi’ism teaches its followers to conceal their faith and hide their beliefs. However, the opinion among Islamic scholars are divided on some these views.

The doctrine upheld through the consensus of the traditional Muslims (*Ahl-i-Sunnat wal-jama’at*) uniformly and continuously and the way it has been perceptible through the life-time of the Prophet and in subsequent ages has been set side by side

⁴³³ Ibn Asakir fittareekh al Kabeer,

with the beliefs and deeds of the *Athna 'Ashari sect* (twelvers) of *shi'ite* as presented in the authentic works of their eminent theologians.

“Shi’ite’s portrayal of the companions presents them as self-seeking hypocrites who could stoop lies, intrigues, treachery, and falsification of the sacred text, forgery and betrayal for their worldly ends.”⁴³⁴ If were this depiction to be true, nobody would ever endeavour to reform the morals and conduct of one’s fellow beings and would yield to despair in regard to future of all human beings.

Nadwi analysed the *'Fur'u Kafi*, an authentic religious treatise of Shi’ite titled as *Al-jamal al-kafi*, contains the following statement of Imam Abu J’hfar (also known as Imam Baqar) in the last section given the caption of *Kita bur Rawzah*: “The people became apostates after the Prophet (peace be upon him) with the exemption of the three persons. ‘The narrator asked’ ‘who were those three?’ He said: Miqdad be-Aswad, Abu-Dharr Ghifari and Peace be upon himman Farsi, may God blessed and have mercy on them”⁴³⁵ Another report includes ‘Ammar ibnYasir also in the list of exemption.⁴³⁶

The following description clearly confirms that the above statements of Shi’ite are false allegations about the companions of the Prophet. There is no evidence in the history for their above statement. On the contrary the companions, whom they referred to, were very close to the house hold of the Prophet (peace be upon him).

‘Ali always co-operated with predecessors, especially he had a very good relationship with all the caliphs and he played a significant role in the period of the early three caliphs. As Amir ‘Ali says “the election of the Abu Bakr, on the demise of the holy Prophet, was accepted with their usual devotion to the faith by ‘Ali and the chief members of the Muhammed’s family”⁴³⁷

⁴³⁴ Abul Hassan Ali Nadwi, “Islam and the earliest Muslims two conflicting portraits” Academy of Islamic research and Publications, India, 1985.

⁴³⁵ Abul Hassan Ali Nadwi, “Islam and the earliest Muslims two conflicting portraits” Academy of Islamic research and Publications, India, 1985, P 31.

⁴³⁶ Ibid, P31.

⁴³⁷ S. Amir ‘Ali, *A Short History of the Saracens*, London, 1955. P21.

Nadwi quotes from Will Muir “the misunderstanding arising between caliph Abu Bakr and ‘Ali on the Question of inheritance of the Prophet’s personal property but adds that the latter continued to frequent the caliph’s court like the rest of the chief companions and even performed the functions of chief judicial officer”⁴³⁸ He also says that the despatches of Caliph Abu Bakr were chiefly indicated by ‘Ali⁴³⁹ Caliph Umar seeking advice from ‘Ali and accepting them with gratitude. “On the occasion of the invasion of Rome (Byzantine Empire) When Umar sought his (‘Ali’s) counsel as to the advisability of heading the army as the Commander-in-Chief, he advised him to be at the helm and to send some experienced general as a commander. Similarly at the time of invasion of Persia counselled Caliph Umar not to leave the capital and to send somebody else”⁴⁴⁰

‘Ali the fourth Caliph had a very good relationship as he had the close link with the first Caliph Abu Bakr and the second Caliph Umar. Nadwi explains, based on the book ‘A Short History of Saracens’: “The choice of the electorate fell upon ‘Uthman and with his usual patriotism and devotion to faith, ‘Ali gave his adherence to ‘Uthman as soon as he was elected.”⁴⁴¹ When Caliph ‘Uthman was blockaded for several weeks, denying food and water ‘Ali interposed and expostulated with the besiegers. Nadwi quotes the report of Muir “ They were treating their Caliph ” he (‘Ali) told them, “ more cruelly than they would treat Greek or Persian captives. Even infidels did not deny water to a thirsty enemy”⁴⁴² But as the insurgents were deaf to his entreaty, ‘Ali sent water and food to the Caliph during the siege and later deputed his son and dependents to defend the Caliph.⁴⁴³

The Companions of the Prophet were very kind to each other as the Qur’an mentioned “Muhammed (peace be upon him) is the messenger of Allah. And those who were with him are severe against disbelievers and merciful among themselves....”⁴⁴⁴

⁴³⁸ Abul Hassan Ali Nadwi, “ *Islam and the earliest Muslims two conflicting portraits*” Academy of Islamic research and Publications, India, 1985, P 25.

⁴³⁹ Ibid, *Annals of the Early Caliphate*, op. cit, pp. 65, 416.

⁴⁴⁰ Ibid, *Peak of Eloquence*, op. cit, p 57.

⁴⁴¹ Op,ct, *A Short History of Sarecens*, op. cit, p. 46.

⁴⁴² Op,ct, *Annals of Eloquence*, op. cit., p. 336.

⁴⁴³ Op,ct, p27. *Peak of Eloquence*, op. cit., p.61.

⁴⁴⁴ Q. 48:29

Nadwi quotes the observation of Imam Shu'ibi (d110/728) has made a trenchant remark on the attitude of the Shi'ites. He says: "Jews and Christians are more well-disposed towards their messengers of God. The Jews were asked; who were the most virtuous among you?' they replied: The disciples of Jesus Christ.' But when the Shi'ites were asked: Who were the worst amongst you?' They gave the answer: 'they were the companions of the Prophet (Peace be upon him)."⁴⁴⁵

Shi'te's Creed in regard to the Qur'an:

Shi'ite belief in regard to the Qur'an differs from Sunni Muslims. They express, the Qur'anic text was mutilated; there is almost a consensus among their scholars on this point. Nadwi says 'Allama Nuri Tabrasi has written a treatise entitled *Fasl-al-khetab fi-Ethbat tahrif kitab Rabb el Arbab* in which he explains that "more than two thousand reports handed down by the imams positively asserts that there have been many alterations in the text of Qur'an we have at present."⁴⁴⁶ Manzoor Nuhmani says 'Shi'ite doctors have been advertising the view that the Qur'an has been subjected to alterations, additions and reductions.⁴⁴⁷ Nadwi says Allama Khomeini also had the same opinion in regard to the Qur'an "it posed no problem (for the companions) to delete those verses (declaring 'Ali as vicegerent of the Prophet and the principle of imamate), to make Interpolation in the divine scripture and put the Qur'an out of sight to the end of time."⁴⁴⁸ Most Shi't scholars do not agree on this view.

Usul al Kafi is one the most authentic theological works on Shi'ism. It gives number of examples to show that several verses were deleted from the Qur'an while others were inserted in it.⁴⁴⁹ The book makes the allegation that about two-third of the Qur'an has been pilfered since it originally contained as many as seventeen thousand verses.⁴⁵⁰ Nadwi explains Shi'ite hold that the Qur'an in its form was compiled by caliph 'Ali and it is still in the safe custody of the *Gh'aib* (hidden) imam. According to their belief the Qur'an with the imam *Gha'ib* is entirely different from the existing

⁴⁴⁵ Nadwi, Ibid, *Minhaj- us- Sunnah*, op, cit Vol. 1,p 6.

⁴⁴⁶ Nadwi, Ibid, *Fasl-al-khetab*, Najaf, 1298 A.H.p.227.

⁴⁴⁷ M Manzoor Nomani, *irani inqilab, imam khomeni our Shi'ite*, Lucknow, 1984, p.156.

⁴⁴⁸ Nadwi, Ibid, *Khash-ul – Asrar*, op-cit., p.114.

⁴⁴⁹ Nadwi, Ibid, *Ar razi, Al Usul Min-a-jam-e- al kafi*, Lucknow, 1302 A.H.,pp 262, 264-66.

⁴⁵⁰ *Usul kafi*, op.cit., p.271.

one.⁴⁵¹ A few of their imams are on record that they possessed the original Qur'an known as *Mushaf-i-fatima* (Fatima's Scripture) which was three times more voluminous than the existing Qur'an.⁴⁵²

Sunni Muslim's creed in regard to the Qur'an:

In the view of Sunni Muslims around the world the existing Qur'an among Muslims are absolute purity, free of all corruptions, accretions and mutilations. This is the creed held by the *Ahlussunnah*, (who follows the way of Prophet and his companions).

The prerequisite for the perennial prophethood is the revelation vouchsafed to the last and final Prophet, which forms the basis of its doctrines and teachings, and serves as a connecting link between the creator and the created, should be preserved without the change of a dot, should remain intelligible and be recited and learnt and studied by the people at all time as a living scripture. It should not meet the earlier revelations which were mutilated and changed; no should it become an ancient writing to be preserved like an archaeological exhibit.

Qur'anic pronouncements on the subject are very clear as an official public statement. The Qur'an was being revealed to the holy Prophet by Angel Gabriel, and the Prophet felt anxious to commit it all more readily to his memory in order to reproduce the word of God exactly, without any change to others, he was promised that: "Ours it is together it, and to recite it. So when we recite it, follow thou its recitation. Then Ours it is to explain it"⁴⁵³

The promise to fix the Qur'an in the memory of the Prophet having been fulfilled, it was conveyed to people who memorized it in part or the whole of it. Thereafter the companions were sent to the different places for the spreading of the message of Islam and the battles followed; Muslim began to be dispersed in distant lands, but the Qur'an continued unchanged in its original form since God had already held out His

⁴⁵¹ Nadwi, op,ct, p. 45., Ibid, p.271.

⁴⁵² Nadwi, op,ct, p.46, Ibid, p. 160.

⁴⁵³ (75:17-19)

word to safeguard it to the end of time.” Verily We who have revealed the Admonition and We are its Guardian”⁴⁵⁴ According to the above promise we find the Qur’an in its original and explicit form around the world, whoever tried to do a minor change failed until the non Muslim scholars agree upon its purification.

Testimony of non-Muslim scholars

All the Muslim scholars unanimously accept the authenticity and purity of the Qur’an except the Shi’ite; therefore it is not necessary to cite here the findings of Muslim scholars. The creed of *Ahl-Sunnah* (Traditional followers) is to accept on the absolute purity of the Qur’anic text, free of all corruptions, accretions and mutilations. Let us focus on the testimony of few non-Muslim, especially Christian scholars, who are agreed that the Qur’an is “the most widely read book in existence”⁴⁵⁵

European scholars of Islam, commonly known as Orientalists, do not share the faith of the Muslims that Qur’an was revealed by God, but they agree with them that the Qur’an has never been subjected to anything, such as, reduction of the Holy Text. As Nadwi quotes Sir William Muir, who is not very sympathetic to Islam and its Prophet acknowledges the textual purity of the Qur’an in these words: “Contending and embittered factions, taking their rise in the murder of Othman himself within a quarter of a century from the death of Mohamet, have ever since rent the Mahometan world. Yet but one Qur’an has been current amongst them; and the consentaneous use by them all in every age up to the present day of the same Scripture, is an irrefragable proof that we have now before us the very text prepared by command of the unfortunate Caliph. There is probably in the world no other work which has remained twelve centuries with so pure a text,”⁴⁵⁶

Wherry writes in his commentary on the Qur’an : “ The text of Qur’an is the purest of all works of a like antiquity.”⁴⁵⁷ Prof. Arnold writes in the *Islamic faith* : “The text

⁴⁵⁴ (15:9)

⁴⁵⁵ Nadwi, Ibid, p. 43, Chares Francis Potter, *The faith, man lives By*, Kings wood Surrey, 1955, p. 1; Phillip K. Hitti, *History of the Arabs*, London. 1953, p. 126.

⁴⁵⁶ Sir William Muir, *Life of Mohamet*, London, 1912, vol. I, pp xxiixxiii.

⁴⁵⁷ Wherry, E. m., *A comprehensive commentary on the Qur’an*, Vol. I London, 1896, p. 349.

of the recession substantially corresponds to the actual utterances of Muhammad himself.”⁴⁵⁸ Many more evidences can be produced in support of the preservation of Qur’anic text in its original form but it is perhaps not necessary to prolong this discussion with further citations.

Shi’tes are indifferent to Qur’an:-

The holy Qur’an is read as a text-book by practically every Muslim in every part of the world and hundreds of thousands memorized it. During the Ramadan in *tarawih* prayers the whole or the part of the Qur’an is recited. Yet Nadwi “ It is commonly believed that the Shi’ites do not have the *huffaz* (the memorizers of the Qur’an).”⁴⁵⁹ Nadwi on his visit to Iran in 1973 found that Shi’ites have the different attitude towards Qur’an, this seems to be the reason why Iranian libraries lack of such copies of the Qur’an as are normally found in almost every library of the Islamic world.

Some theological differences between Shi’tes and Sunnis

Islamic law and theology is based partly on Hadith, the Shi’ite rejection of some Sunni Hadith and Sunni rejection of some Shi’ite Hadith means that the versions understandings of Islam emerge. For example, while Shi’ite and Sunni pray five times each day, some of the prayer times differ. Shi’ite performs ritual prayers, back to back, sometimes worshipping two times consecutively, *Asr* with *Dhur* and *Isha* with *Maghreb* respectively. Shi’ite do not perform non-obligatory prayers in congregation, like *Taraweeh*, which Sunnis pray during *Ramadhan*.

Sunni and Shi’te celebrate the two main annual holidays. *Eid-al Fitr* which marks the end of fasting during the month of *Ramadhan*. *Eid-al-Adha* which marks the end of the *Haj* or pilgrimage to Mecca starts on the 10th of *Dhul –Hija*. In addition to that Shi’te have some other celebrations:

The Remembrance of *Muharam* and *Aashura*, the Shi’ite commemorates Imam Hussayn bin Ali’s martyrdom, who was the grandson of the prophet. - The *Arbaeen*

⁴⁵⁸ Arnold, T. W., *Islamic faith, London*, p.9,

⁴⁵⁹ Nadwi, *Ibib*, p. 46.

commemorate the suffering of the women and children of Imam Hussayn's household. They died of thirst and exposure along the route when they marched over the desert from Karbala to Damascus. This commemoration occurs on the 20th of Safar, 40 days after Aashura.

Mut'ah

Mut'ah is a temporary marriage upon agreement of the two parties. This temporary marriage was a custom amongst Arabs and in the eastern countries as well. It was also practiced by some men at the dawn of Islam in their missions or trip. It would not have been wise to forbid it except gradually, as is the manner of Islam in removing pre-Islamic customs which were contrary to the interest of people.

The shi'ite argument is mainly based on the verse of the Holy Qur'an in *Surat al-Nissa*:

“Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. Thus hath Allah ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal money given by the husband to the wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse. So with those of you have enjoyed sexual relations, give them their *Mahr* as prescribed by you; but if after a *Mahr* is prescribed, You agree mutually (to give more), there is no sin on you. Surely Allah is ever All-knowing, All-Wise.”⁴⁶⁰

Some Hadith narrated by Sunni creed are considered as Ahl- al- Bayt by Shi'ite. Shi'te accuse Umar Ibn-al-Khattab as the person who forbade the *Mut'ah* when he was the Caliph, but this is not accepted by Sunni Muslims. Their motive for this false claim was but their blind spite for the companions of the messenger who had succoured him, supported him and assisted him.

Evidence of illegality

It is well established that temporary marriage does not agree with the interest of people because it causes loss to the offspring, uses women for fulfilment of the lusts

⁴⁶⁰ Quran Translation of Dr. Muhammad Taqi-ud-Din Al-Hilali, Dr Muhammad Muhsin Khan, (*Surat An-Nisa'* (The Women 4:24).

of men, and belittles the value of woman whom Allah has honoured. Narrated 'Ali: I said to bin 'Abbas, "During the battle of Khaibar the Prophet forbade (*Nikah*) al-Mut'a and the eating of donkey's meat." ⁴⁶¹

There are Sahih traditions which maintain that *Mut'ah* is forbidden, but they are dismissed as they contradict other narratives on mutu'a which were deemed more acceptable. Many Shi'te discourage the practice of mutu'a, but maintain that is permissible.

Contradictory pictures of early Islamic era

The Shi'ite creed, belief and thoughts are mostly different from the majority of Muslims; their beliefs are different from the earliest Islamic eras who were guided by the final prophet. Unlike the people who were moulded under the Prophet they expect the advantage of the kingship like the national leaders but the Caliph 'Ali and his descendants were men of great self respect. The household of the Prophet were far away of their allegations, the companions and the household very close to each other.

What is the verdict of the history? How far the claim about incorruptibility of the Scripture, which forms the bedrock and buttress of this religion, is correct? Was it really protected against all mutilations, accretions and alterations? Is their claim of Imamate true? are they infallible? The answers to these questions portray two contradictory pictures of Islam. One of it is that presented by the creed of *Ahla al-Sunna* (followers of traditions) and the other is painted by the doctrines and tenets of *Imamiyyah Ethna Asharis* (The Twelvers). These portraits are not only diverse but also antithetical and contradictory.

Any one who involves in this research with the knowledge of history and sense of justice can easily decide which one of the two versions is correct. Which one is compatible with the religious revelation and practicable in every age and region? It is the religion which announces that its prophet was the most successful among all the

⁴⁶¹ Bukhary, Volume 7, Book 62, Number 50:

messengers of God and the era of its prophet was the most blessed period of the history.

Therefore, how it is possible as the Shi'ite's claim all the followers of the Prophet became apostate after his death? Let us suppose that a missionary of Islam is inviting the people to accept Islam in a western country or a non-Muslim country. A man, who has gone through the Shi'ite' literature, interrupts him to ask: How can you invite others to Islam when its Prophet had no more than four or five believers in him after labouring for twenty-three long years? What is the answer could be given to the man raising these objections!

In our modern society there is a criterion for the devote Muslim which is not confirmed by the *Qur'an* or *Sunna* but it leads to the establishment of the Islamic State, wresting of power for Islam, posing a challenge to any western power or creating difficulties for western supremacy. The fundamental Islamic creed is being taken lightly by our modern educated class. This is the dangerous development, sufficient to disturb all well meaning believers. The prophets are never prepared to make any compromise at the cost of their creed. Their criterion for acceptance or rejection of any proposition is how far it is compatible with their creed. In the history of Islam we have found the scholars who fought against their rulers. Ahmad bin Hanbal (d 241/856) faced the persecution of Caliph al-Ma'mun and Mu'thasim, the two most powerful emperors of his time, on the question of Qur'an creation.⁴⁶² And the way Shaikh Ahmad Mujaddid Alf Thani (d. 1034/1624) continued to struggle against the Emperor Akbar's claim of *Din- i-Ilahi* which is eclectic religion and emperor's divine right of final say in all religious matters, until the mughals were forced to change their policy.⁴⁶³ There are innumerable shining examples in the history of Islam. Therefore, call of any movement or country is not acceptable if its creed is not compatible.

⁴⁶² Nadwi, *Saviours of Islamic sprit*, op. cit., Vol. I, pp. 67-86.

⁴⁶³ Nadwi, *Saviours of Islamic sprit*, Lucknow, 1983, Vol. III.

Conclusion:

Nadwi tried to give a fair appraisal of orientalists by stating which of them were fair and impartial in their study of Islam and which had biased opinions based on ulterior motives. Not only was Nadwi concerned with the West's relation with Islam but also with 'heretical' beliefs of those in his midst. The Qadiani movement evokes special interest due to it being related to the British and so Nadwi's method of dealing with it and his views on the movement are indicative of the limits of his theological tolerance. For example, he wrote the first book ever available in Arabic against the Qadianis so that the scholars from the Arab world could understand the positions of the Qadianis. This shows that he was instrumental in conveying the feelings of the overwhelming majority of scholars in the Indo-Pak region and making them accessible to Arab scholars. He thus fortified the opposition against the Qadiani movement. He also saw the Shi'a as being a thorn in the side of 'authentic' Islam and rejected their claims as being inauthentic.

Besides Islamic movements Nadwi also engaged in dialogue with many others including the non-Muslims of India, with whom, he considered, dialogue is essential for communal harmony between communities. He considered people of all communities must learn to resolve issues and co-exist in harmony despite their differences, which is inevitable in the course of human interaction. The partitioning of India and Pakistan demanded that the ensuing imbalance of Muslims compared with Hindus necessitated that Muslims' vulnerability was compensated for by better interfaith relations. His interfaith dialogue programme was not restricted to India, but also saw the Arab and Western world as being in need of Islam and related how they could benefit from the Islamic message.

CHAPTER FIVE

NADWI AND INTERFAITH DIALOGUE

5. Introduction

Nadwi saw inter-faith dialogue as being crucial to promoting harmony between the different faith groups in India. He also saw that national prosperity would only be realised by the communication of those different groups. He promoted this programme among Muslims as being from the Islamic faith and beneficial to all parties while instructing them to firmly avoid the position of a 'unity of religions' (*wahdat-i-adyan*) (Dialogue and peace: a quest for an Islamic identity⁴⁶⁴). Nadwi did not advocate the form of inter-faith dialogue that might lead Muslims to compromise on their faith, being convinced that Islam was indeed the only perfect religion, he advocated what could be called a "dialogue of life", appealing for different religions to work together for common purpose. The Muslims of India should strive for peaceful-coexistence with people of other faith, and work with them for social justice. Nadwi highlighted some of his ethics of dialogue by referring to the Qur'an as a guide, in particular referring to *surah* al-khaf. He shows, by using references from the Qur'an, the importance of some moral restrictions on the way a dialogue is to be conducted by the interlocutors to maintain the fairest and best conduct in discussion. This chapter will discuss those highly important principles and ideas of Nadwi for navigating dialogues to prevent civil strife and assuaging the possibility of violence by preserving the utmost respect for the opposition as well as remaining genuinely considerate regarding their points.

Differences between humans are a natural out come and an eternal divine decree linked with the life of human and religious obligation upon which the succession of human beings on the earth is based. Thus, Allah said " If Allah Had willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all is] good. To Allah is where you all return together

⁴⁶⁴ Parekh Abdul Karim (ed.), *Murshid-Ruhan-I Muslih-I Hazrat Mawlana Sayyid Abul Hasan 'Ali Nadwi Urf 'Ali Miyan Sahib Ke Khutut Mufassi-r Qur'an Hazrat Mawlana Abdul Karim Parekh Sahib ke Nam*, Delhi, Farid Book Depot, 199), 33.

and He will [then] inform you over which you used to differ.”⁴⁶⁵ In another *surah* Allah said “And if Allah had willed, He could have made you [of] one nation, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do.”⁴⁶⁶ According to Nadwi, the differences between peoples in the pluralistic India are issues, over which Islam can have a positive impact by promoting a just society, particularly by championing the rights of the lower classes and the minorities to integrate and accommodate into the mainstream society. To deal with this issue, human beings who believe in God have to use dialogue - which they employ to discuss their differences in a mutually agreeable way to lead the parties to the duty of acquaintance, averting the risks of dissension and possible violence. Therefore the word ‘pluralism’ is used frequently as a characterization of the kind of society the Indian people live in as a social reality not necessarily so as a political institution as realised in the western sense which approximates the ideal to which Nadwi works.⁴⁶⁷

Interfaith dialogue then, builds good relations between people of different faiths and beliefs. It depends on trust and good relations being established between individuals, organizations and communities. It handles the issue of differences through detecting the positions of agreements and the sources of differences through dialogue and resolves to solve them also by dialogue. Therefore, the subject of the debate and the controversy is discussed properly in a peaceful way for the benefit of all parties.

Nadwi stated in one *Payame Insaniyat* (The Message of Humanity) rally⁴⁶⁸ ‘the Prophets always strove to make sure that the beads of humanity always remained strung in one necklace’. On the other hand, he stated, satan always tries to break the necklace and cause the beads to collide against each other.’ To continue this prophetic ideal requires the exercising of good will in our dealings with people of other faiths in particular by being respectful and courteous - traits Nadwi regularly

⁴⁶⁵ *Surat al Maida*, (5:48)

⁴⁶⁶ *Surat An Nahl* (16:48)

⁴⁶⁷ Dr Zaki Badavi, British Muslim- Loyalty and belonging. Proceedings of a seminar held on 8th May 2002. Edited by Mohammed Siddeeqe Sedden, Dilwar Hussain and Nadeem Malik.

⁴⁶⁸ There are number of reason to establish this *Payame Insaniyat* (The Message of Humanity) organization, particularly to settle the conflict between Muslims and Hindus, in 1985 the Shah Bano court case led to an open split within the Muslim community in the Indian Union. Jan-Peter Hartung ‘Ayodhya 1992-2003: The Assertion of Cultural and Religious Hegemony, p 16.

emphasised. The prominent Indian Shi'ah leader, Mawlana Kalbe Sadiq, a close associate in the Muslim Personal law Board writes that the Payam-i-insaniyat was Nadwi's favourite programme', through which alone the Muslim could 'obtain their true status'.⁴⁶⁹

In this way, interfaith dialogue must function on a moderate path which guarantees that it will not turn into a new subject of disagreement. Accordingly Nadwi believed the participation and integration of Muslims with other faith believers within a pluralist environment will improve the living conditions of all members of society and will enhance their mutual understanding and collective national achievement.⁴⁷⁰ Nadwi insisted therefore, that Muslims should not organize on their own as a separate political bloc but rather that it would be most politically appropriate for them to ally with other political parties with whom they can negotiate to protect and promote their own interests.⁴⁷¹

The Muslims had a special role to play, as Nadwi saw it, it was they who had the "gifted message of humanism, love, tolerance, and concern for social welfare to the people of the country. Further it was the religious duty of the Muslims to do so, for their status as the best community upon whom the Quran was bestowed precisely because they are capable to enjoin what is good and forbid what is evil.

The Qur'an guides humans that differences between human beings are a fact and reality It also calls on mankind to deal with this fact through the techniques of dialogue on which Nadwi extensively wrote. Therefore we try to present the approach outlined by the Qur'an with regard to interfaith dialogue as Nadwi understood for the welfare of the Indian populace in particular. But Nadwi also saw Islam as being an important proselytising force and he saw dialogue as its base in calling people to believe in God and worship Him, as well as in all issues of dispute between interlocutors. As Islam gives humankind the freedom of thinking, it does not limit nor restrict the ways the dialogue can be conducted and with whom. This led

⁴⁶⁹ Kalbe Saiq, Sayyid, Mawlana Abul Hasan 'Ali: Ek Nazar-I Aqidat' in Rabita journal (*Mufakkir-i-Islam Hazrat Mawlana Sayyid Abul Hasan 'Ali Nadwi Number*) (Delhi, 2000), 47

⁴⁷⁰ Nadwi, *Reconstruction of Indian society: What Muslim can do*, 2

⁴⁷¹ Qurashi Mohammed Abdur Rahim, *Muslim Personal law*.....

Nadwi, in 1974, to formally launch the *Payam-i-Insaniyat* as an effort to promote better relationship between Muslims and people of other faith.

Islam thus does not restrict the method of access to knowledge as God is seen as promoting an open approach to dialogue. This is evidence that individuals and communities in trying to find out the truth, in the wide road that connects them in all areas related to God and life, are assured good treatment and respect. The Qur'an stressed this principle in many ways. It introduced the dialogue method created by God for His creatures through His Apostles, as well as with the angels and with the devil, though He has the absolute power that makes all creatures obey Him. The invitation of Allah's messengers and prophets were all governed by dialogue with their people and many such dialogues have been related in the Qur'an. It was natural then to find the Qur'an prolonging many of these dialogues between the Apostles and their people to serve as both a communicative guide and also as a reminder that opposition has even been plentiful against those who employed it - commissioned by God - to convince their people to. It also denounced the positions of those who rejected dialogue and insisted on using sophistry instead: "Woe to every sinful liar. Who bears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment. And when he knows anything of our verses, he takes them in ridicule. Those will have a humiliating punishment."⁴⁷² In another place Allah said "And they say, "Our hearts are enclosed, our ears are deafness deaf, and between you and us there is a partition, so work; indeed, we are working"⁴⁷³ Nadwi quotes many such verses to convince Indian Muslims that they must also strive to educate the masses about Islam. He laments that the only reason why the present situation has emerged was because Muslim who had been in India for over a thousands years had failed to apply the spirit of their faith's teachings and their moral virtues.⁴⁷⁴

5.1 Nadwi and interfaith dialogue

The "dialogue of religions", one of the most controversial topics nowadays is reflected in the sharp division of attitude towards such a "dialogue", which stand out

⁴⁷² *Surat Al Jathiya* (45:7-9)

⁴⁷³ *Surat Al Ghafir* (41:5)

⁴⁷⁴ Nadwi, Muhammad Ayub, op. cit., 118-19

among opposite directions between supporters or opponents, callers to it or sceptical about it. Therefore we will try to presents the thoughts and the point of view of the Muslim thinker, Abu Al-Hassan Ali an-Nadwi who used the "dialogue of religions" as a means of communication and understanding between different faiths in India or between the Muslim countries and the west. He viewed such a dialogue, as a humanitarian need especially after the failure of the philosophies of European enlightenment era in its predictions that the role of religion ended and the death of God. Religion then rose to gain priority in European thoughts and there have been several calls for the need to return to God. *Religion* thus becomes the only hope to save Europe and the world, and prevent the clashes of humans in the east and west. This realistic search for the saviour of the collapsing societies has impelled the call for interfaith dialogue. Therefore Nadwi called Muslims in India and in rest of the world to be aware of the importance of coexistence with others. He stressed, "if you make Muslims one hundred percent mindful of their optional prayers making them all very pious, but leave them cut off from the wider environment, ignorant of where the country is heading and of how hatred is being stirred up in the country against them, then leave alone the optional prayers, it will soon become impossible for Muslims to establish even their five daily prayers. If you make Muslims strangers in their own land, blind them to social realities and cause them to remain indifferent to the radical changes taking place in the country and the new laws that are being imposed and the new ideas that are ruling people's hearts and minds, then let alone [acquiring] leadership [of the Country], it will become difficult for Muslims to even ensure their own existence."⁴⁷⁵

Two major wars in the last century have called upon humanity to choose dialogue over violence and war. This led to the conviction that the lesson of civilization requires the awareness of the idea of the existence of (another), and that "the other" also has ambitions and aspirations. Therefore the clash with 'the other' has been rendered futile due to this mode of thinking between many countries. The solution will only come through the ideas of coexistence and understanding and interaction across the gate of "Dialogue". Therefore it is not surprising that the dialogue of

⁴⁷⁵ Hassan, Karavan, Vol, 4, 55-57
Hasan, Muhammad Nafis, *Meri Tamam Sarguzash: Sayyid Abul Hasan `Ali Nadwi*,
Page -104-(Delhi, 2000), 32

religions became priority in the global agenda. The international organizations and the global bodies support the idea of a "dialogue of religions". In the light of the above lines Nadwi wrote that "for people of different faiths to live together in peace and cooperation, it was necessary that they should understand each others religion, culture and traditions regarding whatever they found good therein as precious and worthy of encouragement and preservation."⁴⁷⁶ He continued to call for the integration and accumulation of civilization, not the clashes of the civilization, he remarked, "When two civilizations meet, there is all ways a two-way process of interaction between them, both being influenced and moulded by each other. Such interaction must not be seen as necessarily negative, because 'human existence is based on the noble principle of give and take", in this he wrote, "lies its strength and glory."⁴⁷⁷

5.2 Aims of Nadwi's approach and the concept of interfaith dialogue

Nadwi stressed that Islam does not only want Muslims to be conscious in the process of citing or following the Western civilization, but also make it incumbent on them to fulfil an important duty: to be a positive effect on the cycle of life, and to be systematic and capable of saving the world. This is what Nadwi raised, while he sensed the need for the world and the West in particular to know what Islam has owned and the other nations have missed. Nadwi said after the failure of Muslims industrially and scientifically: "But we are at one time, the major force in the world. We have religion, which all mankind is in need. We have *Da'wah* (advocacy), which saves the world from the painful end. We have faith that creates honesty and the feeling of responsibility in the soul. This faith creates the motivation to do good and to offer service to humanity."⁴⁷⁸ If this maxim advocated by Islam is inculcated and become ingrained in the society, the present world, which is heading towards catastrophic disaster, will be saved if not it will perish.

In order to understand Islam's message to the West as Nadwi described, we must answer the following three questions: What are the aims of Islamic civilization? What are the barriers that separate the West from Islam? What is the solution?

⁴⁷⁶ 17 Nadwi, Sayyid Abul Hasan Ali, Muslims in India.....

⁴⁷⁷ Ibid, P 76.

⁴⁷⁸ Abul Hasan Ali Nadwi, The call which can protect the world from the misery end in the magazine of Islamic Civilization, Damascus, 7, 8, 1963,p10.

The invitations of the prophets, including the Prophet Muhammad (peace be upon him) targeted the human being, cared for his/her rights and made him/her reflect on the universe and the Lord. The noble Qur'an confirms "His is the Creation."⁴⁷⁹

5.2.1 First aim: the first aim of the Islamic civilization is forging unity to lay the foundation for the creation of global civilization. Nadwi said: "The first mental impact which arose from this belief is that the whole world belongs to one central system, and that one finds people in scattered parts an apparent, interdependent, and unity in law, and that with this belief the individual will be able to interpret life and to evaluate his/her thought and work in the universe according to wisdom and foresight."⁴⁸⁰ This doctrine has a significant impact on both ethics and business. There is no absolute freedom, so long as man is governed, not govern. The human being is a creation, not a partner of God. The humans are created for a clear goal: preparing oneself for Afterlife. This is one aim of the Islamic civilization. By inculcating this belief in the Afterlife, the human soul could be purified and, thus, the social life the hum being will be free from all evils and burdens.⁴⁸¹

5.2.2 The second aim: of the Islamic civilization is to consider the people of all world not only, as a united family but also as One and single family. Nadwi based his opinion on the Holy Qur'an and the Prophet Mohamed's life traditions. In this respect, the Prophet Muhammad, peace be upon him said: "you all from Adam and Adam to dust."⁴⁸² There is no discrimination on the basis of race, colour or homeland. Almighty God said "O People, I created you from a male and a female and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with God is that (believer) who has *At-Taqwa*. Verily, God is All-Knowing,

⁴⁷⁹ Surah Al-A'raf (7:54)

⁴⁸⁰ Abul Hasan Ali Nadwi, the Role of the reforming Islam in the field of human sciences. Dhaarul Islam, 47.

⁴⁸¹ Abul Hasan An Nadwi, Between Religion and Civilian, Beirut, Arrisala Foundation 1978 pp 105-107.

⁴⁸² Wakithi al mghazy- <http://www.al-Islam.com> Munad arrabee' No 419, certified by Mohammed Idrees A'shoor bin Yusuf, Beirut, Sultanate of Oman: Dar al Hikma, Makthaba al Isthqama, 1994, p170.

All-Aware.”⁴⁸³ Islam thus declares the principle of human unity and equality of mankind.⁴⁸⁴

5.2.3 The third aim: The care of humans’ upbringing, refining their morals, cultivating the will to do good and virtuous motives, and identifying righteous motives and noble targets for them. Nadwi says: “God has created prophets with strong personalities and upbringing and thus a virtuous city has been created in which the humans enjoyed the largest share of rest, peace, and dignity. This city was limited and simple. There is no complexity or ambiguity in it and [it] could be expanded. Then the progress in the future will be on a sound basis.”⁴⁸⁵ It was the clear Declaration of Human Dignity particularly about women’s rights and opportunities. Islam also fought pessimism and despair, and gives hope to the soul.⁴⁸⁶

5.2.4 The fourth aim: Achieving the balance and moderation between spiritual and the material, between work and worship, between life and the Afterlife. Many religious civilizations miss this feature and often tend to one aspect without the other. But moderation is what is needed for the present civilization.⁴⁸⁷

5.2.5 The fifth aim: Finding the permanent link between religion and science, linking the fate of each other and using reason even in religious issues to urge the consideration of life prospects.⁴⁸⁸

5.2.6 The sixth aim: The moderation of the nation and its testimony to the other nations and people, the Almighty God says: “we have made you a just nation that you be a witness over mankind and the Messenger be a witness over you.”⁴⁸⁹ This

⁴⁸³ *Surat Al Hujrat* (49:13)

⁴⁸⁴ Abul Hasan An Nadwi, *Risalat al Insan li Ashsharq Wa al Kharb* (The Masseur of Humanity for the East and the West) in *Al Muslimoon Magazin* Vol, 8, 1963, p11.

⁴⁸⁵ Abul hasan Ali Nadwi, *Assira' bain al fiqrath al Islamiyya wal fiqrat al kharbiyya* (The Conflict between the Islamic thought and the western thought,) p 244.

⁴⁸⁶ Abul Hasan An Nadwi, *'Al Islamu wa asaruhu fil hazarati wa fazluhu alal insaniyya'* (Islam and its effect on civilization it merits on humanity) Damascus, Dar ibn Kaseer 1999, p18.

⁴⁸⁷ *Ibid*, p18.

⁴⁸⁸ Abul Hasan An Nadwi, *'Al Islamu wa asaruhu fil hazarati wa fazluhu alal insaniyya'* (Islam and its effect on civilization it merits on humanity) Damascus, Dar ibn Kaseer 1999, p18.

⁴⁸⁹ *Surat al Baqara* (2:143).

requires responsibility, trusteeship, ethics, and moral control as well as achieving the justice and the fairness that God demands.⁴⁹⁰

Barriers and Solutions According to Nadwi

The Western world still considers Islam as its fiercest enemy even after the collapse of the Soviet Union. To understand why, we should go to the crusades the Western world had launched to invade the Islamic world in order to capture the holy city of Jeru, Peace be upon him. After the collapse of the Islamic civilisation, the West took lead in the world affairs, many Muslims countries submitted and were colonised. Now the fact is that Muslims no longer have any influence or impact in international affairs.⁴⁹¹ This situation has created psychological barriers in the western world and also in the Muslim "world".

The West's denial of other societies, their capability to create or improve science and technology has built in their mind a blind wall.⁴⁹² Rejecting the idea that "inferior" Muslim countries cannot make any contribution to their materialistic civilisation is just making the gap wider and reasonable dialogue more difficult. The Western world should start to accept the fact that its societies have lost their moral values and become spiritless. It should accept that its salvation is in Islam.⁴⁹³ The Muslim world should accept its reality as consequences of its failures in many developmental stages.⁴⁹⁴

The only one way to build a new era and new society is to start a dialogue regardless of the historical conflict between the two parties. The Western world has got science and technology; Muslims have Faith (*iman*). The association of both clouts will certainly lead to the building of a new era in the relations of the two worlds.

⁴⁹⁰ Abul Hasan An Nadwi, "Al Ummat al Islamiyya wahdatuha wa wasthiyyatuha wa aafaq al Mustaqbal" (The Muslim Nation: its Unity, Moderation and Horizon of future), Cairo, Dar as Sahwa, 1989, p12.

⁴⁹¹ Abul Hasan an Nadwi, *Risalath al Islam ilal sharq wal kharb*, in the Magazine (of al Muslimoon), Ibid, p 7-8.

⁴⁹² Abul Hasan an Nadwi, *Hadithun Ma'al kharb*, Beirut, Darul Irshad, 1967, p96.

⁴⁹³ Abul Hasan an Nadwi, *Qissath al Umam ar Raqiyya, ma'a risalath al Anbiya'* in the Magazine (of al Muslimoon), Swiss, 1972, p 12.

⁴⁹⁴ Abul Hasan an Nadwi, *al Isalamu wa asaruhu fil hazarathi wa fazluhu alal Insaniyyathi*, Ibid, p135.

However Nadwi is insisting that the bulk of the work for Muslims is to teach Islam and that is the most important imperative.⁴⁹⁵

5.3 Overlaps Between: “Dialogue of Religions”, vs “Comparative Religions” vs “Contest of Religion”

Nadwi drew the readers’ attention on the overlaps between the concepts of ‘dialogue of religions’, ‘comparative religions’ and ‘contest of religion’. This chapter explains the difference between the concepts of “dialogue of religions” and “comparative religions” and “contest of religions” in order to avoid the confusion of these concepts in literature. Comparative religions is a discipline that studies religion at the level of belief, worship and *Shari’a*, and perceptions about man and the universe, life and Afterlife, and trying assumption of objectivity and the possible elimination of subjectivity. The contest of religious process was designed to demonstrate the superiority and distinction of one religion over another religion. This is not naturally the goal of “dialogue of religions”, which is the process of recognising the “other” vision and the different points of views.

The concept of “dialogue of religions” in modern times arose through a purely moral idea and it is generated through a sense of an imminent end to the world as a result of the control of evil. The activation of the concept of “dialogue of religions” came to the causes and historical circumstances. On the one hand, the rising wave of Western colonial domination on most parts of the ancient world, the idea of activating dialogue of religions was established in an attempt to discover the other - colonized peoples - which was distributed to a large number of different religions which the Western world is not familiar with. So the tendency to activate the dialogue was to get the vision and to build knowledge about these religions and their beliefs. Corresponding to this development- to a large extent - the emergence of Anthropology, which began as a colonial science established by the Western colonial powers in an attempt to study the subjugated people and their knowledge; and then determine how to deal with them. This explains the growing trend of organizations which activate the dialogue of religions to engage Islam in this religious dialogue

⁴⁹⁵ Abul Hasan an Nadwi wa’akharoon, *Al Islam wal Hayath*, Ibid, p 36.

after it was restricted to the Jewish and Christian religions and some philosophies like Buddhism, Hinduism and Shinto... etc., as this is linked to, a large extent, the growing tide of Islam and the emergence of Islamic movements which were considered a threat to Western interests, projects and the West in the Muslim world.⁴⁹⁶

On the other hand, the concept of dialogue among religions reflects the historical conditions in which Europe has lived - a state of sectarian conflict and religious persecution. This prompted some religious sects that have suffered from religious persecution in Europe to embrace the idea of "dialogue of religions" in order to establish the principle of acceptance of others; so that religious minorities were able to survive and access to their rights in European societies with Catholic majority. However the moral censorship, the leadership of humanity, justice, and testimony are belongs to God, according to Islam.⁴⁹⁷

5.4 Dialogue of religions and diverse discourses.

Nadwi, applied this principle in a different meaning for entirely a different purpose. The objective of his effort was to reduce the distance between the religious communities basing on the principles of 'identity and diversity', to demolish the wall of distrust between them and to create bonds of understanding and cooperation in rebuilding relations on the terms of common moral values of the society of this effort is to reduce the distance between the religious communities basing on the principles of 'identity and diversity', to demolish the wall of distrust between them and to create bonds of understanding and cooperation in rebuilding relations on the terms of common moral values of the society. His perception was based entirely on the resolute confidence in Islam, as the supreme and gifted religion, blessed by Allah; the only religion that possessed the superior moral values and real humanism and that has the capability to brining other religious communities into its fold through its followers' persuasive interaction without assimilating into non-Islamic societies. He argued that Muslims had a special role to play in the work of positively enjoining peace between people of different faiths and thereby enlighten them. Regarding the

⁴⁹⁶ Abul Hasan Ali Nadwi, *Islam and the World* pp 190-201

⁴⁹⁷ *Ibid*, pp 202-203.

"dialogue of religions", we can comprehend the following discourses in the light of Nadwi's approach:

5.4.1. Moral discourse: It focuses on the moral rule of religions, and seeks to confirm the existence of common moral values among religions, which can be a basis rallied around followers of different religions. This popular discourse has seen an interaction between religious scholars such as Nadwi and others in the recent period, especially with the growing wave of moral degradation to adopt the project of "Global Ethics". In this regard Nadwi explained that "since the renaissance the conquest of the material world has been extremely rapid, and the spiritual world has fallen into oblivion with an almost equal rapidity. This has given rise to a generation that looks almost superhuman insofar as its power over matter is concerned, but is not very much superior to the beasts when judged by its own inner state. With all the means of a good life at its command, it does not know how to live. It is Nadwi argue that Muslims have had a special role to play in the work of humanity's narrow and selfish existence. It cannot distinguish between the primary and the secondary qualities of things, and is unworthy of the power it has come to acquire over matter.

5.4.2 Consensual discourse: This discourse is searching for points of agreement and convergence between religions - with a similar moral discourse to a large extent - and extends to the search for inter-and heavenly faiths and prayers also, relying mainly on comparative religions. Therefore not only was this their religious duty, it was, he said, also indispensable if they were to live in security and peace and able to progress as a minority. He continued to say the example for Muslims in India today must work along with people of other communities for spreading "true religion, peace, love and justice and crusading against oppression, strife and violation of human rights. He remarked that the welfare of each community living in the country was dependant on the welfare of all the other communities as well; each Indian had two homes, his own little hut as well as the large mansion that is India. The interests of the mansion have to be placed before those of the hut, for if there was no peace and prosperity in the former then inhabitants of the latter could never prosper.⁴⁹⁸

Nadwi draws attention in this context to another example that " a passenger travelling in a boat would not allow someone else to make a hole in it, for in that

⁴⁹⁸ Karvan

case all the passengers would sink together. The only way the Muslims, as a minority, could live with respect in any country was by proving their usefulness to others. They could also, by their actions, show others that Islam had a viable, in fact, the 'ideal' solution to all the problems afflicting the country.'⁴⁹⁹

5.4.3 Fundamentalist discourse: This discourse is committed to sacred texts of religion, and based on fixed principles on which it builds upon by the interpretation or the re-reading, production again in the light of new and changing realities. This discourse does not seek to find points of agreement or disagreement with others, in trying to realize the vision through absolute and firm text. It does not consider the circumstances of political, historical, intellectual and cultural backgrounds when running the dialogue with the others. Accordingly Nadwi thought the Indian Muslims how to live in religiously plural society in a way that their belief could remain free from the stain of communal prejudices and conflict when they live together with other in harmony by respecting each others belief.' He thus called for the struggle against violence and terrorism as a fundamental way of opposing the others faiths and opinions.⁵⁰⁰ Nadwi strongly condemned the reciprocity of Bangladeshi and Pakistani Muslims of torching Hindu temples after the destruction of Babri mosque in December 1992. He condemned it as being contrary to the teachings of Islam and said that Muslims in those countries should protect their non-Muslim minorities and serve as a model for Hindus in India to emulate vis-à-vis their own minorities. Nadwi's own response was calm and collective. He called for the reconstruction of the mosque on the original site, a ban on all organisations preaching hatred and to form a movement promoting inter-communal harmony and patriotism. He also called on Muslims to turn to God, stop sinning and to be steadfast in calling people to God, and to be tolerant and brave. The fact that Nadwi counselled restraint instead of physical retaliation is indicative of his want for peace and not conflict as he saw conflict as being severely harmful to both sides and destructive also as a whole for the development of India.

⁴⁹⁹ Ibid, 114-25.

⁵⁰⁰ Hamid Sayyid, Mawlâna `Ali Miyan, in *Râbita (Muffakir-i-Islâm Hazrat Mawlâna Sayyid Abul Hasan `Ali Nadwi Number)* (Delhi, 2000), 51

5.5 Dialogue of Religions: Subjective, but Liberal:

The "dialogue of religions" is an attempt of the individual who is carrying the values of his traditions, ideas and belief to explore the other (controversial religion) without resorting to issuing biased judgements. The objectives of the dialogue also vary, there are dialogues looking for a mutual understanding and a deeper acquaintance, and there are others looking for the values agreed upon, and there are dialogues looking for a common position on a particular issue, and there are dialogues with political purposes ... And so on.

The dialogue is different in scope and geographical breadth between local, regional and international levels, and determined religions, it is limited to religions so-called "Abrahamic," may include other religions such as: Hinduism, Buddhism, etc., may be within one religion among various doctrines and sects, or between religion and another, or between several religions simultaneously.

This concept "dialogue of Religions" accepts the idea of subjectivity, and does not attempt to claim the objectivity or the impartiality of subjectivity, that is, the participants in the "dialogue of religions" - the opposite of what has come to mind – must have absolute faith in their own religions. Abu Al-Hasan Ali an-Nadwi views that the "dialogue of religions" should be sincerely intended for realizing the vision of 'the other' and his cognition. He talked of the benefit of this vision for the goals of political or advocacy, or other goals.⁵⁰¹

This understanding is not incompatible with the content of the principle of dialogue in the anecdote, which Nadwi quotes from the Qur'an in the *Sura* "The Cave"⁵⁰²(verses 18:32-42) "And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields). Each of those two gardens brought forth its produce, and failed not in the least therein, and we caused a

⁵⁰¹ Nadwi, Mohammed Ayyub 118-119.

⁵⁰² Nadwi's special interest The Chapter Cave

river to gush forth in the midst of them. And he had property (or fruit) and he said to his companion, in the course of mutual talk "I am more than you in wealth and stronger in respect of men. And he went into his garden while in a state (of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him." His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust Your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), and then fashioned you into a man? "But as for my part, (I believe) that He is God, my Lord, and none shall I associate as partner with my Lord. "It was better for you to say, when you entered your garden: 'that which God wills (will come to pass)! If you see me less than you in wealth, and children, it may be that my Lord will give me something better than your garden, and will send on it Husband (torment, bolt) from the sky, then it will be a slippery earth. Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it." So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"⁵⁰³

The dialogue was between two men. God gave one of them two of vines surrounded by palms and with crops and two rivers. God also gave him money and sons. This story reveals that the dialogue took place between the two men without condition or restriction. The Qur'an cited the dialogue with its full spectrum, although it contains a disbelief in God from one of the interlocutors. The believer did not interrupt the other in the dialogue. The Qur'an also mentioned the words of "blasphemousness" because these words can build on the whole formulation of a vision and knowledge about the disbeliever. The word "dialogue" has been repeated twice in this story out of three times in the entire Qur'an and the third came in *surat* Al Mujadala (The argument).⁵⁰⁴

⁵⁰³ Surah Al-Kahf (18:32-42)

⁵⁰⁴ S. Abul Hasan Ali Nadwi, Faith Versus Materialism, pp7-19

5.6 From the discourse of elitism to the discourse of the public:

Nadwi always insisted the importance of addressing the public and the majority of people with different religions without underrating the importance of the role of the elite. But entering the dialogue in other sectors and with the multiple levels has become a necessity for creating a general dialogue with open-minded, interactive and flexible interactive methods beyond memorization and tradition in receiving the knowledge, and spread the dissemination of knowledge in our societies.

The dialogue includes improving the living conditions, solving the real problems, and the growth of knowledge and the deep networking which respects the diversity and invested it in the interest of the national community, rather than to be a cause of an introduction of schism and civil armed or cultural war armed. Transition into the rules means moving from the celebratory nature of the dialogues between religions to the rhythm of daily activity.

Among the most important transport routes to move the dialogue from the segments of the elite people to the majority of the people is the "religious scholars" as a bridge between the culture of the elite and the vibrant movement of people. It is wrong then to think that the trend of spirit, knowledge and innovation moving in one direction only, over this bridge. The Culture of the religious scholar is substantial question at this stage because it is not enough to inform people of their religion, but should accommodate the depth of details of their life, and to be the window to their world providing them with useful knowledge.

5.7 Requirements of the interfaith dialogue in light of Nadwi

5.7.1 Possession of Intellectual freedom:

It is necessary to start a dialogue in which the participants have the flexible movement of their intellectual freedom accompanied by the confidence of the individual in his/her independent intellectual identity. This helps the parties of the dialogue improve their points of views in front of each other. The target then is to reach the right persuasion and does not submit a party to be pulverized or possessed by the other party. It is also important for the participants of the dialogue not to lose

their self confidence in their sacred texts and their skills in managing the dialogue. This will help those participants not to turn into an echo of the ideas that they would have received from the other party. Therefore the Almighty God revealed to His Messenger, Mohamed (Peace be upon him) to urge the believers to understand that what they debate about is a revelation from the Almighty God. God says in *Surah Al-Kahf* “Say (O Muhammed): “I am only a man like you. It has been revealed to me that your Ilah (God) is One Ilah (God)⁵⁰⁵”⁵⁰⁶

5.7.2 Intellectual Approach in Discussion.

The parties to the dialogue should have the equal capacity and freedom to discuss adopting the intellectual approach they follow in managing the dialogue before debate on the nature of thought and its details in an attempt to familiarize themselves with the fact that intellectual issues are not related to the personal issues. Each party has to recognize that every issue has its context and its field. The Qur’an records one aspect of what the dialogue shows. *Surah Al-Baqarah* “When it is said to them: “Follow what God has sent down.” They say: “Nay! We shall follow what we found our fathers following.” (Would they do that!) Even though their fathers did not understand anything nor were they guided?”⁵⁰⁷ The Qur’an also draws our attention to the way the others may respond. In *Surah Az-Zukhruf* “Or have We gave them any Book before this (the Qur’an) to which they are holding fast? Nay! They say: “We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.” And likewise, We sent not a Warner before you (O Muhammed) to any town (people) but the luxurious ones among them said: “We found our fathers following a certain way and religion, and we will indeed follow their footstep.”^{508 509}

⁵⁰⁵ *Surah Al-Kahf* 18:110

⁵⁰⁶ Ibid pp 32-37.

⁵⁰⁷ *Surah Al-Baqarah* 2: 170

⁵⁰⁸ *Surah Az-Zukhruf* 43: 21-23

⁵⁰⁹ Syed Abul Hsan Ali Nadwi, *Muslims in the West*, p44.

5.7.3 Control over the Emotional Atmosphere:

One of the factors that promote the success of the dialogue is to be managed in a quiet and peaceful atmosphere. This helps the parties of the dialogue to think properly with the full contemplation and reflection especially the debate may be subject to the sociable atmosphere. The participant should do not surrender to the emotional thinking as it takes him away from his independent intellect. In *Surah Saba* God says: "Say (to them O Muhammed): "I exhort you to one (thing) only: that you stand up for God's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet): there is no madness in your companion (Mohamed). He is only a Warner to you in the face of a severe torment."⁵¹⁰ Here, by the assertion 'madness to the prophet' implies the hostile emotional atmosphere that the prophet's opponents imposed on him. The participants to the dialogue should thus secede themselves from the emotional thinking. Nadwi confirms this by explaining why he called the Muslims to exert themselves only by means of that inner force.⁵¹¹ He continues to highlight the secret of a Muslim's strength which realize in his faith in the divine recompense with reward after-life.⁵¹²

5.7.4 Accommodating the Rightness of the Opponent:

It is wise for the participants of the dialogue to assume that the other party may be right in their argumentation. This will motivate the parties to thoroughly investigate the evidences of the truth.⁵¹³ The Qur'an records this way of persuasion in *Surah Saba* "Say (O Muhammed to polytheists, pagans) who gives you provision from the heavens and the earth? Say: "God. And verily, (either) we or you are rightly guided or in plain error."⁵¹⁴ This means that one of the two parties is rightly guided or is misguided. In *Surah* "Say (O Muhammed to polytheists, pagans) "You will not be asked about our sins, nor shall we be asked of what you do"⁵¹⁵. They finally should decide in the end that the final judgment of God: in *Sura Saba* "Says: 'Our Lord will

⁵¹⁰ *Surah Saba* 34: 46.

⁵¹¹ Islam and the world p 184

⁵¹² Ibid 184

⁵¹³ Ansari, 14

⁵¹⁴ *Surah Saba* 34:24

⁵¹⁵ *Surah Saba* 34: 25

assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the just Judge, the ALL-Knower of the true State of affairs”⁵¹⁶

5.7.5 The Pledge and the Commitment to the Right.

This is not enough to simply assume the other party is rightly guided but the two parties must pledge and commit to the right when it appears on one of the parties’, even if the pledge is to follow what is plain error or superstitious if it is proved to be right. The Qur’an confirmed this logic in the *Sura Az Zukhruf* "Say (O Muhammed): “If the Most Gracious (God) had a son (or children as you pretend), then I am the first of God’s worshippers [who deny and refute this claim of yours (and the first to believe in God alone and testify that He has no children)”⁵¹⁷

Nadwi narrates an anecdote to highlight this point: “ there is a story of a high cast Raja who very nearly drown when was bathing. He was rescued by a man of very low birth, who seeing the Raja’s plight promptly dived in and brought him safely to the bank. Naturally Raja wanted to know the rescuer. However, when he realized the man’s low caste he was deeply incensed and ordered the man severely punished for defiling him by his unholy touch. The man was duly punished and made an example of. Now it happened that the Raja found himself drowning again in the same river and, by coincidence, the same low-born man saw him. This time, however, the man did not act promptly; he reflected instead on the punishment he had received before. He might easily have rescued the Raja but dared not do so, and the high-born noble Raja lost his life in consequence.”⁵¹⁸

5.7.6 Commitment to the logical conclusion

If the two parties of the dialogue have the commitment to the requirements of the dialogue, it will then start on the basis of the foundations on the rules of reason and logic; science and argument; evidence, and the wisdom; good advice and debate. Which method is the better one? Too often contained in the Qur’an in *Sura The Cow*

⁵¹⁶ *Sura Saba* 34:26

⁵¹⁷ *Sura Az Zukhruf* 43:81

⁵¹⁸ Syed Abul Hasan Ali Nadwi, *Muslims in the West* p 40.....

"Produce your proof if you are truthful."⁵¹⁹ In the *Sura* 'The prophets', "Bring your proof"⁵²⁰ *Sura* 'The Ants' "Bring forth your proofs, if you are truthful."⁵²¹ *Surah Al-Qasas* "Bring your proof"⁵²² Therefore, the Almighty God guides the human beings to the adoption of science and the proof in the event of an argument: in the *Sura* pilgrimage "And among men is he who disputes about God, without knowledge or guidance, or a Book giving light (from God)⁵²³, in the *Sura* Luqman "Yet of the mankind is he who disputes about God without knowledge or guidance or a Book giving light!"⁵²⁴ *Sura* Al Imran "How they argue with you by not argue with science not your knowledge," Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is God Who knows, and you know not."⁵²⁵ In the *Sura* al Ghafir "Verily those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of God, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammed) as a Messenger of God and to obey you]. They will never have it (i.e. Prophethood which God has bestowed upon you). So seek refuge in God (O Muhammed from the arrogant). Verily, it is He Who is the All-Hearer, the All-Seer]"⁵²⁶

The Almighty God ordered Moses (peace be upon him) when He sent them to Pharaoh to use the wisdom and good advice in informing him to believe in God. The Almighty God says in *surah* Ta-Ha "Go you and your brother with My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My Remembrance. Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). And speak to him mildly, perhaps he may accept admonition or fear (God)".⁵²⁷ *Surah* Fussilat The Qur'an also stressed the importance to call to God through the best word and the good deed. The Almighty God says: "And who is better in speech than he who [says: "My Lord is God (believes in His

⁵¹⁹ *Sura* The Cow 2: 111

⁵²⁰ *Sura* The prophets: 24

⁵²¹ *Sura* The Ants: 64

⁵²² *Surah* Al-Qasas 75.

⁵²³ *Surah* pilgrimage: 8

⁵²⁴ *Sura* Luqman: 20

⁵²⁵ *Sura* Al Imran: 66,

⁵²⁶ *Sura* al Ghafir 56

⁵²⁷ *surah* Ta-Ha: 42-44:

oneness), and invites (men) to God's (Islamic Monotheism), and does righteous deeds, and says: "I am Muslim"⁵²⁸. For the significance of this ideal approach between the human beings, the Almighty God prohibits to insult even those whom they have no belief. The Almighty God says: in *Surah Al-An'am* "And insult not those whom they worship besides God, lest they insult God wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings: then to their Lord is their return and He shall then inform them of all that they used to do"⁵²⁹ It is on this basis that Nadwi advised the people of different faith to live together in peace and co-operation, it is necessary that they should understand each other's religion, culture and traditions, regarding whatever they found good therein as 'precious and worthy of encouragement and preservation'.⁵³⁰

5.7.7 Ending the dialogue cordially:

If the dialogue runs smoothly and seriously according to this approach by all parties, the parties must reach all they committed themselves to at the beginning of the dialogue back to the right and support the right. If one party rejects the intellectual arguments of the other as if he was not convinced; so he would have exercised his inherent right guaranteed by the Almighty God, and will be responsible for it before the Almighty God. In this case, the dialogue ends quietly as it began without the need for tension and emotion⁵³¹: as in *Surah Hood* "Or they (the pagans of Makkah) say: "He (Muhammed) has fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit"⁵³² and in *Surah Al-Qasas*: "And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant"⁵³³

⁵²⁸ *Surah Fussilat*:33-34

⁵²⁹ *Surah Al-An'am* 108

⁵³⁰ Hamid Sayyid, Mawlana 'Ali Miyan', in *Rabitha (Mufakkir-i-Islam Hazrat Mawlana Sayyid Abul Hasan 'Ali Nadwi)* (Delhi, 2000), 53 *op. cit.*, 49-50.

⁵³¹ Khan, Wahidudin, *Islam and peace* (New Delhi, Maktaba Islami, 1999), p115.

⁵³² *Surah Hood*: 35

⁵³³ *Surah Al-Qasas*:55

5.7.8 Autonomy of the Interlocutors.

Before starting the dialogue, it must be emphasized on the independence and responsibility of the interlocutors: *Surah Al-Ana'm* "Surely, that which you are promised will verily come to pass, and you cannot escape (from the punishment of God). Say (O Muhammed): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zalimun* (polytheists and wrong-doers) will not be successful".⁵³⁴ And from the mouth of Prophet Shoaib (Peace be upon him): *Surah Hood* "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And you watch! Verily, I too am watching with you".⁵³⁵ Therefore, it is an individual responsibility. The Almighty God says: *Surah Yunus*: "and if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"⁵³⁶

5.7.9 Endorsing Fairness and Averting Focusing on Faults.

In the end of the dialogue, the principle of fairness should be upheld *Sura Al Imran* "Say (O Muhammed): "O people of the Scripture (Jews and Christian): Come to a word that is just between us and you, that we worship none but God (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides God. Then, if they turn away, say: "Bear witness that we are Muslims""⁵³⁷ Accordingly, there is no need to follow up the other on what abuses come from him in the dialogue. Forgiveness and patience are the moral basis on which the relationship based. The Qur'an stressed this moral in *surah Al-A'raf* "Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)"⁵³⁸. The Almighty God also ordered Prophet Muhammed to be patient on what

⁵³⁴ *Surah Al-An'am*:134-135

⁵³⁵ *Surah Hood*: 93.

⁵³⁶ *Surah Yunus*: 41.

⁵³⁷ *Al Imran*: 64.

⁵³⁸ *Surah Al-Ar'af*: 199

they said: *Sura Ta-ha* "So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day that you may become pleased with the reward which God shall give you."⁵³⁹

The Qur'anic approach thus guides the interlocutors as to how to embark on a genuine intellectual dialogue with open mind and how to conclude it cordially even if the differences remain unresolved. Its main emphasis is on respecting the freedom and independence of the opponent. This approach will master the intellectual interlocutors in the discipline required to conduct any healthy dialogue on any subject, not limiting to religions alone.

The dialogue Sheikh Nadwi had with Hindus and other religious communities in India and throughout the West stems from the fact that the difference between human beings are real. This reality requires the human freedom to think and adopt what is right for them and what is right for the others. Therefore, the Qur'anic approach aims at inviting more people to identify the right through healthy dialogue. The dialogue based on the Qur'anic approach does not start from the logic of guardianship over the other, nor its intention is simply to know the faith of the others but it is an effective mechanism to search the right wherever it is. From these discussions it is evident that for a Muslim, dialogue is not a tactics to spread his faith but a viable means to search the truth and the right. In this process he will enter into dialogue not with the one sided expectation of others should abandon their perceptions, but also with the readiness and willingness to change his mind if right is found. This readiness is not a courtesy but it is the pledge that reflects the credibility of the Muslim followers to adopt the right, which God explicitly mandated them in the dialogue with the others, *Surah Az-Zukhruf* "Say (O Muhammed): "If the Most Gracious (God) had a son (or children as you pretend), then I am the first of God's worshippers"⁵⁴⁰

⁵³⁹ *Sura Ta-ha* 130

⁵⁴⁰ *SurahAz-Zukhruf*:81.

5.8 Qur'an and dialogue

The principles of dialogue in the Qur'an was not an accidental addendum but it is a well-thought out approach. The Qur'an thus presented the methods and models of the dialogues therein, which optimistically offers the receivers an integrated theory of the dialogue.

The principles of dialogue approach were enshrined in the Holy Qur'an from its earliest revelations. It reveals that the parties to the dialogue should be equal in terms of their psychological preparations, and their ability to discourse, and then they should set rules that will run it. The parties should be committed, aboveboard and willingly accept the facts that the dialogue would unearth. If the dialogue wind up in both parties arriving at the same conclusion or in reaching consensus then the dialogue could be considered as a success and matters end there. However, even if one of the parties is not convinced and still has reservations but satisfied with the way the dialogue was conducted and feels that its right to disagree has been recognised, the dialogue should be considered as a success though matters did not end there because, in this case, the principles of dialogue are upheld so that the parties in disagreement have not break away as enemies.

The following paragraphs will present some of the Qur'anic texts that highlight the requirements of the dialogue which Sheikh Nadwi adopted in his dialogue with the other faith followers in India and in the West.

Our research investigates in the following paragraphs two elements, that can be considered as the most important indicators, semantically, in language on genuine dialogue and its standards, objectives, methodologies and morals, as described in the Holy Qur'an. Let's start with the first element and to ask the following question: Does the Qur'an invite for dialogue, or is it an invitation more in the nature of condescending notification or an invitation of exclusion, which is the opposite of dialogue? The present research thus seeks to prove the significance of using the mechanism of dialogue as guided by the Qur'an linguistically as the language is an objective material, governed by the rules and away from exegesis and selectivity.

Some thinkers decide that the Qur'an does not claim anything but accompanied along with the same evidence. This means that the Qur'an is self-sufficient from the outset. Accordingly, when the Qur'an introduces a claim, an approach or a slogan, it provides examples, applications and models for this approach. Therefore, the present study emphasises the Qur'an call for dialogue and draws attention upon the requirements of this dialogue which recognize the other party's right to exist and its right to express its opinion and its right to differ with the others who is likely to be right. The Qur'an constituted for this dialogue. The evidence is the verb 'said' as a crucial linguistic and strict indicator to the text of any dialogue. The present research strongly believes that the most important indicator of the presence of the spirit of dialogue in any text is the word 'say' and its 49 derivatives which are distributed over all the parties including the first person, singular and plural, masculine and feminine; the second person, singular, dual, plural, masculine and feminine, the third person, singular, dual, plural, masculine and feminine. This confirms the availability of the dialogue in the Qur'an. Therefore, the present research finds in the Qur'anic texts, "he said" 529 times, "they say" 92 times, "Say" 332 times, "Tell me" 13 times, "told" 49 times, "saying" 52 times, "saying" 12 times. The figures are indicators of recurrent effective dialogue within the Holy Qur'an⁵⁴¹.

5.9 The presence of the 'other' in the Holy Qur'an

In the Holy Qur'an the phrase: 'the other opinion', has been applied in all the situations with special emphasis on the rights of the all parties and all interlocutors involved in the dialogue. The following paragraphs explain why the other opinion is highlighted in the Qur'anic texts.

First: The presence of any 'other' who is referred to by these words (is/are said or they say or what they say) is huge and strong. Therefore, if we find the presence of the word 'Say' in a text, we deduce that the text author has an open discussion nature, a person truly believes in the other, produced a multi-person voices, civilized person in the true sense, because he/she evokes his/her opinion and the opinion of

⁵⁴¹ *Al Mu'jam al Mufahras*

others. As the matter is related to the words of the Almighty God, it needs to be carefully discussed.

Second: The origin of the word of God is that it is sacred. The holy position affects in the reading of the semantic effect of the linguistic acts. Accordingly, for example, if you look from the top down at the Qur'anic verse "Perform prayers", it would be understood as an order from the Almighty God to the believers for the value of prayer. But if we look at the word 'pray' in the following supplication: "O! God, send salutation on our prophet Mohamed" from bottom-up approach, it is a supplication verb as nobody can order the Almighty God. On the other hand if the imperative word is used from a human being to another human being, it is considered a request as the two parties are equal. Therefore, the present research stresses that it is the supreme divine nature of God Who addresses human beings and nature in a single voice. It is the voice of absolute right, absolute knowledge and absolute understanding and wisdom. This single voice originally did not come in the context of dialogue but came in the context of guidance, reporting, educating and order. If we consider the sacred text has the nature of the supreme God and it is supposed to have a single voice, not be multi-voices, we should not deny so and not be interactive in any kind of dialogue. However, we are asked to think and to interact about such sacred texts. Therefore, the Qur'an shares the 'other'

If the words of the wise men are perfect, what we say about the word of God. It is the absolute right and the absolute truth. Despite this fact, God uses repetition to draw the attention that a matter is dangerous and it has weight. The first element that we want to stand in the index is the presence of the 'other' which takes almost fifty percent. This indicates that half of the dialogues in the Qur'an are the words of God, the righteous, the prophets, the angels and believers. While as the second half of the dialogues are the words of the idolaters and Heretics and Scrooges and the defeated and tendentious.

Third: The Qur'an presents the other opinion, although it is invalid, error, and wrong. By contrast, human beings including Muslims move in the circle of right and wrong. However, from psychological crises and the crises of knowledge we resort precisely to the Divinity due to reading of the Qur'an. At this point we should

address ourselves if we read the Qur'an as recipients or we read the Qur'an for addressing the others and therefore we are sometimes confused. We place ourselves in case of similarity with God and trenching in the right ditch and make the other in the side of falsehood, despite the fact that the Almighty God when He speaks, He brings the other into the minds with equal weight. So we find in the Qur'an the talk of the atheists who denied the existence of God originally as in *Surah Al Jathiya* "And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *al-Dahr* (time). And they have no knowledge of it: they only conjecture.",⁵⁴² and the talk of Jews as in *Surah Al Ma'idah* "The Jews say: "God's Hand is tied up"⁵⁴³ and the talk of Christians as in *Surah Al Ma'idah* "God is the third of the three (in a Trinity).⁵⁴⁴ The Qur'an also recorded the talk of the tendentious hypocrites who philosophize all their vices. Their less vice are the parsimony sin as in *Surah Ya-Sin* "And when it is said to them: "Spend that with which God has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if God willed, He (himself) would have fed? You are only in a plain error".⁵⁴⁵ The Qur'an explicitly presented such a vice despite it might spoil the generosity of Muslims and the respond to the order of God in spending and giving alms in terms of God is the one who make people rich or poor or put people in easiness or difficult. We also find all sects and corruptions and the other views exist within the Holy Qur'an.

Fourth: The Holy Qur'an evokes 'the other' in spite of his corruption. The 'other' is not a weak and not marginalized as usually presented in the management of dialogue in the media where a party pretending in advance to be weak to demonstrate openness, fairness for brainwashing the viewers by the false mechanisms and showing that there is a multiplicity of voices. This false method is not found in the Qur'an but there is contrary to evoke the 'other' with strong and very high ethics. The Qur'an brings the other into the mind without using any means of the exclusion of others. The Holy Qur'an thus evokes the other fully and gives him the full opportunity to complete meaningful sentence, text and clear thought.

⁵⁴² *Surah Al Jathiyah* 45:24

⁵⁴³ *Surah Al Ma'idah*

⁵⁴⁴ *Surah Al Ma'idah* 5:73

⁵⁴⁵ *Surah Ya-Sin* 36: 47

Fifth: The Qur'an gives its aesthetic performance and its splendid style over the other. When we read the Qur'an and the speech moves from the word of God in its high style, it does not inform about the 'other' with weak language and poor performance. The Qur'anic expression when describing the disbelievers is always rhetoric and beautiful. It gives the equal chance to the other to exist in the history.

Sixth: The Qur'an abides the other opinion forever because it is the word of God. The Almighty God promised the immortality of the Qur'an. Therefore, we find an army of scientists and memorizers of the Qur'an who learn it by heart or try to understand its meanings and intensions. The Qur'an is thus protected and the other opinion is also protected and immortalized.

Seventh: Finally, the present research tracked the Qur'anic contexts, which give the other opinion the opportunity to engage fully and warns not to be the guardian of the Muslim in mind. When the Muslim is protected with the full vision and pure belief, He will be left to respond from there. The other opinion - including the error and heresy and void - is evoked by the word of the supreme God strongly, outlined in the rhetoric language of the Qur'an, and immortalized in the Qur'an. What great and depth the use of any dialogue in the Qur'an! The Holy Qur'an evokes the presence of the other opinion and gives him the opportunity to discuss and convince.

Therefore, the Qur'an wants to give us a lesson in openness to the other opinion, a lesson in accepting the right of the other opinion in the presence and not its validity. The validity reflects the intellectual and knowledge which are based on the integrity of any sound request. The lesson is taken then from the previous paragraph is that Islam is the eye of faith in relation to the freedom of thought, freedom of the other opinion by providing the conflicting opinion as well as the appreciation of the other opinion.

Islam believes in its self-potency and that the right itself can destroy the falsehood as in *Surah Al Anbiyah* "Nay, We fling (send down) the truth (this Qur'an) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to God by uttering that God has a wife

and a son) ⁵⁴⁶ 'Woe' is understood in this context as a deduction word invalidates any inference and its void. It is not intended at intimidating because the intimidation in this context will become a repression of the dialogue and prevention of the other opinion. In addition, this is not consistent with the spirit of context, or with the spirit of the whole Holy Qur'an. Islam has its strength which is the power of the self inherent in the right as well as the weaknesses inherent in the self-falsehood. Therefore, the falsehood derives its strength from something outside it but the right derives its strength from within it. Islam is thus strong with evidences and ideas. Islam is strong as it gives the chance to the other opinion to express its argument.

But more than that Islam poses its strength in the context of the open challenge. The Qur'an opens the challenge in the context of time until the Day of Resurrection. It also opens the challenge in the context of civilization and science, knowledge and inferences which the falsehood may use with unlimited quantity and quality, time and place until the Day of Resurrection, It is immortal challenge. The other view is perhaps the void in times of the prophet and the companions because of their faith in holding the right and keeping away from the wrong departure of right and wrong. Perhaps other generation will come to collect modern civilization and stronger science can be inferred. So the Holy Qur'an recognizes this possibility and opens a dialogue to no end with anyone who wants to repeat the confrontation from other parties and other corners which were not unforeseen not exist before.

5.10 The practicality of accommodating the 'other' in Islam

Now our research moves from theoretical perspective enshrined in the holy Qur'an to the historical perspective, which will add another dimension to the former and inculcate deeply into the mind. The Prophet Mohamed gave the companions practical lessons of the Qur'an and they delivered these lessons to the generations beyond themselves. Prophet Mohamed was the perfect example of giving the other the full opportunity to deliver his message. This happened when Al-Mugheera Bin Al-Waleed was sent to him by Qureish to stop inviting people to believe in God and get into Islam. After Prophet Muhammed waited until Bin Al-Walled finished, he said to

⁵⁴⁶ *Surah Al Anbiyah 21:18*

him "Have you finished?" The man (Al-Mugheera Bin Al-Waleed) speaks in a polite language and presents his generous offers in a peaceful manner. He said: "O Muhammed, I'm the delegate of Qureish to you. If you are sick, ask medicine from me. If you want a property or ownership, we give you this. If you want money, we collect too much money for you. If you want to marry, we choose you one of the most beautiful girls. This is ostensibly polite and seems to offer options and possibilities but in fact it was deeply the exclusion of the dialogue, in addition to the sense of mockery embedded in Bin Al-Mugheera's words.

The options that Bin Al-Mugheera offered prophet Mohamed show that Qureish belief in the prophet as he is mad or opportunistic or crazy. However, the prophet remained silent listening to him without boycotting or protesting until he finished and started to answer him. Then the prophet asked the other if he wants another chance in the dialogue. When the prophet heard yes, he recited one surah from the Qur'an on him. The prophet thus offered the qualities and the attributes that the negotiator or the participant in the dialogue should have to complete the discussion politely in a civilized manner. The prophetic phrase (Have you finished?) shows the reader that the surface understanding of the enthusiasm to the right is not true. As we extremely believe in the truth, we are fanatic towards the other opinion, intolerance and react to it and boycott the other and raise our voices. However, we decided that these are mistakes, we justified that it is the nature of the person believing in faith. Therefore, if we find a quiet and tolerant person opening the way for another, we believe that he has weakness in his conviction or weakness in his situation. The position of the Prophet, peace be upon him, shows something very great. The enthusiasm that deviate from the ethics of intellectual and moral dialogue is not sure a reflection of the full right. The prophet who said: (if they placed the sun on the right and the moon on the left -to leave this matter (Islam) or to be killed for it) is the same man who waited until Al-Mugheera Bin Al-Waleed completed his message without any agitation and then he gave him another chance, and then answered him calmly.

5.11 Conclusion

This chapter was mainly concerned with one of the important topics, interfaith dialogue, (about which there was heated debate among the scholars of religions) and which sheikh Nadwi showed his support for. Sheikh Nadwi chartered the discourse of interfaith dialogue by reference to the Qur'an. He presented it as being the paragon of effective dialogue and demonstrated how a successful dialogue should appear. The neglect of these principles was shown to be the reason for failure in the various dialogues conducted in reality between Muslims themselves and between Muslims and others. He was also a role model leader by the way in which he conducted himself during times of crises when violence became rampant.

Conclusion

With the dawn of the twentieth century the Muslims all over the world were in a state of disarray. At least five major shifts in world-organization and power that occurred during this period had unprecedented impact on the Muslims all over the world. Those events were:

1. In the 18th century there were three great Muslim empires: the Ottoman in Turkey, the Middle East, and the Mediterranean; the Safavid in Iran; and the Mogul in India. By the end of the 19th century, all three had been destroyed by the Western colonial powers.
2. Most of the Muslim countries were under the siege of Western colonial powers.
3. Abolition of the Caliphate on March 8th 1924.
4. The surge of Hindu extremism, later crystallized into Hindu and Muslim hostilities and, led to the partition of India and Pakistan in 1947.
5. The creation of Israel in 1948 in the occupied territory of Palestine and the humiliating defeat experienced by the Arab in the 1948 and 1967 Arab-Israeli wars.

Although the Caliphate had become corrupt and moribund it hitherto remained a symbol of token unity of Muslims, and central to world Muslim leadership. The manner the Caliphate was abolished, indirectly by the Western imperialism, had stirred up Islamic sentiments all over the world, which was evident from the upsurge of the Caliphate Movement at that time. It was viewed as subjugation over Muslims by crusaders. Above all it left a void in the world Islamic, ideological, leadership. This void was very much felt by the Muslims during the three Arab- Israeli wars.

After this humiliating defeat they began to suffer from a sense of defeatism. They longed for their lost glory as a proud people who held the supremacy and ruled many parts of the world, for many centuries, until the Western colonial power seized it from them. Many misconceptions about Islam were rampant among the Muslims under the Western rule. It was encouraged to think that Islam was either concerned

only with the individual life or its relation to the collective life was limited to only a few of aspects. The Muslims were condemned to a relegated position in all spheres of life and many Islamic scholars uncritically began to worship everything from the West.

This created a compelling environment for leaders to emerge to fill the vacuum to regain their confidence over Islam, eliminate their sense of inferiority and guide them to face the new challenges they were exposed to. Thus emerged three most influential figures in contemporary Muslim revivalist thought, they were: Sayyid Abul Hassan Ali Nadwi, Sayyid Abul A'la Mawdudi and Sayyid Qutb.

Although several supplementary factors, such as, their family background and their involvement in the community and inspiration of leaders (e.g. Influence of Hasan al-Banna, Mawdudi and Nadwi on Qutb), could be attributed to the build-up of their world outlook, the route of their visions could be traced in the political and social settings of the country they have lived.

The partition of India had two serious consequences, from Muslim point of view. Firstly, the accompanied fierce Hindu-Muslim rioting reduced the Muslims of India into a relatively powerless and insecure minority. The Indian Muslim *ulama* had to find answers to several new burning questions and challenges such as how to keep Islam and the Muslim identity in India pure and uncontaminated; how to live in a multi-religious diverse society as a minority on equal footing? After partition Nadwi refused to go to Pakistan and remained in India to give ideological leadership to the Indian Muslims.

The predicament of the Indian Muslims who as a minority saw itself increasingly beleaguered and threatened by the rise of Hindu militancy, was one of Nadwi's primary concerns. He insisted that Muslims must come out of the separatist mentality and search for opportunities that exist and work alongside people of other faiths to build a viable society. He taught the Indian Muslims how they could live in a religiously plural society in such a way that their beliefs could remain free from the stain of communal prejudices and conflict. He stood for mutual respect, for peaceful coexistence, for human values, for establishing a social ambience based on tolerance

and harmony in India and in the world at large. Thus, Nadwi's vision has become the guiding torch for people living in a multi-cultural society. He never preached 'Jihad' to restore Muslim dominance; nor did he advocate Islamic Revolution. He stood for mutual respect, for peaceful coexistence, for human values, for establishing a social ambience based on tolerance and harmony

But, in the post-colonial era, in the highly charged political environment, he is considered to be "less visionary" than Mawdudi and Qutb, by a fraction of Muslim scholars. His vision lacks under-estimates or does not develop the ideas of establishing an Islamic order or provide an alternative Islamic political thought. However, he remains to be the widely read, highly respected scholar of our time and it is not an exaggeration to conclude that Nadwi is the only guiding personality for those who seek solutions to the challenges faced by the Muslims living in a plural society from East to West today, not only in India.

Secondly, the new born - Muslim majority- Pakistan became an ideological battleground of two contending political concepts; the secular state concept represented by Mohammed Ali Jinnah was challenged by tendency of resurgence of Islam sentiment which aimed at restoring the Muslim world to its past glory. This latter tendency was represented and redesigned by Maulana Abul A'la Mawdudi, who is one of the greatest and most influential contemporary scholars of the Muslim World.

The socio political events in India greatly influenced Mawdudi's worldview. He moved to Hyderabad, the last remaining Muslim enclave in India, in 1928 to lead the Muslim community there. His political thinking originated from the Hindu Muslim hostilities. Searching for explanations for the decline of Muslim power relative to Hindus in Hyderabad, Mawdudi concluded that diversity was the culprit; that the centuries old practice of interfaith mixing had weakened and watered down Muslim thought and practice and that India's two major communities, the Hindus and the Muslims, were divergent and irreconcilable. Gradually, he developed his concept of Islamic State. Mawdudi's concept of *Hakimiya* emerged through his writings in the turbulent period between 1937 and 1941. His ideology showed modernist tendencies and evident when he formed his political party *Jamaat-i-Islami* in British India in

1941. He was the first contemporary Islamic scholar who claimed Jihad as a means to establish an Islamic state. He said that Islam is the total way of life and is not limited to 'five pillars' to which the Islam of the ulama had practically become restricted.

After partition in 1947 Mawdudi moved to Pakistan and his concept of Islamic state became more vocal and more receptive to the Islamic dominant country. Although this call began as a solitary voice in 1932, it did not remain a cry in the wilderness. There were echoes from various parts of India, and later on from all parts of the world. The inspiration of his political vision influenced many contemporary Muslim thinkers across the world. His impact is evident in the exegesis of Sayyid Qutb of Egypt.

He is regarded as one of the chief architects of contemporary resurgence of the Muslim *ummah* - Muslim world. Today the West considers Sayyid Qutb and Syed Abul Ala Maududi – as the founding fathers of the modern Islamist - extremist movements.

The positive side of Maududi religio-political vision is accepted even by his opponents: no other concept had played such an influential role as his in injecting self-belief, self-respect and self-confidence in the hearts of the Muslims all over the world. However, his religio-political vision is still a controversy within the Islamic ulama. Many accuse his concept for over- emphasizing Islamic state, thereby creating a sixth pillar, equating it or putting above the five pillars of Islam. They say, in the processes of awakening the Muslims he goes to other extreme to treat the non-Muslims and the Muslims who fails to accept his concept alike and reduce them to worse than loathsome animals; in his view eliminating them is part of Jihad and the duty of every "true Muslim. Another important criticism leveled against Mawdudi is that his vision provides neither solution nor guidance to the Muslims living in a plural society.

In another continent of the Muslim world, Qutb born at a time where Egypt began to rebel against British control and to the Western ideologies that became prevalent in Egypt. According to Nazih Ayubi, Qutb's thinking had become markedly different

in orientation and in tone from his earlier literary and social writings, assembling elements from the sub-continental Islamic thought of Mawdudi and Nadwi, whose influence contributed in shaping his outlook in the early stages. He was more close to Mawdudi than Nadwi on the interpretation of Islamic state, Jihad and Jahiliyya. The humiliating defeat of the Arab- Israeli wars and the manipulations of the West left a deep impact in him. The collaboration of his government and many other Arab states with the West has infuriated him. It could be argued that Qutbism is the child born out of the womb of Zionism. At the end of the 1940s, there was another shift. He began to apply his own Islamic theology of the Qur'an to social issues in Egyptian society. His thoughts acquired wide acceptance throughout the Arab world, especially after his execution and more so following the defeat of the Arabs in the 1967 war with Israel.

Many Islamic scholars consider Qutb as the most famous personality of the Muslim world in the second half of the 20th century. Qutb was the most influential advocate in modern times of jihad. In many aspects it is difficult to distinguish the difference between the concept of Mawdudi and Qutb, and in some aspects the differences, if any, are only quantitative. Many say that Qutb gave dynamic character and scholarly touch to Mawdudi's concepts and developed it to another level, I think this correct.

Qutb and Mawdudi inspired a whole generation of Islamists, including Ayatollah Khomeini, who developed a Persian version of their works in the 1970s. While his positive contributions in awakening the Muslim world is hailed the negatives of his concepts, similar to that of Mawdudi, is being vehemently criticized in the Islamic world too. Both, Mawdudi and Qutb, have misunderstood or over emphasized the concept of Hakimiya (Sovereignty of God), Jihad and Jahiliyya (Age of Ignorance, commonly referring to the Pre-Islamic situation in Arabia). Further, they say while their vision provides no solution nor guidance to the Muslims living in a plural society it converts the whole Muslims into intolerant beasts to eliminate people of other faith in the name of Islam. In their thinking there is no room for peaceful co-existence with other communities or other countries. (By "other", I mean the non-Muslim and Muslims who are not free from *Jahiliyya*.) We can compare their background and principle differences as follows:

Juxtaposition and Contraposition

a) Background

Common: All three contemporaries had the noble *lineage* of the *family* of the Prophet Muhammad (pbuh) and born to dedicated pious parents.

Nadwi: (1914 – 1999)

He was a scion of an illustrious family which has produced scholars and spiritual preceptors. In India he was born to a deeply spiritual and highly scholarly family, brought up as a pious scholar, started his career as pious Islamic scholar and ended-up his career as an elite Alim. He was more a life-time-scholar than a politician. Apart from his mother tongue Urdu, his command of both *Arabic* and *English* is highly impressive. He extensively interacted with and highly respected by people of other faith in India and in several West countries. His deep knowledge in Arabic language became a powerful tool in mastering classical Islamic books and to disseminate his thoughts directly to the Arab world.

Mawdudi: (1903 – 1979).

He received basic education both in terms of secular education and Islamic education. He also had born in India. Mawdudi, though not an '*Alim*' in traditional and academic terms, he was nevertheless a self-taught man of considerable intelligence and had sufficient knowledge in Arabic to have access to the classical Arabic literature of Islam. He had working knowledge in English and read some works of Western writers. He started his career as a journalist rather than a traditional *Alim* and ended up as an inspiring Islamic politician and ideologue. He was more a thinker and politician than a scholar.

Qutb: (1906-1966)

Qutb was a middle-class intellectual Egyptian Arab born to a landowning religious family in a traditional village. He grew up in British-occupied Egypt and was imprisoned and executed in Nasser's independent Egypt. Qutb's family was religious while maintaining a balance with modern culture and was active in secular politics. Prior to his Islamist days, Qutb was a member of the liberal western-oriented Egyptian intellectual elite, who later worked for the Ministry of Education of Egypt. He graduated in Egypt and completed his Master degree in the USA. He had working knowledge in English. Nonetheless, his professional career did not deter him from involving in Islamic politics and journalist pursuits.

In the later years he began to take the Qur'an as the only document, only criteria of analysis and truth. He said in his exegesis "I spent thirty or forty years of my life, wasting my life, studying European philosophy before I turned back to the Qur'an and understood the secrets of the Qur'an." So there was a major shift in his career, his intellectual life, from a secular man of letters to a religious person. He was a scholar.

b) Partition of India:

Nadwi:

Nadwi did not move to Pakistan mainly due to the principled stand he had taken. He held the view that Muslims, wherever they live should, love the country they live; face the challenges; not run away; live as equals; not withdraw into a shell; play their special role as exemplary people for other to follow; and actively participate in the mainstream life of the country.

Mawdudi:

In the beginning of struggle for a state of Pakistan Maududi and his party were against the idea of creation of a separate state of Pakistan and after became clear India was going to be partitioned and Pakistan created, he began to support the idea.

Maududi moved to Pakistan in 1947 and worked to turn it into an Islamic state, resulting in frequent arrests and long periods of incarceration.

Although his primary motivation of moving to Pakistan was to establish an Islamic state, as a base to spread the Islamic world revolution from there, his view on the corrupting effect of the non-Islamic environment -Jahiliyya - in India also influenced his decision. His antipathy towards the Hindu extremism is understandable. But his extreme view towards the Indian Muslims, in the later years, had shocked several scholars.

Qutb: I could not find Qutb's view on this issue. As an Egyptian he may have not directly troubled by the Partition. Moreover, the partition took place before he became under the fold of Ikhwan.

c) On the Palestine Issue:

Palestine issue is one area that these three scholars had similar views. They all advocated liberating Palestine from Zionist occupiers through armed struggle and *Jihad*.

d) On Islamic State:

Nadwi:

Nadwi did not oppose the concept of Islamic rule in a different meaning: not by violent means but by multiplying the true followers of Islam and by reforming the rulers. He stood for social reform, religious revival and political awakening but not for Islamic Revolution. He vehemently criticized Maududi's argument that God had sent prophets to the world charged with the mission of establishing an 'Islamic state' as a misreading of the Islamic concept of prophethood. He stated that if the 'Islamic state' should then simply a means for the 'establishment of religion' and not the 'total religion' or the 'primary objective' of Islam, it opens up the possibility of pursuing the same goals through other means.

Mawdudi:

For Mawdudi the supreme purpose of Islam was to establish God's sovereignty by means of an Islamic state with the 'Jamaat-e-Islami' (JI) as the vanguard of the Islamic revolution. The imperative was to convince the young by rational argument of the superiority of the Islamic system.

All other system capitalism, imperialism, socialism, nationalism, nation, secular, democracy, or national state are man-made individual or collective theories that challenges the sovereignty and rule of God. Therefore they are against Islam and against humanity. The revolution and struggle are not economic, not political, not cultural but religious. He proposed Theo-democracy as the alternative government institution to replace the existing order.

Qutb:

Qutb was highly influenced by the notion of Mawdudi that it was every Muslim's duty to work towards the establishment of Islam on earth as a global political entity. However, the Islamic state Qutb envisaged was somewhat different in form to what Mawdudi stood for. He hoped to create an Islamic government that seems to 'govern' itself with no leader, institution or civil law. Some have explained the Qutbian system as revolutionary takeover of the *jahili* state by the vanguard followed by "Islamization from above", presumably by encouraging but not forcing citizens to be become Muslims. His Islamic State was based on the Islamic principle "there is no compulsion in Islam. Nonetheless, his understanding on Jihad and *Jahiliya* overlapped the 'No Compulsion' principles.

For him too, all other system; whether capitalism, imperialism, socialism, nationalism, nation, secular, democracy, or national state is man-made individual or collective theories that challenges the sovereignty and rule of God. Therefore they are against Islam and against humanity. The revolution and struggle are not economic, not political, not cultural but religious.

- e) **On *Jahiliya*** (Age of Ignorance, commonly referring to the Pre-Islamic situation in Arabia)

Nadwi on *Jahiliya*:

Nadwi opposed to the extreme view of branding everything else other than Islamic order as *Jahiliya*. He also opposed to any coercion against other ideologies. He strongly and sincerely believed that Islam as a revolutionary ideology has the power to change contemporary society and culture just as it had transformed seventh century society. He clearly distinguished the difference between the struggle for political power and the struggle for ideological supremacy. Although violence is permitted in the first kind of struggle the latter struggle should be carried out through persuasion; strictly based on the principle of "No Compulsion in Islam". He expected the leadership should come from Arabs.

Mawdudi on *Jahiliya*:

Mawdudi employed the term *Jahiliyya* as the antithesis of Islam. He applied it to all world views and systems of thought, beliefs and actions which deny God's sovereignty and the authority of Divine guidance. His vision did not spare violence against *Jahiliyya*.

Qutb on *Jahiliya*:

Although he too held similar view on *Jahiliyya* and even went further aggressively to declare that the Muslim community has long ago vanished from existence and that the whole world is steeped in *Jahiliyyah*, he did not advocate violence against individuals who are submerged in *Jahiliyya*. Nonetheless, his vision demanded to cut off from rest of the world. This isolationist theory is different to that to Nadwi, who advocated carrying the torch of Islam everywhere, and bringing people out of darkness. Further, both Mawdudi's and Qutb's concept of *Jahiliyya* erects an iron wall between the Islamic world and the non- Islamic World, thereby the Muslims are discouraged to benefit from the positives of the other world.

f) On *Shar'ia*:

Nadwi on *Shar'ia*

He also one of the ardent advocates of Shari'a law, he also urged that Sharia law, is the law of Allah; that it is supreme to all other man made laws and that it should be the governing law of every Islamic state. There were several other aspects Nadwi agreed with Mawdudi and Qutb on the question of Sharia Law. But the basic difference between him and other two was that, while Nadwi always maintained that every Muslim must treat the country he lives as his own and live as a law abiding citizen while striving hard, by all means to, establish a just society based on Sharia law.

Maududi on *Shar'ia*

According to Mawdudi Sharia law is the law of Allah sent to the world through his prophet Muhammad (pbuh), and all other existing laws are man-made, therefore contrary to the law of Allah and His sovereignty.

Qutb on *Shar'ia*

Qutib equated obedience to other laws, except Sharia, to *shirk*, (polytheism). He justifies use of violence to establish an Islamic Order based on Sharia Law.

g) On Jihad:

Nadwi on Jihad

Nadwi and the other two scholars had many sub-areas in common on this subject. They all agreed that Jihad is an indispensable obligation of each Muslim. However, there was a basic difference between Nadwi and the other two on this question. Nadwi criticized over-politicalization of Jihad and equating it to the five pillars of Islam.

Mawdudi on Jihad:

He dismisses the *view* that jihad can only be defensive. Because Islam is all-encompassing; Mawdudi believed that the Islamic state should not be limited to just the "homeland of Islam". It is for all the world. 'Jihad' should be used to eliminate un-Islamic rule and establish this Islamic state all over the world. His goal was to wage *jihad* until the whole world had been brought under the rule of Islam.

Qutb on Jihad:

He transformed the teaching of al-Banna and Mawdudi into 'a revolutionary call to arms'. He believed that all form of violence justified in the *jihad* to overthrow existing governments which were not sufficiently Islamic. Even his initial mild view on Jihad had changed in the later years. But his target was only institutions not individuals.

h) On Modernity and the West

Nadwi on Modernity and West:

Nadwi steers clear away from total rejection of the West and redefines Muslim presence in the West with a strong Islâmic orientation. He viewed the Muslims living in the Western countries as messengers Allah has sent and appointed to liberate mankind from being slaves to each other to being the servants of Allah and from living in the narrowness of the world to living in the vastness of the world. He encouraged the students and learn the positives in the West and guided them accordingly.

Mawdudi on Modernity and West:

Mawdudi could be scathingly critical of the West, which he saw as morally bankrupt and their culture as a renewed form of *Jahiliyya*. Nonetheless he encouraged learning the positives from West.

Qutb on Modernity and West.

Qutb adopted more critical stand than Mawdudi towards West, however, he encouraged to learn certain fields of science from the West.

i) On Non-Muslims Peace & Coexistence

Nadwi

In this regard, both Al-Banna and Nadwi held the same view that Muslim societies suffer from inadequacy in their Islamic belief and it is, therefore, necessary to interact with them so as to change them. Nadwi advocated peace and coexistence and worked for it until his demise.

Mawdudi

Mawdudi's view on this question reflected more intolerance than that of Qutb.

Qutb

Al-Banna's influence on Qutb on this issue was felt throughout his life. He held the view that the Non-Muslims living in an Islamic state should pay tax and obey Sharia Law, but they can follow their religion and their civic rights should be protected. However, he was against peaceful co-existence with other non-Islamic countries, as well as with other Islamic countries that are not following shariha and Qur'an.

j) On Interfaith Dialogue

Nadwi:

Another contribution of Nadwi to modern Islamic thought is undoubtedly his guidance on the interfaith dialogue. We cannot compare any other Islamic scholar, who had dealt this subject so extensively, clearly and deeply. He considered the inter-faith dialogue as a vehicle to carry the message of Allah among other communities as well as an effective mechanism to promote understanding between the Muslims and the other religious groups.

Mawdudi:

Mawdudi was not against interfaith dialogue, but his vision was centered around Islamization or converting other communities into Islam. According to his vision, if a Muslim changes his loyalty to any other religion he should be persecuted.

Qutb:

Like Mawdudi, qutb also was not against interfaith dialogue, but his vision too was centered around Islamization or converting other communities into Islam. He, too, stood against Muslims changing loyalty to any other religion and justified persecution against such converts.

k) On Orientalists**Nadwi:**

Although Nadwi was vociferous in criticising the orientalists he also acknowledged their positive contributions, no matter it was minimal compared to the damage they have caused. His command in English and mastery in conducting researches enabled him to analyse the orientalists' work in depth.

Mawdudi:

Mawdudi's knowledge in English was inadequate to conduct a comprehensive study on the works of the orientalists. But as an Islamist intellectual and journalist he had an opinion about them and it was not different to that of the opinion he had on Westerners as a whole.

Qutb:

Qutb also had a negative view on the orientalists as people who have painted a picture of Islam as a violent movement which imposed its belief upon people by the sword.

l) On Arabs

Nadwi:

Nadwi always held the view that without the knowledge in Arabic language Muslims cannot grasp Islam comprehensively. His command in Arabic language had, even surprised the Arab scholars. He also was of the view that the Arabs should lead the world towards emancipation. However, he vehemently criticized the totalitarian rule in the Arab countries. Also he opposed the tendency of treating the Arabs as a special race, pointing out the fact that non-Arab Muslims had contributed to Islam more than the Arabs.

Mawdudi:

Mawdudi also held similar views on Arabs as Nadwi. He categorically established that monarchy (*mulukiyat*) or any authoritarian rule is an anathema to Islam.

Qutb:

Though Qutb was an Arab he vehemently opposed Arab nationalism and Arab dictators stating that the way is not to free the earth from Roman and Persian tyranny in order to replace it with Arab tyranny. His view on the Arab rulers, after he was imprisoned and tortured, had hardened.

m) On Qadiani

Nadwi:

The question of Qadianism was another subject that all three scholars shared common view. They differed only in their style of exposing the movement. Nadwi dealt them in his scholarly works in a highly cultured manner. Nadwi's works played an important role in exposing Qadianism. He who authored the first scholarly Islamic book written in Arabic language, to expose Qadianism.

Mawdudi:

Mawdudi's role in the struggle against Qadianism is well known. His critical writing on this subject nearly cost him his life.

Qutb:

Qutb was more vocal, than the other two, in his criticism against Qadiani movement. This study sums up the finding of the thesis that Nadwi was a renowned Islamic scholar, a polymath in the Islamic sciences but unfortunately, his political solutions were unrealistic to the contemporary Islamic world setting whereas Mawdudi and Qutb were radical-scholars who lacked scholarly depth and were extreme in their political aspirations. Nadwi belongs to the traditional school of thought because the impact of the Indian culture and environment where he was born and his educational background and pedigree. Conversely, Mawdudi and Qutb were scholars with non-traditional roots and their political look reflected modernist tendencies. The challenges what they faced were seen as the rulers of their own Muslim countries, not the external forces.

SCOPE FOR THE FUTURE STUDIES

There are also dimensions of this study which I realize need to be explored in further studies. When we read the work of Nadwi and other traditional scholars like him, we realize the fundamental differences between what they thought and what modern oriented thinkers scholars like Mawdudi, Qutb and other modern scholars presented. We thought this difference needed to be pointed out to add to our understanding of aspects of Islamic thought in contemporary times. There is another reason to study the thoughts of Nadwi: he belongs to the traditional thought of the *Tabligh* movement, but there is not enough work- especially in English- to point out these strands in the contemporary literature.

If Mawdudi and Qutb are considered in the similar modern political thought one could argue why there are two movements not one? Mawdudi acquired a large following, first in the Indian sub-continent and then in other parts of the Islamic

world, despite criticisms of his thought. Why did Nadwi not acquire such followers? Did he not achieve his aim like Mawdudi?

In this thesis, by examining the thought of three leading scholars from the Indian subcontinent and Egypt I tried to summarise the most important points in this study. These scholars had two different ways in achieving the Islamic *Khilafa*. I realize that there are many loose ends in this study which need to be tied up. This study is basically a sketch of fragmented areas in current Muslim Political thought that are in need of further research.

Appendix

Karvan-i-Zindagi (1984-1999) Auto Biography of Abul Hasan Nadwi.

This is a seven volume autobiographical account of Nadwi. Karvan portrays Nadwi's veracity and also provides a repertoire of activities with the organizations with which he associated and his pro-active role in shaping the destiny of Indian Muslims. A salient feature of his autobiography is the absence of embellished anecdotes (which otherwise tend to mar personal narratives. The world view of Nadwi could be clearly understood through the text which karvan seeks to present.⁵⁴⁷

Religion and Civilization:-

Nadwi after explaining the various basis of civilization -materialistic, intellectual, philosophical and mystic-described how these were inadequate to meet the needs of mankind. To make it complete charismatism is required and the charismatism is nothing but prophethood.

Mohammed, the Last Prophet: A model for all time:

Mohamad-Ar Rasoolullah. (1985)

This book is considered to be one of the masterpieces. Written originally in Arabic, it has been translated into almost all major European languages. It presents a comprehensive account of the life of last prophet, Mohammed (peace and blessings be upon him). It also allows young people to benefit from Nadwi's rich Islamic scholarship. This work covers the historical background of the call of Islam. It also provides a description of Allah's messenger's perseverance in the insurmountable struggle to bring his wayward community into the divine path.

⁵⁴⁷ Nadwi, 'Abdullah 'Abbâs, *Mir Karavân* (New Delhi, *Majlis-i-Ilmi*, 1999), p 360.

Guidance from the Holy Quran ⁵⁴⁸

A collection of Nadwi's writings and lectures convey great relief into the minds of Muslims through the eternal divine guidance embodied in the holy Quran. This book elucidates several key Quranic passages on topics related to every aspect of life.

Muslims in the West:

The message and the mission (1983) is an English translation of a collection of Arabic and Urdu speeches delivered in Britain and United States. It offers valuable insights into the predicament of Western civilization, its strength and weaknesses and discusses at some length the role and responsibilities of Muslims living in the west.

Saviours of Islamic Sprit:

Saviours of Islamic sprit (1996) originally written in Arabic '*Rijalul fikry waddahwa fil Islam*'⁵⁴⁹ Nadwi's projection of the *tajdidi* (revivalist) movements are encapsulated in his widely-acclaimed book. Written in four volumes, it represents Nadwi's interpretation of Islamic history as a history of 'ulema' and intellectuals instead of as a chronicle of *Sultans* and regimes, some noble and some horrible.⁵⁵⁰

'*Ilal Islam Min Jad-id*' (Arabic) The revival of Islam

Nadwi in his one of the celebrated books titled "*Ilal Islami min jad-id*" highlights the need for a new Islamic *da'wa* method. In that the callers and the cadres should take all aspects of Islam into consideration and they should find a balance between devoted spiritual life and modern worldly life.

Creating a highly motivated new Islamic intellectual group with a profound knowledge in Islam, and the ability to tackle the challenges of modernity in a modern way is the immediate task of the day, according to Nadwi. How to recreate the faith and trust in Islam among the new generation; how to free them from the influence of

⁵⁴⁸ Published by Islamic foundation 2005 p 296

⁵⁴⁹ 1st published vol I i in 1958, vol ii 1975, vol iii 1980, vol iv 1985, p 1360.

⁵⁵⁰ Qureshi, Isthislaq Hussain, Ulama in Politics(Karachi, Ma'aref Limited, 1974),182

the Western philosophy, culture and atheism; these are some of the challenges the Islamic intellectuals have to address. In this respect Nadwi was guided by the 'dahwa' of 'Al Islamu min jadi-d'. According to this 'dahwa', which Nadwi followed as a model, Islamic scholars should educate, influence and change the mind of the rulers in the Arab and the non- Arab Muslim countries. Through such reformed rulers the Islamic ideal should be reinstated by eliminating the tendencies of pre-Islamic period that are showing their ugly heads in the modern era, in different forms. Only a revolution in the thinking of the society through new 'dahwa' could save the mankind from the crisis, Nadwi believed.

Riddatun La Ababakra Laha – The Challenge of the Modern world

This is one of the splendid and celebrated books of Nadwi. This book challenges the ideological backsliding tendencies that had dangerously reared its head among Arabs and Muslims in general and among the intellectuals in particular. Nadwi, also, spearheaded his criticism towards the religious backsliding that was coined in Qadiyanism. He urged the scholars in Pakistan to reject this tendency in entirety and consider the followers of such trends as the minority non- Muslims. Nadwi used his mighty pen, sharp tongue, and wealth of knowledge uncompromisingly to expose the unrealistic dogma.

***'Al Aqida wa al-Ibada wa al-Suluk fi Law'e al-Kitabi wa al-Sunnah wa al-Seerat al-Nabawiyya'* (Belief, Worship and Moral Conduct in the Light of the Qur'an, Sunnah and the Lives of the Prophets)**

As the Muslim population grew faster and dispersed to different countries they had to fit themselves into new sociopolitical - economic settings, where they developed their own identical cultures and the methods of understanding the world. The aqida and various other rules and the Shari'a were also developed or expanded to accommodate the new situations faced by these fledgling societies as a result. Many Islamic scholars of the time were worried about the trend of losing the true meaning, knowledge, and understanding of aqida in that processes. They craved to avert the imminent polarization of Islamic world.

Ihya Ulum al din-Imam Gazzali, Ghunyat al Talibeen-Imam Abdul Qadir Jailani, Safar al Sa'ada-'Allama Mujadid al din al Fairouz Aabadi, Zad al Ma'ad-Imam Ibn al Qayyum, Shur'at al Islam Ila Dar al Salam-Mohamed bin Abubacker al Samar Kandi, and Mala Budda minhu-'Allama al Muhaddis Thanauallah Usmani al Bani Batha are considered as the prominent scholars among those who wrote on aqidah in order to convey clear knowledge to their societies. These books presented religious evidence and knowledge that formed the basis for the moral conduct, customs, social interaction and worship for the various societies and at the same time gave them the regulations and religious considerations for their lives.⁵⁵¹

Nadwi observed how the considerations of people at his time had strayed away from an interest in attaining religious knowledge to being preoccupied with worldly responsibilities. This situation required a new book that gathered the knowledge of the past and presented it to the people in a modern language that they could understand.

Societies in all periods have developed their own mentality, their own logic and their own intellectual methods and it is necessary to take this into consideration when presenting to them the message of aqidah and religious knowledge. Mental expectations also change as societies place emphasis on different aspects of social development. Different societies also suffer from what Nadwi calls diseases of the heart in that they fall prey to the calling of the Satan who incites various desires and habits among the people. In addition to this people's understanding of the religion is impacted by external reasons such as changes of periods and philosophies and the rulings of those in power. In the second century the religion was impacted by philosophies and by personal intellect. Nowadays all of these have been impacted by western philosophies.

Because of all these factors, some of Nadwi's students requested him to write a book that took the clear knowledge of the books of the past and presented it to the new society in a language that took account of the understanding of the people and

⁵⁵¹ Nadir al-Hafiz, *Abul Hasan al Nadwi Katiban wa Mufakkiran fi daw'i Mu'allifathihi wa Kithabathihi Kama Yarahu U'lama'u al-Arab wa al-Muslimoona wa Udabauhum*, Dar al Qalam, Kuwait, 1994, p 52-54.

communicated the *aqidah* in a manner familiar to their intellects. Moreover it was a book that the present day people could base their *aqidah* upon and by extension base their society. Nadwi was fearful of writing a book on *aqidah* knowing the great consequences such a book would have upon the people but after some persuasion he set to work. The above mentioned treatise was the culmination of his writing. This book has filled the gap between the knowledge of the people of the past whom Nadwi studied in great depth, and the needs of the people of Nadwi's time.⁵⁵² However Sheik Nadwi was hesitated to undertake this great responsibility of writing a book on the topic of *aqidah* at the beginning, knowing the enormous consequences of such books would have upon the people but after some persuasion he set to work.

Tabligh Jama'at

Sheikh Mohamed Ilyas Al- Kandalawi (1885-1944) was the founder of the *Jama'at – Tabligh* in the late 1920, born in 1885 in the small village called Kandahlah in the Mewat province of India, he sought knowledge in his village under the guardianship of his older brother Sheikh Mohamed Yahya who was a teacher at the Madrasa Mathaahir Ululum in Saharan poor, later he went to Delhi where he completed his studies.

Sheikh Ashraf Ali Thanwee (*Hakim al Umma*) and Sheikh Mahmood Hasan were his teachers. They are amongst the eminent scholars of the Madrasa Deoband and the *Jama'at at-Tabligh*. Since the foundation of this *Jama'at*, there have been 4 Ameer (leaders) so far:

The first one was the founder of the movement Mawlana Ilyas Kandhalawi, the second Mawlana Yusuf Kandhalawi, the third Mawlana Inaam al Hasan and the fourth was Mawlana Saad Kandhalawi. The *Jama'at Tabligh Da'wah* began in India and then spread to Pakistan and Bangladesh, then later spread to the rest of the Islamic world. They have followers in Europe, America and Africa. Their Headquarters is in Delhi in India and Dewsbury in UK.

⁵⁵² Nadir al-Hafiz,, op,ct, p52-54.

The movement asks the Muslims to spend their time and money in the spiritual journeys called '*gust*' (in Arabic -*Khurooj*) to seek religious knowledge (*Ta'lim*) and promote the faith.⁵⁵³ The journeys vary from 3 days to 10, 40 and up to 4 months. They consider going out for days, months and years in the same fashion as the companions of the Prophet, they were sent out for different durations. Members of each travelling group -*Jama'at*-learn the basic tenets of Islam from each other.

The central feature of the Tabligh movement is the tour, which consists of a *jama'at*, or party, of about ten men who travel to proselytize either for an evening, a few days, or a prolonged journey. Undertaking the tour occasions a radical break with all usual enmeshments, including the intense face-to-face obligations and hierarchies of family and work typical of everyday interaction. This break, Maulana Ilyas believed, would transform the proselytizer more than the audience because the journey, with its attendant tasks, inculcates a modest and humble disposition- a disposition of which prayer is an important part, since it renders a Muslim humble before God. Beyond these efforts, a range of practices fosters a leveling of socio-economic status among the participants, a leveling modified in principle only by degrees of fidelity and faith. In a society where dress is a clear marker of status and particularistic identities, for instance, all Tablighis alike dress in simple garments. In a society where any speech act may betray hierarchic gaps of economic and educational status, all Tablighi *Jama'at* members cultivate simple language. Similarly, in comparison to the popular attitude of looking down on manual activity, everyone on a tour carries his own bag and performs the most menial tasks. Since there are no criteria for entry or membership in the *Jama'at*, the very openness of the group further diminishes hierarchy. Any Muslim who seeks to join the *Jama'at* is welcome in a way that is virtually unknown in highly institutionalized and stratified societies. No priority is given to intellectualism and each person, by virtue of being born a Muslim, is assumed to be a potential participant worthy of respect. Each *Jama'at* member is considered to have the same capacity for full participation by the simple act of embracing readily accessible teachings and committing himself to spreading them.

⁵⁵³ Ahmad Mukarram, Some aspects of Contemporary Islamic Thought; Guidance and Governance in the Work of Mawlana Abul Hasan Ali Nadwi and Mawlan Abul Aala Mawdudi, Unpublished PhD thesis 1992, Reference to Abul Hasan Ali Nadwi, Hadrat Mawlana Mohamed Ilyas, Karachi, 1985, pp 44-45.

Among those on a tour, the elimination of hierarchic distinctions is relentless. Decisions are made through a process of consultation known as *mashwara*. The *amir* [leader] is chosen by the group, and should ideally be distinguished by the quality of his faith, rather than his worldly rank. Consequently, even a peon or servant can be an *amir*, and authority, in principle, is not based on outward attainments or birth among the Tablighis. There are echoes in this practice of the Sufi conviction that the least likely person may be one of the spiritual elect.

Different roles are assigned to all members of a mission. Key to these roles, and to Tablighi thinking generally, is the concept of service or *khidmat*. Ideally, roles over the duration of a tour change so that the same person may act as a teacher or preacher on one occasion, and a humble cook or cleaner on another. Maulana Ilyas argued that to do service was in fact to attain two rewards: serving one's companions and freeing them to engage in *tabligh*. As a result, all Tablighis learn to cook and serve food, to nurse the ill, and to wash and repair clothes. These are jobs that are commonly associated with women and with the lower-born in the society at large.

(a) The *Tabligh Jama'ah* is ruled by six principles:

Firm belief in the *Kalimah*:- Conviction of faith, belief in the oneness of God and the Prophet Mohamed (peace be upon him) is his messenger.

Humility and Devotion in the foot step of Prophet (Peace be upon him): -
Perfection in *Ilm* Observance of prayers. *Dhikr*- Acquiring knowledge and remembrance of God.

Ikram-i-Muslim: - Good behaviour as Muslims, and sacrificing their own needs for the sake of other's interests. Respecting elders, showing kindness to younger people and special respect for the scholars of Islam.

Iklas-i-Niyyat :- Purity of intention. Meaning that all good actions should be solely for the pleasure of God.

Dawat-o- Tabligh: - Inviting people to God. Spending one's time and money in the "Path of God". Following in the foot step of Prophet Mohamed and taking his message door- to-door for the sake of faith. Since Prophet (peace be upon him) was the last messenger of God, it is now the duty of his followers to carry on his behest and call others to do good and prevent evil.⁵⁵⁴

(b) Manner of propagating the *da'wa*

A group from amongst them will be designed to go to a particular area. When they arrive and assemble at their destination, they organize themselves in a manner they shall be resting in the area and the others will go out to the market places and the like remembering Allah and calling the people to listen to their talk -*Bayan*-as they call it.

Each *Jama'at* has 5 to 20 members from different social background with a leader or *Ameer* who is usually chosen by them before the actual journey. They usually camp in Mosque along the way, and preach to the people who attend the Mosque. During the day members of *Jama'at* visit Muslim houses door to door and roam the markets of the town or village they have camped in and exhort Muslims to lead a pure religious life.

(c) Their basic principles to achieve the *da'wa*

They do not permit *Ijtihad* believing that the conditions of *Mujtahid* (one who is qualified to make *Ijtihad*) are not present amongst the scholars of this time.

- It is imperative for every member of the *Jama'ath* to have a Sheikh to whom he makes *Baya'at* (Oath of allegiance) to, and whoever was to die whilst not having made *Baya'at*, and then he has died the death of those in pre-Islam.
- Excessive love and respect is shown to the Sheikh to whom *Baya'at* has been given.
- The way of Sufiya is the closest way to sweetness of *iman* faith in the heart.

⁵⁵⁴ Hussain Muhsin Jabir, *Al Thareequ ila Jama'ath al Muslimeen*, Edition 2, Darul wafau, 1992, p299.

- They will be taught the names of major personalities of the Sufiya such as Abdul Qadir Al Jilani
- They do not speak about political issues, and discourage their members from getting involved in this type of problematic issues, or in criticizing those who do get involved. They say: “our politics is to leave politics aside.”

Difference of Opinions within Islam

Their main theoretical premises was based on Qur'an and the *Sunnah*, nonetheless, in terms of *Aqidah* they turn to the understandings of their founding Sheikhs of the Indian-Subcontinent, and that being the *Aqidah* of the Maaturdiyyah which relied upon the Hanafi –*Madhab*-school of Jurisprudance. The *Salafis* of Saudi Arabia and the *Jama'at-e- Islami* of India and Pakistan accused Tabligh *Jama'at* for its policy of refraining from social activities; warning its followers that their activities could be as forms of *shirk* in Islam. On the other hand, anti Wahabi groups like the Brelevies accused the *Jama'at* of propagating the Wahabi beliefs and associating with them.

(iii) THE MOVEMENT OF MUSLIM BROTHERS.

Introduction

Muslim Brotherhood movement is one of the biggest Islamic movements in the twentieth century. It was established by Hasan al- Banna, who was born in October 1906 in the Governorate of Buhaira in the Town small of Mahmoodiyya, which is ninety miles away from North West of Cairo. His father Ahmad Abdur Rahman al Banna is a practical caller, who involved in science of *Sunna*.

Hasan al Banna arose in a house of knowledge and piety; he received his primary education at Religious Guidance School, then at Mahmoodiyya secondary school. In his early age he started to show a keen interest in the Islamic studies the ‘community for literary moral’ then in the ‘Organization for stopping prohibition’ ‘*al muharramat*’ thereafter he joined the Sufi group called al Hasafiyya, which cultivated in him the meaning of refinement, asceticism and purity. He participated in the 1919 Revolution in Egypt when he was just twelve years old. Then in 1920 he

received Intermediate Certificate, where he memorized the Qur'an before he reached fourteen years, and joined the National Movement against the colonization.⁵⁵⁵

In 1923 he moved to Cairo where he joined the Darul Uloom and completed his studies in 1927 while he was twenty-one years old. He was nearly to get one of the annual scholarships to study in abroad but for unknown reason he did not go.

Once he graduated in Darul Uloom he was appointed as a teacher in Arabic and Religion in a primary school in the city of 'Ismailiyya' and he started practicing the systematic approach in *Dahwa*, he was communicating with the people and he took them to mosque exacting his efforts neglecting all the differences prevailed in the Islamic society by that time. He could establish the Pillars of Islamic Dahwa where he met six of his brothers to formulate the first nucleus of Ikhwan al Muslimeen (Muslim Brothers). This happened in 1927.⁵⁵⁶

The party began as a religious, political and social movement with the Credo:

Allah is our objective.

The Prophet is our leader.

Qur'an is our law.

Jihad is our way.

Dying in the way of Allah is our highest hope.

The movement received the success and the acceptance in the city of Ismailiyya, where it worked hard to introduce Islam and to enlarge the limit of the membership. After some years, the group had branches in the various cities like Ismailiyya, Boorsaeed, Swiss, Abu Sair and Shiraheed. The branch consists of the Headquarters, a building, mosque, and school for girls, factory and sports club. It is an integrated institute, which has different activities representing the comprehensive framework for *da'wa*, life and practical approach. This movement started to take the local community for a better situation on the basis of Islamic principals.⁵⁵⁷

⁵⁵⁵ Fareed Abdul Khaliq, *Al Ikhwan al Muslimun fi mizan al Haq*, , Edition first 1987, Dar al-Sahwa, Cairo, , pp-25, 26.

⁵⁵⁶ Op,ct, p 26.

⁵⁵⁷ Dairat safer lil maa'rij al Islamiyya, 9th and 10th Issue, Company of Safer I'lam, Cairo, no date p17.

In 1932 the Head Quarter moved to Cairo after Hasan al Banna moved to one of the primary schools in Cairo. Although Hasan al Banna started to go on continual trips to the governorates with his new members teaching them the morals of *da'wa* and its *fiqh*, and qualifying them to take the responsibility,⁵⁵⁸ "from Cairo *da'wa* prevailed continuously and passed the different stages, al Banna identified in principal three stages. They are; Introduction: it aimed to give the idea of Islam and conveying it to the community. Formation: it aimed to choose its members and prepare them. Implementation: applying the aim of the group in reforming the society. All these stages should go side by side in the application of the chain.⁵⁵⁹

The distinctive qualities of the Islamic comprehensive approach since its early establishment are:

- a) Returning to the Qur'an and Sunna directly;
- b) Keeping away from the partial differences and creed of fanatic;
- c) Moderation way and hatred of extremism and stringent; and
- d) Gradualism in achieving the target reformation.⁵⁶⁰

Imam Hasan al Banna was doing his best in the spreading the *da'wa* and on the basis of correctly educating the callers and to establish the group in a way the individuals can meet the heavy target.

Extended to this educational aim, Imam Hasan al Banna published a magazine "al Ikhwan al Muslimoon" weekly in 1933 then the magazine "Al-Nadhir" in 1939, then the magazine "al Manar" in 1939. In 1942 Ikhwan al Muslimoon published its daily newspaper, and continued until the movement cease to exist in 1948. In 1947 Imam Hasan al Banna issued another magazine- monthly for the Islamic studies in the name of 'Al-Shihab' ⁵⁶¹

In addition to these magazines, Imam Hasan al Banna issued fifteen messages. It is a series messages developed with the progress of the *Jama'at*, *Da'wa* activities, interaction of Ikhwan with the current affairs and the public opinion, with a view to

⁵⁵⁸ Fareed abd al-khalik, op,ct, p 27.

⁵⁵⁹ Dairat safer lil maa'rij al Islamiyya, p 17.

⁵⁶⁰ Op, ct, p 711.

⁵⁶¹ Fareed abd al-khalik, op, ct, p 28

explaining the aim of the movement, its ways and means of achieving the goals, its understanding, and its target and about its concern. It had the intellectual basis and basic approach for the *da'wa* and at the heart of the Movement.

These series continued in their publications until the late forties. Imam did not devote his time only in writing and authoring but he also focused on teaching and educating the people.

The movement in Egypt has encountered various critiques and affected by the political, social and economical circumstances which has constantly changed in every stage of its growth. We wish to mention that whatever the successes it has achieved it came through its hard work and untold sufferings it has undergone. So many obstacles hindered its progress and we have no intention of discussing them at length as it is out of context in our research.

The activities of the movement started to develop in stages. In every stage it passed through different ways of the social, political, economical and cultural life. In spite of these barriers its branches spread in the different part of the Arab and Islamic world.⁵⁶²

Its popularity and fast growth had alarmed several states. As a consequence this movement was banned in several Arab countries and restrictions were imposed on its political in many other countries. Since its inception members of this movement have been time and again regularly and arbitrarily arrested. All these factors prevented it from gaining power through elections. Nonetheless it remained as the main and largest political opposition movement in the Arabic world. The movement was generally weaker in the *Maghreb* (North Africa) than in the Levant.

Imam Hasan al Banna sacrificed himself for the sake of *da'wa*. As he was always praying to Allah to help him in, he was martyred on 13 February 1949. He was assassinated by men believed to be government agents or supporters of the murdered Prime Minister Mahmood Fahmi Nokrashi after he has ordered the dissolution of the

⁵⁶² *Dairat al-safar li al- maa'rij al-Islamiyya*, p 712.

party following a seizure of compromising documents. The prime minister was killed in December 1948 by a member of the Muslim Brothers called Abd al- Majid Ahmad Hassan, he was a veterinary student.

GLOSARY

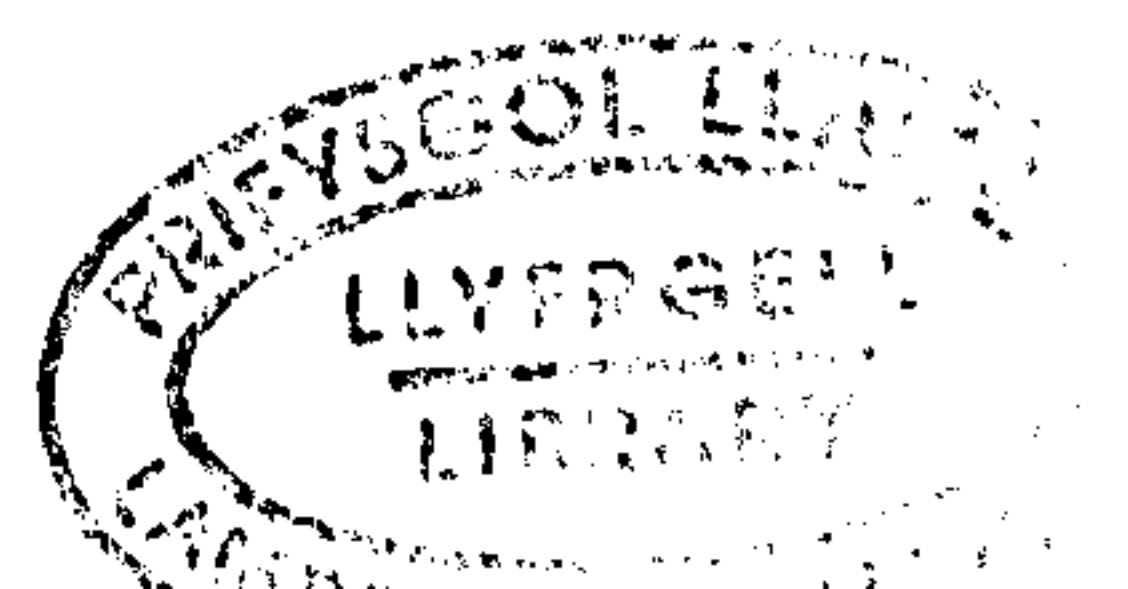
- a'imma (pl. of imam) see imam
- ahadith (hadith) - report on the sayings and actions of the Prophet (Peace be upon him)
- ahl-sunnah wal-jamaath: those who follow the authentic sunna of the Prophet (Peace be upon him) according to the understanding of the companions of the Prophet.
- akhira – the Hereafter (as opposed to this world)
- 'alam – world
- 'alim (pl. ulama) – a Muslim scholar of religious sciences, the term denotes not only the academic qualifications of the scholar but also a religious status of respect in society.
- amal - (pl. a'mal) action ,deeds
- amir – leader or commander
- amir ul mu'hminin – leader of the believers, the caliph
- amr bil ma'ruf – lit. 'enjoin the good' the first part of the full Quranic formula
- 'amr bil ma'ruf' wa nahi 'anil munkar'- (enjoining the good and forbidding the - evil)
- 'aqida – belief
- 'aql- intellect
- asbab (pl.of sabab)- causes (if in the context of 'domain of asbab' , see 'alam al-asbab)
- 'azima (azimat) – fortitude
- batin- innerself, soul
- bay 'ah- oath ; pledge of a disciple to follow his spiritual mentor
- bid 'a – innovation, deviation any act or practice not found in the Quran or in the sunnah of the Prophet (peace be upon him)
- chiragh – lamp
- da'wa – calling, preaching, inviting to the path of Allah, propagation of faith
- da'wa ilallah- the one who calls to the path of Allah
- da'i – propagator, one who performs da'wah
- dar al-harb- land of war, i.e. anemy territory, any territory that is not ruled by the shari'a of Allah, any authority that is at war with the Islamic state or the Muslim umma
- dar al-Islam – land of Islam any territory that is ruled by the sunnah
- din- religion, creed, faith, Islamic way of life
- dunya – this world (as opposed to the Hereafter)
- faqih (pl. fuqaha) – scholar of Islamic law , jurist
- fard – person, individual
- fiqh – jurisprudence, Islamic religious law
- fitna – trial, tribulation, temtation, mischief, strife
- ghayb – unseen (denoting divine), see alam al –ghayb
- hadith – narrative report of the actions and deeds of the Prophet of islam
- hajj – the annual pilgrimage to mecca, required of those

	muslims who are capable of undertaking at least it once in lifetime; one of the five fundamentals of Islam.
Haram –	forbidden according to the Sharia,
hakimiyya –	dominion, rule, sovereignty
hayat –	life
hijra –	the emigration of the prophet from mecca to medina in 622;
the Islamic era begins	from this year
hukuma (hukumat)-	government, governance.
‘ibada (or ‘ibadat; pl. ‘ibadat) –	acts of devotion, worship
ijtihad –	exerting oneself, exercise of independent reasoning in Islamic law
ikhwan –	pl. of akh; brother.
al-ikhwan al-Muslimun –	the Muslim brothers, name of the Islamic movement which was launched by Hasan al-Banna(1906-1949) of Egypt in 1929. The movement has now spread to many parts of the Arab world.
ilah –	god, deity
ilm –	knowledge, especially of religious sciences and truths
imam (pl. a’imma) –	the leader of the community in religious matters, the founders of the Islamic schools of law are also referred to as imams.
iman –	faith, belief and action linked to this
islah –	reform
islam –	lit. submission, the name of the religion of Muslims
jahiliyya –	lit. ignorance, denotes pre-islamic times of unbelief
jama‘ah–	group, party, gathering community,
jihad –	lit. striving, means both for making efforts for inner religious perfection as well As for holy war
Jizya –	head tax imposed by Islam on non-Muslims living under the protection of an Islamic state
kafir –	an unbeliever, unfaithful, one who is ungrateful to God for his
beneficence karawan –	caravan
khalifa (pl. khulafa) –	the caliph, lit. the one who succeeds, successor of the Prophet and the head of the Muslim community. The first four caliphs (632-661) after the Prophet are referred to by sunni Muslims as the rightly-guided caliphs. Caliphate was officially abolished in modern Turkey in 1924. Also, the successors of a mystical leader are called khalifa.
khanqa –	hospice
khawarij –	lit. those who went out; refers to the sect of islam in the 7 th century A.D. which was extremist in its interpretation of the commands of God. The sect particularly claimed that whoever committed a major sin becomes apostate and should be killed.
khilafa –	caliphate, succession of a mystical leader.
kuffar –	(pl. of kafir) unbelief (see kafir)
madhhab –	religion, a Muslim school of law
madrassa –	college for the teaching of religious sciences
mahdi –	the guided one, the one who will be sent by God at the end of time to restore the reign of belief and justice.

makhsusat –	tangibles (to human senses, in the sense of material as opposed
maktab (pl. makatib)	- elementary school
ma'rafa –	recognition, knowledge of God
makatib -	(pl.of maktub) – written, epistles, letters
mawlana –	lit. our lord, but generally refers to a traditional Muslim scholar (alim) in the Indian sub-continent.
milla –	religious community
mu'amala -	(pl.mu'amalat) – social intercourse, relations among human beings, Islamic Laws governing social relations
mu'ashara -	society
	mu' tazila – the intellectual trend of the 8 th century which created the speculative dogmatism of islam.
muffasir -	(pl.muffasirun) commentator (of the quran).
	mufti – an expert in islamic law who is qualified to give legal authoritative legal opinion
maghibat-	hidden, unseen, divine (as opposed tangibles, material;
mahsusat)	
muhaddith	(pl. muhaddithun) an expert in hadith
mujaddid	(pl. mujaddidun) – the renewer of faith), a muslim belief based on the hadith that a scholar or holy-man will appear at the turn of every century to restore the true knowledge and practice of Islam.
mujahid	(pl. mujahidun) – lit. The one who perfoms jihad.
mujtahid –	a person qualified to exercise to ijtiihad and give authoritative opinion on Islamic law.
muslim	(pl. muslimun) – lit the one who has surrounded to the will of god, a believer of Islam.
Mushrikeen-	polythesist, pagan idolaters people who practice shirk
nabi	(pl. anbiya) – prophet
nahi	'anil munkar (see amr bill ma'ruf)
nizam –	system
al nizam al- tabi 'I	(or al - nizam al – takwini) the natural system, the system of the universe (in the context of this thesis, a divine ordained system for the operation of natural, phenomena on fixed laws, as opposed to al - nizam al – tashri 'I or al – nizam al- sahri 'I, the revealed law for the conduct of human behavior)
al – nizam al – tashri	or al – nizam al- sahri 'I (see above)
puranai –	old
purdah –	veil
rabb -	lord, master
rahma –	mercy, compassion
Ribaaf –	Is the stationing in a land bordering the enemy for the purpose of Jihad. The land of ribaat is a land that is under threat of attack by the enemies of Islam. The one who is stationed in Ribaaf is called a Murabit.
sabab –	cause (see 'alam al –asbab)
sahabah –	companions of the Prophet(Peace be upon him)
salaf –	(pl. aslaf) pious ancestor people of the first three generation of Islam

salat –	Muslim ritual prayer; five particular ones are compulsory in a day.
salih –	pious
sawanih –	biography
sawm –	fasting (the fasting during the Islamic month of Ramadan is one of five fundamentals in Islam)
shahid –	martyr, witness
shari' a –	Islamic law as well as code of behavior, the totality of Islamic
way of life.	
shaykh –	lit. Old man, leader, a mystical leader.
shaykh al-	Islam title of the highest religious official.
shi'a –	one of the two major sects among Muslim, those who Ali as and his heirs as the only legitimate successors to the prophet. The other sect is called sunni.
shikam –	stomach
shirk –	polytheism
shuhada –	pl of shahid
silsila –	(pl. salasil) – chain of a sufi order
sira (sirat) -	conduct, behaviors, way of life
sufi –	a Muslim mystic
sufism –	the tradition of asceticism, mysticism in Islam
sultan –	power, authority, the title of a Muslim monarch
sunna-	the trodden path, normative practice or exemplary behaviour of the Prophet
sunni-	the one who accepts the sunna, also refers to the sect which accepts the historic succession of caliphs, as opposed to the shii sec
ta'alluq-	attachment, devotion, relation
ta'lim -	education
tabligh-	lit. transmission, propagation (Tabligh refers to the guidance-oriented movement which was initiated by Mowlana Muhammed Ilyas in the late 1920s in the Indian subcontinent).
tafsir-	commentary (of the Quran), exegesis
tahrik –	movement
tajdid –	renewal (of faith)
tamaddun –	developed culture
taqlid –	imitation, the principle of following the established doctrines of the Muslim schools of law.
tarikh –	history
tariqa (pl- turuq) –	a way, the sufi path, a brotherhood of Sufis.
tasawwuf –	the Islamic trdition of asceticism, mysticism, also known as Sufism.
taghout –	false deities, people who arrogate for themselves godhead and lordship, Leaders calling to establish non – Islamic orders etc.
taqwa –	fear or conciousness of Allah, piety, devoteness, religiousness
tawhid –	unity, the oneness of God's being.
tazkiyya –	purification, reform (of the innerself)
'ulama –	(see 'alim)
umma –	people, community, generally refers to Muslims in their
totality	

yaqin –	conviction, belief
zahir –	outward (also used to mean material as opposed to spritual)
zakat –	alms, a kind of tax raised from Muslims, one of the five fundamentals of Islam
zindagi -	life
zuhd -	piety



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