

DEVELOPMENT OF ISLAMIC THOUGHT IN COLONIAL INDIA: A STUDY

THESIS

SUBMITTED FOR THE AWARD OF THE DEGREE OF

DOCTOR OF PHILOSOPHY

IN

ISLAMIC STUDIES

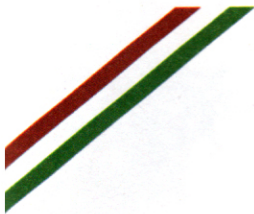
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CERTIFICATE

It is certified that the thesis titled "Development of Islamic Thought in Colonial India: A Study" is the original work done by Ms. Nishat Afroz under my supervision. The thesis is suitable for submission for the award of Doctor of Philosophy (**Ph.D.**) degree in Islamic Studies.

(Dr. Ahsanul Haq)
Supervisor

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All the Praise to the Sustainer of the world and grace, honour, and salutation be upon the best of the Prophets and Seal of the Prophets, Muhammad (ﷺ) and his family who was sent for the human kind by Allah, till the Day of Resurrection.

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me feel isolated in any difficult situation? I feel really proud to have been blessed with such kind and loving relatives who never let me down.

In the last, I remember once again Almighty Allah the All- Compassionate, All- Merciful reward all of the best here and the Hereafter.

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Maulana Azad Library, Aligarh Muslim University

ABSTRACT

‘Islamic Thought’ is a fresh and contemporary introduction to the philosophies and doctrines of Islam. Islamic culture and civilization include the development of the Islamic intellectual tradition, legal thought, theological thought, mystical thought, Islamic art, philosophical thought, political thought, and renewal, reform and rethinking according to the two foundational texts, the *Qur’ān* and *Ḥadīth*. With the passage of time, new challenges and issues emerge which are addressed by the Muslim scholars according to the two fundamental sources. As the issues keep on changing, the interpretation and explanation also keep on changing. Therefore, Islamic thought is the combination of revelation and reason, or the role of the mind in accepting, comprehending and interpreting revelation and guiding the mind by means of the revelation objectives, its comprehensive and universal outlook and its living and civilization values.

Understanding the Islamic Thought is essential for anyone interested in learning more about one of the world’s great religions. Islamic thought represents the awakening urge of the young minds of our age for a more comprehensive and precise formulation of the Islamic ideology. The Islamic thought does not inspire any authentic or preclusive interpretation of Islam. Rather, it seeks to enlist co-operation of all those who are convinced that the complexities that beset the modern age can be resolved only by such a balanced and harmonious approach which sees life as a whole and assigns to each aspect its natural and proper place in the scheme of things, which sacrifices neither the moral for the material nor the ethical for the political and who have faith in Islam as a social order and who realize the vital significance of devoted works on these lines. God, man and the universe are three problems of Islamic thought; these are also problems for intellectuals or spiritual tradition. However, Islam has not kept them apart from each other but has brought them together in a harmony that is spiritual in so far as God is believed to uphold or sustain both man and universe. So, Islam explains all reality or value that may be attributed to the world or humanity in its own right.

The Research work covers the period of the Islamic thought in colonial India from 1857 to 1947 in which traditional, modern and revival approaches developed.

Thus, there are four basic sources, *Qur'ān*, *Ḥadīth*, *Ijmā* and *Qiyās* by their interaction not only the whole structure of doctrine was built up, but also the structure of the socio-religious institution and the religious thought could also be modelled.

Research Aim and the Objectives

The main aim(s) of the current research work is:

1. To highlight the development of Islamic thought in India during the colonial India.
2. To understand the nature and concept of an Islamic Thought.
3. To highlight the contribution of traditionalist, modernist and revivalist scholars and investigate their approach towards the responding to the various challenges the Muslims faced during the colonial period.
4. To highlight the present relevance of the corpus of knowledge developed 19th and 20th centuries.
5. To add the body of existing Islamic knowledge.

Methodology and Structure of the Thesis

The current research is basically a deep examination and analysis of the socio-political, religious and economic situation of India during colonial period. In doing so, the focus is placed on the vast literature produced by the Muslim scholars during this period. The aim is to analyse the difference in the approaches of various scholars who were heavily engaged in redefining and reconstructing the Islamic thought. Therefore, the methodology employed in the present study is historical as well as analytical. Based on qualitative research, mainly primary and secondary sources are thoroughly examined. The structure and framework of the Thesis is as follows:

Consisting of five chapters excluding *Introduction* and *Conclusion*, the present work is a detailed argumentation and examination of how the Islamic thought developed in the colonial India and what was the contribution of the Muslim scholars in this regard.

The Introductory part of the Thesis gives an outline of the whole work. In this part, a brief summary of the Islamic Thought is presented, followed by the brief

assessment of literature of the Thesis. The aim and objective, format and methodology is also summarized in this part.

The first chapter, titled “*Socio-Religious Conditions of the Muslims in Colonial India*” highlights the contribution of Muslim community during 19th century, particularly in the Indian subcontinent. The decline of the Mughal Empire and the consolidation of British rule was a great set back to the Muslims, who had lost their social, political, religious and economic authority. Muslims had lost seven hundred years of rule over the subcontinent. It is really difficult to Muslims accept the British supremacy.

In the second chapter titled, “*Islamic Thought in Colonial India: A study of Shah Waliullah’s Legacy*” explores the contribution of Shah Waliullah, the great scholar of 18th century, in developing Islamic thought. His thought reflects the point of confluence between the medieval and modern Islamic thought. He was an outstanding traditionalist, revivalist, rationalist and the most important modernist scholar who witnessed the degradation of the Muslim Empire. He was a revolutionary thinker who attempted, although with little success, the reintegration of the socio-economic and the religio-ethical structure of Islam. Being a Sunni Scholar, he strongly invoked upon the Muslim to accept the true faith of Islam. He was much impressed by the thought of Abul Hasan Ashari and was close representative of the school of the companions. He used to say that if you want to bring into consideration the way and method of companions, you will find only the Asharite school of thought for the guidance of the *Ummah* in right path. At the same time, he strongly opposed the views of the Mutazilites and their rationalist philosophy philosophers especially in the matters of faith. Emphasizing the importance of reason, he believed in the truth of Islam in the light of reason. Reason and rationalism find a prominent place in his thoughts. Shah Waliullah’s impact on the religious thought in the subcontinent is enormous and his thought is own by all scholars irrespective of their adherence to a particular school of thought. Shah Waliullah’s religious philosophy consists, of four major composites: Spiritualism, Conventionalism, Traditionalism and Rationalism. Spiritualism is of a special interest to the Barelwi, conventionalism to the Deobandis, traditionalism to the *Ahl-e Ḥadīth* and rationalism to the Mutazilites.

The third chapter titled “*Development of Traditional Islamic Thought in Colonial India*” forms the core part of the thesis. This chapter highlights the traditionalist theological thoughts developed in the subcontinent during the colonial period. As the study is an attempt to analyse the diversity in the Islamic thought so the attitude, approach and role of the major contributors of this discourse is highlighted in this chapter. The movement initiated and methods of reformation described by these *mujtahidūn* for the revival of Islamic thought and the social and moral upliftment of Muslim society in the subcontinent was incessantly followed by the later scholars. They worked hard in different as well as difficult circumstances of their times for the preservation of religious beliefs and the ideological entity of the Muslim community. The scholars whose contribution is immense in this regard include, among others, Maulana Qasim Nanatawi, Nawab Siddique Hasan, Ahmad Riḍa Khan Barelwi, Anwar Shah Kashmiri, Ashraf Ali Thanwi, Ubaidullah Sindhi, and Maulana Shabbir Ahmad Usmani, Hussain Ahmad Madini, Abdul Hayy, Farangi Mahali, and so on. These all are the outstanding traditional scholars who contributed to the development of Islamic thought considerably by using their thoughts on The Existence of God, Divine Attributes, *Taṣawwuf*, Islamic Law, *Sharī‘ah*, *Fiqh*, *Taqlīd*, belief in Predestination, Religion, revelation and reason so on.

The fourth chapter titled, “Modernist Approach to Islamic Thought in Colonial India” explains how the modernists treated the issue of tradition face to face with modernity. The modern period produced a number of scholars and thinkers such as Shibli Numani, Sir Syed Ahmad Khan, Maulana Chirag Ali, Syed Ameer Ali, Shibli Nomani, Allama Mohammad Iqbal and Abul Kalam Azad. They are the outstanding modernist scholars who contributed to the development of Islamic thought considerably by using their thoughts on Conception of God, *Ijmā‘* and *Qiyās*, *Ijtihād*, *Kalām*, freedom, *Sharī‘ah*, Islamic Law, revelation and reason, Science and Religion. Modernist minded Muslims sought to respond rather than react against the influences of Western civilization. They proclaimed the need for Islamic reform by defining an alternative to the Western secular adaptations on the one hand and religiously motivated rejection on the other. They brought about internal reform through a process of reinterpretation (*Ijtihād*) and selective adaptation of the western philosophy, science and technology. Islamic modernism is a process of internal self-criticisms, so they attempted to redefine Islam in order to show its relevance in

present circumstances. The notions of *Sharī'ah* and *fiqh* examines how law is 'constructed' in the juristic schools, highlighting some of the key principles of jurisprudence (*uṣūl al-fiqh*). The chapter also includes sections on Islamic law in the colonial period.

The last chapter titled, "Revivalist Trends in Islamic Thought in Colonial India" envisioned that how the scholars such Haji Shariatullah, Syed Ahmad Shaheed and Maulana Maududi offered Islamic responses to the modern challenges and thereby contributed to the revitalization of Islamic thought in their own perspectives. Their interpretation of Islam is essential for an appreciation of Islam's dynamism and diversity. They were highly conscious of the need for the renewal of Islamic thought and contributed towards the Islamic political thought. For instance, Maududi tries to highlight that political system in Islam is based on monotheistic ideology. In his interpretation of Islamic state, he introduces theocracy (the rule of God). Theocracy means is "God democracy" in Islamic state. Maududi version of Islamic government is democratic *Khilāfah* or religious democracy. To yield the inferences from the whole work a conclusion is developed whereby it is maintained that the study of the colonial India, Islamic thought developed through the ideologies and thought patterns espoused and advocated by the traditionalists, the modernists and the revivalists. Scholars and intellectuals of great calibre contributed multidimensional to the development of Islamic thought during the colonial period to preserve, sustain, reform and revive the Islamic ethos in the contemporary times. Finally, the work culminates with a well-listed *Bibliography*.

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ا	a	دُ	d	غ	gh	بھ	bh	Long Vowels	
ب	b	ذ	dh	ف	f	پھ	ph		
پ	p	ر	r	ق	q	تھ	th	آ	ā
ت	t	ڑ	ṛ	ک	k	ٹھ	ṭh	ی	ī
ٹ	ṭ	ز	z	گ	g	جھ	jh	و	ū
ث	th	ژ	ẓ	ل	l	چھ	ch	و (URDU)	ō
ج	j	س	s	م	m	دھ	dh	ے (URDU)	ē
چ	ch	ش	sh	ن	n	ڈھ	ḍh	Short Vowels	
ح	ḥ	ص	ṣ	ں	ṇ	ڑھ	ṛh		
خ	kh	ط	ṭ	ہ	h	کھ	kḥ	َ	a
د	d	ظ	ẓ	ی	y	گھ	gh	ِ	i
								ُ	u

Diphthongs

و	َ	(ARABIC)	aw
		(PERSIAN/URDU)	au
		(TURKISH)	ev
ی	َ	(ARABIC)	ay
		(PERSIAN/URDU)	ai
		(TURKISH)	ey

Doubled

و	ُ	uww/uvv
ی	ِ	iiy

Letter ء is transliterated as elevated comma (') and is not expressed when at the beginning.

Letter ع is transliterated as elevated inverted comma (').

ض as Arabic letter is transliterated as ḍ, and as Persian/Turkish/Urdu letter as z.

و as Arabic letter is transliterated as w, and as Persian/Turkish/Urdu letter is transliterated as v.

تھ is transliterated as ah in pause form and as at in construct form.

Article ال is transliterated as al- ('l- in construct form) whether followed by a moon or a sun letter.

و as a Persian/Urdu conjunction is transliterated as -o.

Short vowel َ in Persian/Urdu possessive or adjectival form is transliterated as -i.

Note on Transliteration

- Letter ء is transliterated as elevated comma (') and is not expressed when at the beginning.
- Letter ع is transliterated as elevated inverted comma (').
- ض as Arabic letter is transliterated as *ḍ*, and as Persian/Turkish/Urdu letter as *ẓ*.
- و as Arabic letter is transliterated as *w*, and as Persian/Turkish/Urdu letter is transliterated as *v*.
- ه is transliterated as *ah* in pause form and as *at* in construct form.
- Article ال is transliterated as *al-* ('l- in construct form) whether followed by a moon or a sun letter.
- و as a Persian/Urdu conjunction is transliterated as *–o*.
- Short vowel in Persian/Urdu possessive or adjectival form is transliterated as *–i*.
- The non-English tams and words are italicized.
- Name of personality are transliterated except in some cases of the cited works. The names occurred in the published works are kept as such while quoting in reference, notes and bibliography.
- Name of non-English publication have been transliterated.
- The title of the thesis (Development of Islamic Thought in Colonial India: A Study) appear un-transliterated unlike the text.

INTRODUCTION

- *Introduction*
- *Islamic Thought*
- *Sources of Islamic Thought*
- *Literature Review*
- *Research Gap*
- *Research Aim and the Objectives*
- *Methodology and Structure of the Thesis*

Introduction

During the 18th century India was colonized by European colonial powers, through trade and later on by conquests. The disintegration and decline of the Mughal Empire in the early 18th century and the destabilization of the Maratha power following the third battle of Panipat resulted in the emergence of Europeans as a powerful force in the region. In the later part of the 18th century Britain and France struggled for the authority both by using Indian rulers and by direct military intervention. The British had already gained direct or indirect control over almost all the parts of India. In this study, the theme under discussion will be period in 19th and 20th centuries. The Research work covers the period of the Islamic thought in colonial India from 1857 to 1947 in which traditional, modern and revival approaches developed.¹

Islamic thought developed in a particular pattern in the wake of the challenges, both internal and external, faced by the Muslims. Especially, after the collapse of Muslim power in the subcontinent, the Muslim scholars had no choice other than to respond to many grave challenges of varied nature. As the challenges were varied so were the responses and approaches from the Muslim scholars. Regardless of the methodology and response, their endeavours and intellectual activism contributed immensely to the development of Islamic thought in the subcontinent.²

Islam, for Muslims, is a comprehensive and complete code of life addressing both worldly as well as spiritual affairs. The various aspects necessary for human existence are inter-related and interconnected in the Islamic thought. Islam is a monotheistic religion, promulgated by the all Prophets and the *Qur'ān* which was revealed to the last Prophet Muhammad (ﷺ) in Arabic language in the 7th Century. Islam is the second largest religion in the world. The Arabic term Islam derived from the root word 's-l-m', meaning surrender, submission or peace and illuminating the fundamental religious idea of Islam, implies that the believer accepts surrender to the will of Allah. Allah is viewed as the sole creator, sustainer, and restorer of the world. The will of Allah, to which human beings must submit, is received through the sacred scriptures and in this line the final being the *Qur'ān*, which Allah revealed to His last and final messenger Prophet Muhammad (ﷺ). Islam was introduced and disseminated peacefully not through the force of the sword.

Islamic Thought

‘Islamic Thought’ is a fresh and contemporary introduction to the philosophies and doctrines of Islam. Islamic culture and civilization includes the development of the Islamic intellectual tradition, legal thought, theological thought, mystical thought, Islamic art, philosophical thought, political thought, and renewal, reform and rethinking according to the two foundational texts, the *Qur’ān* and *Ḥadīth*. With the passage of time, new challenges and issues emerge which are addressed by the Muslim scholars according to the two fundamental sources. As the issues keep on changing, the interpretation and explanation also keeps on changing. Therefore, Islamic thought is the combination of revelation and reason, or the role of the mind in accepting, comprehending and interpreting revelation and guiding the mind by means of the revelation objectives, its comprehensive and universal outlook and its living and civilization values.³

Understanding the Islamic Thought is essential for anyone interested in learning more about one of the world’s great religions. Islamic thought represents the awakening urge of the young minds of our age for a more comprehensive and precise formulation of the Islamic ideology. The Islamic thought does not inspire any authentic or preclusive interpretation of Islam. Rather, it seeks to enlist co-operation of all those who are convinced that the complexities that beset the modern age can be resolved only by such a balanced and harmonious approach which sees life as a whole and assigns to each aspect its natural and proper place in the scheme of things, which sacrifices neither the moral for the material nor the ethical for the political and who have faith in Islam as a social order and who realize the vital significance of devoted works on these lines.⁴ God, man and the universe are three problems of Islamic thought; these are also problems for intellectuals or spiritual tradition. However, Islam has not kept them apart from each other, but has brought them together in a harmony that is spiritual in so far as God is believed to uphold or sustain both man and universe. So, Islam explains all reality or value that may be attributed to the world or humanity in its own right.⁵

Sources of Islamic Thought

Sources of Islamic thought are many and some of the important ones are briefly discussed below.

The *Qur'ān* and the *Sunnah* are the reflective and interpretive effort of man; these sources can ordinarily be described as Islamic thought. The basic principles upon which the historical science and methodology of Islamic thought (*uṣūl al fiqh*) are based may be classified into two types, primary and secondary. The primary foundations are composed essentially of studies related to the *Qur'ān*, the *Sunnah*, *Ijmā'* (consensus of opinion) and *Qiyās* (Analogy). The secondary foundations consist of studies dealing with those sources of evidence on which the scholars differed as to how and under what conditions they are to be applied sources of which are used in the main as the basis for the process of *Ijtihād* (Independent reasoning).

Qur'ān

The *Qur'ān* is the first source of Islamic thought. It is the book of Allah containing divine message revealed through Gabriel (A.S) to the Prophet Muhammad (ﷺ) who then communicated it to the other human beings. It is the literal word of God received by the Prophet Muhammad in his native Arabic tongue. It was during one of his cave retreats that Muhammad experienced his first revelation in 610 CE. It is not only considered as the most sacred of religious texts for Muslims but also the foundation of Islam and the primary source of guidance for humanity. The *Qur'ān* is an umbrella term which covers every spiritual, legal, moral, political, economic or social aspects of life. Therefore, it is guidance, mercy and explanatory book covering every aspect of human life. One of verses of it reads:

“And we revealed to you Prophet Muhammad (ﷺ) the reminder (*Qur'ān*) so that you may make clear to men what has been revealed to them, and that they may give thought”⁶

Hadīth

Sunnah and *Hadīth* (Practice and sayings of Prophet Muhammad (ﷺ)) is the second source of Islamic thought after the *Qur'ān*. The term *Hadīth* simply meaning ‘new’ literally refers to a story or a report. However, technically it refers to the information about the Prophet Muhammad (ﷺ) such as his sayings and deeds and descriptions of his person, as reported by the Companions.

The term *Ḥadīth* simply meant ‘new’ and was used in reference to a story or a report. Later, it came to refer to information about the Prophet Muhammad, such as his sayings and deeds and descriptions of his person, as reported by the Companions.

Ijmā

Ijmā, the third source of Islamic thought, means ‘consensus’. In the principles of jurisprudence (*uṣūl al-fiqh*), this concept is generally understood as the unanimous agreement or the consensus of the Muslim scholars over a particular. Usually the issue on which this consensus is arrived at is a legal one; however, this practice can involve consensus on Islamic religious matters as well. Given the difficulties of arriving at consensus, some have suggested that consensus can mean agreement of a majority of scholars, not necessarily all scholars, on an issue. For others, consensus was possible only at the time of the Companions when the number of Muslims was relatively few. After that such consensus was not possible.

Qiyās (Analogy deduction)

This is the fourth source of Islamic thought. The need and necessity of *Qiyās* is felt given the limited number of rulings in the *Qur’ān* and *Sunnah* and the unlimited number of situations an individual or society encounters. In the earliest period of Islamic legal thought, *Qiyās* was used freely. It was a form of reasoning on which jurists based their rulings on a precedent or a similar case. Over the time, this form of reasoning was restricted, structured and systematized. For example, a text in the *Qur’ān* clearly prohibits the consumption of wine. The rationale of this prohibition, according to jurists, is the effect of alcohol on the mind. On this basis, any product that leads to the same effect, such as narcotics, can be prohibited using the principle of *Qiyās*, thus extending the rule for wine to narcotics even though there is no specific prohibition of narcotics neither in *Qur’ān* or in *Sunnah*.

Ijtihād

The sphere of *Ijtihād* is a very wide one as it has played a vital role in the history of development of Islamic thought. *Ijtihād* means the exertion of the utmost effort by a trained jurist, taking into account all the relevant texts of the *Qur’ān* and *Sunnah* as well as principles of jurisprudence, to discover, for a particular human situation, a rule or law. The word *Ijtihād* literally means to exert, to strive or struggle

intellectually. It comes from same root as *Jihād* (literally to exert one's utmost to promote a cause, i.e. to strive or struggle in God's path).

Ijtihād, the device of Islamic law and the essence of it being highlighted in the *Qur'ān* and the *Sunnah*, may be interpreted, developed and kept alive in line with the intellectual, political, economic, legal, technological and moral developments of a society. Explicit rules and instructions in the *Qur'ān* and the *Sunnah* are limited in number, and, since Muslims face new situations and problems at all times and in all places, legal problem-solving process, thus, becomes necessary. This ultimately determines the necessity for *Ijtihād*. *Ijtihād* represents an important and dynamic element within the Islamic legal system. A critical aspect of *Ijtihād* is that if a rule is clearly stated in the primary sources of the *Sharī'ah*, that is the *Qur'ān* and *Sunnah*, it is considered to be based on an authoritative text. It cannot, under normal circumstances, be subject to the process of *Ijtihād*. For instance, the prohibition of theft is clearly and unambiguously stated in the *Qur'ān* and therefore on this issue *Ijtihād* cannot be done to determine whether theft should be prohibited or not. Nor is *Ijtihād* applicable to matters such as scientifically ascertainable facts or what is considered common sense. *Ijtihād* is, therefore, used when there is evidence (text) in the primary sources of the *Sharī'ah* but the meaning of the evidence and its authenticity is not certain or there is no text at all relevant to the matter. Islamic scholars seem to subscribe to the need for fresh *Ijtihād* and new methodology of *Ijtihād* to deal with modern problems. It wants to bring change in their communities and beyond through reinterpretation of the Islamic texts and tradition. *Ijtihād* want to bring change in their communities and beyond through re-interpretation of the Islamic texts and tradition. They display neither dogmatism nor a strict attachment to a particular school of law or theology in their approach. *Qur'ān* teaches and emerges to apply human intellect to search the right path.⁷

Thus, there are four basic sources, *Qur'ān*, *Ḥadīth*, *Ijmā'* and *Qiyās* and by their interaction not only the whole structure of doctrine was built up, but also the structure of the socio-religious institution and the religious thought could also be modelled.

Literature Review

The historical literature has been produced in abundance in India by the traditionalist, modernist and revivalist scholars, concentrating mostly on the development of Islamic religious thought in colonial India. The different approaches and ideologies to the study of Islamic theological thought have the subject of the several scholarly and popular publications. Following the emergence of British power in the subcontinent, the concept of Islamic thought and ideologies were put into the debate differently.

Modern Islam in India: A Social Analysis (1979)⁸

Authored by Wilfred Cantwell Smith, this book deals with the ideological issues on “Religion and the Rise of Capitalism” and also examines the movements that have flew and are flowing. Smith in this book also offered a comprehensive social analysis of religio-political developments in the context of modernism. The future of the Muslims in India is the problematic so the problems deserve attentions, men of goodwill hardly deny. In the 19th century, people are backward with traditions of past grandeur today parts of it. The book addresses multifarious questions; some of them are: how did this development take place? How did Islam, recently the religion of a medieval community, become the religion of capitalists, liberals, implacable nationalist and social dreamers? In what ways have Indian Muslims struggled and organized in attempting to pursue their changing goals? And what are the idea and categories of thought, the aspirations and frustrations, of the modern Muslims of this distressed earth?

Modern Islamic Thought in a Radical Age, Religious Authority and Internal Criticism (2012)⁹

This book is authored by a famous scholar whose name is Muhammad Qasim Zaman. He is the Professor of Near Eastern Studies and Religion at Princeton University. Focussing on a number of scholars belonging to the Deobandi orientation in colonial and contemporary world, this work examines some of the important issues facing the Muslim world since the late 19th century. It also highlights that among traditional scholars in the Islamic world there is much disagreement on the crises that trouble modern societies and they endeavour to solve the problems in the best

possible way. These include the challenges to the binding claims of a long established scholarly agreement, evolving conceptions of the common good, and discourses on religious education, the legal rights of women, social and economic justice, and violence and terrorism. The debates marked by wide engagement with Islam's foundational texts and legal tradition, afford vital insights into the ongoing contestations on religious authority and an evolving conceptions of Islam in the Muslim public sphere. This wide ranging study by a leading scholar of Islamic intellectual history provides a deep and comparative perspective necessary for an understanding of contemporary Islam.

***Islamic Modernism in India and Pakistan 1857-1964 (1967)*¹⁰**

Another work in this regard is that of Aziz Ahmad, Professor of Islamic Studies, University, of Toronto Canada. In this book, he primarily introduced the development and proliferation of Islamic religious and political thought in India and Pakistan focussing on post-1857 period. It deals with the problem in Islamic Law which also shapes political institutions should continue to reject all unrelated motivation and confine itself to the four traditional orthodox sources, such as the *Qur'ān*, *Ḥadīth*, *Ijmā* and *Qiyās*. The work makes analysis of the thought of Sir Syed Ahmad Khan and also lays emphasis on the modernist trends of his associates such as Chirag Ali, Shibli Numani and Ameer Ali. The traditionalist response to modernist challenges entrenched itself behind the defender of orthodoxy, the great theological schools as well as in the neo-traditionalist movement of *the Ahl-e Ḥadīth*. The key figures in 20th century modernism like Muhammad Iqbal, Abul Kalam Azad and Maulana Maududi and their metaphysical approach to the redefinition of Islam *vis-a-vis* modern values are discussed in this book. Islamic socialism that makes first appearance in Iqbal's verse; developed peculiar growth in the Islamic modernist thought of Ubaidullah Sindhi and others and is represented in this book by three of its theoreticians.

***Modern Reformist Thought in the Sub-Continent, (1982)*¹¹**

Published by Islamic Research Institute Islamabad (Pakistan), this work is written by Mazheruddin Siddiqi, a distinguished author. It describes the intellectual, political, economic, social and educational views of those modern thinkers who thought that the traditional interpretation of Islam does not satisfy people who have

received modern education and have modernist thought. Some of these modern thinkers go to the extreme and would like to exclude all worldly affairs from the purview of Islam. But if this is done, Islam will lose all its distinctiveness and superiority. Others are not so extreme but they do not believe that our medieval jurisprudence can meet all our modern needs. Modern Muslims cannot claim finality in understanding of Islam, because the coming generation of Muslims will have a far larger fund of knowledge at its disposal and their understanding of Islam will be shaped by their greater knowledge. This book mainly highlights the ideas of Maulana Ubaidullah Sindhi which helps to correct appropriate opinion about his great personality and thought. Sindhi has made a great contribution to the Religio-Political thought fundamentally based on the teachings of the Holy *Qur'ān* and the philosophy of Shah Waliullah.

***Islamic Thought: An Introduction, (2006)*¹²**

This book is written by Abdullah Saeed who is a distinguished Muslim scholar and the Director of the Centre for the Study of Contemporary Islam at the University in Melbourne, Australia. He has written extensively on Islam and contemporary Muslim issues. He wrote his book, *Islamic Thought: An Introduction*, which is primarily concerned with Islamic thought and religious studies. It does not focus on one single aspect of thought; instead, it deals with a range of areas of Islamic thought from the foundation texts to law, theology, philosophy, politics, art and mysticism as well as key trends of Islamic thought in both the pre-modern and modern periods. This book is not a history of Islam, Islamic culture or Islamic civilization. Rather, its primary focus is on Muslim doctrines, the development, production and transmission of religious knowledge, and the key trends, schools and movements that have contributed to the production of this knowledge. It also discusses the modern period that witnessed the emergence of several trends in Islamic thought. Given the diversity of Islamic thought today and the author in this book tried to summarize, at least at a fairly broad level, the key trends in the Islamic thought that exist today.

***The Islamic Law and Constitution, (1960)*¹³**

The first edition of this book compiled by Syed Abul Ala Maududi when nor could any suggestions sought in its compilation than the second edition has prepared in full in consultation. Translated and edited by Khurshid Ahmad, the work is

essentially a compilation of the speeches and articles relating to the subjects of Islamic law and Constitutions. In this book, Maududi highlights the comprehensive nature and the guiding principles of Islam regarding political affairs. He not only discusses the literal concept of the term *Khalīfah* but has also denied the notion of Islam-politics segregation. He emphasized on the need of an Islamic state, what should be its nature and structure, referring frequently to the Quranic texts and Prophetic sayings. The author chiefly deliberates over the Islamic concept of nation, rights and duties of citizens, status of women and non-Muslims citizens, Islamic legislation, difference between Islamic and Muslim governments and other related concepts of statecraft. Besides discussing the principles and structure of the state, he underscores the fundamental principles that should be mentioned in the Islamic constitution like Sovereignty of Allah, Status of Prophethood, *Khalīfah*, and principles of constitution, the Islamic Law, Legislation and *Ijtihād* in Islam, first principal of an Islamic State, Fundamentals of Islamic Constitutions, the Problem of Electorate and Some Constitutional proposal. The primary focus of the book is Islam, as a better and peaceful way of bringing a revolution and to establish the Divine Command on Earth.

Islamic Thought and Movement in the Subcontinent, (2010)¹⁴

Authored by Sheikh Jameil Ahmad, this book is a very important contribution to the development of Islamic thought in the subcontinent. Besides discussing the meaning and definition of Islamic thought and their sources, the author in this book highlights the contribution and influence of some of the important personalities, especially, Syed Abu Ala Maududi and Syed Abul Hasan Ali Nadwi, on the thought pattern of Muslim community and their response to the contemporary issues faced by the Muslims in the subcontinent. A standardized system of transliteration has been employed for different Arabic, Persian, and Urdu terms and names. Dates have also been given both in the Islamic and Christian era.

In addition to above work, a number of articles have been written in explicating various dimensions of Islamic Thought in Colonial India. Some of these articles include, Basheer A. Daabla, “*Muslim Political Thought in Colonial India: A comparative Study of Sir Sayyid Ahmad Khan and Mawlana Abul-Kalam Azad*” and Sayyid Waheed Akhtar, *Sayyid Ahmad Khan’s Approach to Religion*, Mahmudul Haq,

Reason and Tradition in Islamic Thought and so on. Like some unpublished thesis dedicated to this field include Qasmi, Mohd. Azam, “*Mohd. Qasim Nanautavi’s Contribution to Islamic Thought with Special Reference to Al-Kalam*” and Asiya Yusuf, “*Islam and Modernism: A Study of Muslim Scholars of Indo-Pakistan Subcontinent*”.

Research Gap

The above literature review reveals that the area of the “Development of Islamic Religious thought during Colonial Period” has not yet been elaborated in a detailed way. Therefore, a research gap arises, which needs to be fulfilled at the academic level. The research under process is a humble attempt to highlight the theme “Development of Islamic Thought in Colonial India: A Study”

Research Aim and the Objectives

The main aim(s) of the current research work is:

- To highlight the development of Islamic thought in India during the colonial India.
- To highlight the contribution of traditionalist, modernist and revivalist scholars and investigate their approach towards responding to the various challenges, the Muslims faced during the colonial period.
- To highlight the present relevance of the corpus of knowledge developed in 19th and 20th centuries.
- To contribute to the body of existing literature on Development of Islamic Thought in Colonial India.

Methodology and Structure of the Thesis

The current research is basically a deep examination and analysis of the socio-political, religious and economic situation of India during colonial period. In doing so, the focus is placed on the vast literature produced by the Muslim scholars during this period. The aim is to analyse the difference in the approaches of various scholars who were heavily engaged in redefining and reconstructing the Islamic thought. Therefore, the methodology employed in the present study is historical as well as analytical.

Based on qualitative research, mainly primary and secondary sources are thoroughly examined. The structure framework of the Thesis is as follows:

Consisting of five chapters excluding *Introduction* and *Conclusion*, the present work is a detailed argumentation and examination of how the Islamic thought developed in the colonial period and what was the contribution of the Muslim scholars in this regard.

The Introductory part of the Thesis gives an outline of the whole work. In this part, a brief summary of the Islamic Thought is presented, followed by the brief assessment of literature of the Thesis. The aim and objective, format and methodology is also summarized in this part.

The first chapter, titled “*Socio-Religious Conditions of the Muslims in Colonial India*” highlights the contribution of Muslim community during 19th century, particularly in the Indian subcontinent. The decline of the Mughal Empire and the consolidation of British rule was a great set back to the Muslims, who had lost their political, social, cultural and religious authority. The Muslims were facing an enemy which threatened their entire civilization, and much of the Muslim world had lost its political and cultural efficacy to the West. The emergence of West as a powerful force, dictating the terms in every field is it political, social, cultural, economic or educational. It was an alarming situation or in other word situation full of crisis for the Muslims. The situation became graver because the secularists from the Muslim community advocated the complete adaptation of Western culture, the separation of religion and politics, and the establishment of modern nation state modelled on the West. A variety of responses emerged within the centres of Muslim community, criticising the modern notions and reflecting on the cause of decline. The tussle in India between the East and the West had developed two important orientations: by choosing out easier for the Islamic way of life on grounds of faith and conviction or by choosing once and for all, the Western way of life on grounds of material progress and prosperity only. The collective efforts and struggle of the Indian Muslims to safeguard their social-cultural and religious identity in the 20th century are the main focus of this chapter. This chapter also examines the influence of the local and non Muslim cultures and customs of the Muslim population besides examining

the impact of colonial encroachment upon the Muslims their reaction towards the same.

In the second chapter titled, “*Islamic Thought in Colonial India: A Study of Shah Waliullah’s Legacy*” explores the contribution of Shah Waliullah, the great scholar of 18th century, in developing Islamic thought. His thought reflects the point of confluence between the medieval and modern Islamic thought. He was an outstanding traditionalist, revivalist, rationalist and the most important modernist scholar who witnessed the degradation of the Muslim Empire. He was a revolutionary thinker who attempted, although with little success, the reintegration of the socio-economic and the religio-ethical structure of Islam. Being a Sunni Scholar, he vehemently invoked upon the Muslim to accept the true faith of Islam. He was much impressed by the thought of Abul Hasan Ashari and was close representative of the school of the companions. He used to say that if you want to bring into consideration the way and method of companions, you will find only the Asharite school of thought for the guidance of the *Ummah* in right path. At the same time, he strongly opposed the views of the Mutazilites and their rationalist philosophy philosophers especially in the matters of faith. Emphasizing on the importance of reason, he believed in the truth of Islam in the light of reason. Rationalism is the main feature of his philosophy which seeks to ascribe material causes to miracle. Reason and rationalism find a prominent place in his thoughts. Shah Waliullah’s impact on the religious thought in the subcontinent is enormous as he and his thought is own by all scholars irrespective of their adherence to a particular school of thought. Shah Waliullah’s religious philosophy consists, of four major composites: Spiritualism, Conventionalism, Traditionalism and Rationalism. Spiritualism is of a special interest to the Barelwi, conventionalism to the Deobandis, traditionalism to the *Ahl-e Ḥadīth* and rationalism to the Mutazilites.

The third chapter titled “*Development of Traditional Islamic Thought in Colonial India*” forms the core part of the thesis. This chapter highlights the traditionalist theological thoughts developed in the subcontinent during the colonial period. As the study is an attempt to analyse the diversity in the Islamic thought so the attitude, approach and role of the major contributors of this discourse is highlighted in this chapter. The movement initiated and methods of reformation described by these *mujtahidūn* for the revival of Islamic thought and the social and moral upliftment of

Muslim society in the subcontinent was incessantly followed by the later scholars. They worked hard in different as well as difficult circumstances of their times for the preservation of religious beliefs and the ideological entity of the Muslim community. The scholars whose contribution is immense in this regard include, among others, Maulana Qasim Nanatawi, Nawab Siddique Hasan Khan, Ahmad Riḍa Khan Bareilwi, Ashraf Ali Thanwi, Ubaidullah Sindhi, Anwar Shah Kashmiri, Maulana Shabbir Ahmad Usmani, Hussain Ahmad Madini, Abdul Hayy, Farangi Mahali, and Abul Kalam Azad. These all are the outstanding traditional scholars who contributed to the development of Islamic thought considerably by using their thoughts on The Existence of God, Divine Attributes, *Taṣawwuf*, Islamic Jurisprudence, *Sharī'ah*, *Fiqh*, *Taqīd*, belief in Predestination, Religion, revelation and reason.

The fourth chapter titled, “*Modernist Approach to Islamic Thought in Colonial India*” explains how the modernists treated the issue of tradition face to face with modernity. The modern period produced a number of scholars and thinkers such as Sir Syed Ahmad Khan, Maulana Chirag Ali, Syed Ameer Ali, Shibli Numani, and Allama Mohammad Iqbal. They are the outstanding modernist scholars who contributed to the development of Islamic thought considerably by using their thoughts on Conception of God, *Ijmā* and *Qiyās*, *Ijtihād*, freedom, *Sharī'ah*, Islamic Law, revelation and reason, Science and Religion. Modernist minded Muslims sought to respond rather than react against the influences of Western civilization. They proclaimed the need for Islamic reform by defining an alternative to the Western secular adaptations on the one hand and religiously motivated rejection on the other. They brought about internal reform through a process of reinterpretation (*Ijtihād*) and selective adaptation of the western philosophy, science and technology. Islamic modernism is a process of internal self-criticisms, so they attempted to redefine Islam in order to show its relevance in present circumstances. The notions of *Sharī'ah* and *fiqh* examines how law is ‘constructed’ in the juristic schools, highlighting some of the key principles of jurisprudence (*uṣūl al-fiqh*). The chapter also includes sections on Islamic law in the colonial period.

The last chapter titled, “*Revivalist Trends in Islamic Thought in Colonial India*” envisioned that how the scholars such Haji Shariatullah, Syed Ahmad Shaheed and Maulana Maududi offered Islamic responses to the modern challenges and

thereby contributed to the revitalization of Islamic thought in their own perspectives. Their interpretation of Islam is essential for an appreciation of Islam's dynamism and diversity. They were highly conscious of the need for the renewal of Islamic thought and contributed towards the Islamic political thought. For instance, Maududi tries to highlight that political system in Islam is based on monotheistic ideology. In his interpretation of Islamic state, he introduces theocracy (the rule of God). Theocracy means is "God democracy" in Islamic state. Maududi version of Islamic government is democratic *Khilāfah* or religious democracy.

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CHAPTER 1
Socio Religious Conditions of the
Muslims in Colonial India

Socio Religious Conditions of the Muslims in Colonial India

The diminished of the Mughal empire and the establishment of the British rule was the great sad back for the the Indian Muslims who had lost their political power and this had also effected their socio, religious, economic and education conditions of the Muslims. Muslims were facing these problems, in this situation many ulama, Muslim scholars and thinkers, reformers, revivalist felt very much concerned and they wanted to start their own efforts for the socio cultural development of Muslims and for bringing out them from these conditions. Apart from their individual efforts had been emerged of some individual movements. Deoband movement, Aligarh Movement, *Ahl-e-Hadith* movement, *Farā i 'dhi*, *Nadwātul 'Ulamā* and so on.

1.1 Social Condition

In 19th century, *Islam* in India was sunk, extremely dangerous attacks the learning and morality of the Muslim divine, and without getting an ambitious reform programme, points out that change and improvement in Muslim society had floundered on the walls of religious conservatism.¹ Muslims in India experienced revivalist and reactionary movements, particularly in Bengal and Bihar. Muslims were numerous, but they inculcated corrupt moral practices. This is manifested in certain rites and customs. The pilgrimages to the tombs of saints and *Şufis* some of whom were not even Muslims, the semi-pagan festivals were instituted in honour of such persons were common practices among Muslim. The Muslim social functions that were innovated in line with pagan rites exemplify these trends. The Muslims of Bengal seem to have been greatly influenced by their contacts with Hindu collections of legends of God and deities Hindu mythology. It was only due to the reform movements in India specially the Wahabi movement that their tendency gave away to literary activities which can be called Islamic.² However, a change in the outlook of Muslim writers becomes noticeable in the second quarter of the 19th century, parallel with the initiation of vibrant reformative movements in which the Wahabis had been in the lead.

Indian Muslims were greatly influenced by Hindu culture, not only in manners and customs but also in their outlook on life, and even in matters of beliefs. This influence is clearly visible even today. The mutual influencing process between *Islam* and Hinduism continued throughout the period of Muslim rule in India. Sometimes it

flourished, thanks to the liberal policy of Muslim rulers sometimes suffered setbacks due to some external factors. In the early 19th century, *Islam* in India presented itself as a dogmatic, conservative and anti-liberalism religion. On the other hand, within the Islāmic society, its heterodoxy, corruption in belief and practices, moral decadence coupled with faith distortion was the order of the day.³

One of the biggest social evils of 19th century India was the caste system. Caste barriers were deeply rooted in our society where an individual's caste decided his social status. However, the caste system weakened under the British rule in India. Sir Syed Ahmad Khan raised against the caste system. He worked hard to raise the status of the Muslim women. He was against the *Pardah* system, polygamy, easy divorce and lack of education among the girls.⁴ Caste differences and social discrimination which were characteristic of Hindu society found their way into the Muslim social order. Social conditions were even worse. Widow remarriage was thought to be immodest, which is another Hindu influence. Lavish spending on ceremonies on the weddings, funerals, marriage and circumcision was thought honourable.⁵ Muslims had greatly turned away from their original faith and had become more Hinduised. This deviation from the faith misled the Indian Muslims into adopting the caste system which was against the concept of Islamic brotherhood and equality. The degradation in society was due to the division and sub-division of caste system which was irreparable. Allama Muhammad Iqbal rightly said that we faced attack from two sides: double caste system and social caste system.⁶ In Imitation of the Hindus, widow marriage was looked down as dishonorable and disgraceful by the Muslims, although *Islam* encourages it (widow marriage). Syed Ahmad Barelwi launched a forceful campaign against this practice. He himself married the widow of his elder brother and set an example. It is said that this was the first widow marriage in India among the Muslims for many along the years. He succeeded, as it seems, in breaking down this custom during his stay in Calcutta.⁷ Remarriage of widows was looked as disgraceful by the Muslims.⁸ It is quite evident that marriage was a great social burden on the economic resources of the parents. The worries of the parents increased when their children reached the age of maturity. The Syed, the Pathan and the Mughals considered themselves superior as the Ashraf or aristocratic class. But even among them inter-class marriage seldom took place.⁹ There were various superstitions

connected with birth and marriage, almost entirely due to belief in magic and omens.¹⁰

Unnecessarily over of high income families was rampant in the marriage celebration. In North India, the marriage ceremonies used to last over a week; in Gujarat took even longer; and in South India, it used to continue for almost a year. There used to be a series of traditions and ceremonies before and after marriage. They were so essential that if a few of them did not take place, the marriage was considered inauspicious. Engagement ceremonies were no exception. There were different ways of announcing an engagement.¹¹ It was believed that they should be given the right of choice.¹² Even Shah Abdul Aziz, who believed there was nothing like an auspicious day or time in Islamic customs and it should be performed when suitable, as all the day were God's days, preferred Monday and Thursday.¹³ Furthermore, there was a custom of taking out *Barāt* in which the groom used to come to the brides place with a lot of pomp and show. Big *Barāt* and large, crowding was considered a symbol of social status. Besides this, a large number of other customs and traditions of the marriage were borrowed from Hinduism. Jafar Sharif maintains a highly significant fact that "*Nikah*" is the only ceremony of consequence of the occasion when the bride and bridegroom declare their purpose to contract a marriage,¹⁴ regardless the local variations across the country.

Ante a large number of the festivals and customs of the celebrations were borrowed from old Indian traditions; *Shab-e-Barāt*, *Muḥarram*, *Rakshabandhan*, *Dushera*, *Holī* and *Diwalī* and anniversaries of saints were particular occasions when the people professing different faiths used to come together.¹⁵

For Indian Muslims Urdu language is a vital cultural and religious necessity for their identity. The last quarter of the 19th century and first quarter of the 20th century was the glorious period for the development of Urdu. Urdu was not only secular and cultural but also the religious language. Sir Syed Ahmad Khan, Altaf Hussain Hali, Nadhir Ahmad, Pandit Ratan Nath Sarshar, Shibli Numani, Allama Mohammad Iqbal and Prem Chand carried Urdu to its Zenith. The deterioration in the social studying of the Muslims also reflected in the major governmental move when the British introduced Hindi in day to day office work of the government. So far Persian and Urdu was the language that was used in official as well as judicial work.

It was one of the main reasons for the social advantage for the Muslims because these two languages were known to the Muslims. In 1873 Hindi was made the language of the Bihar sessions courts. The difficulty arose in the last years of the 19th century, when the Lieutenant Governor of U.P, introduced Hindi in the administration and the Law Courts. Nawab Mohsinul Mulk, one of the most outstanding colleagues of Sir Syed, opposed the government on this issue. He founded *Anjuman-e-Taraqqī* Urdu as a department of Muslim the Educational Conference.¹⁶ The Linguistic and religious Muslims, Sikhs, Anglo Indian and Christian Cultures were religiously and linguistically distinct. On secular grounds a large number of Indians along with Christians belonged to the larger group of Urdu-speaking, Punjabi and English. Sanskrit was the common religious language of Hindus.¹⁷ The importance of Urdu as a common language for Muslims and non-Muslims weakened and a process of assimilation of Hindi and Urdu progressed. It is commonly said that the religious language of Muslims is Arabic. Its important literature is originally in Arabic and then was translated first in Persian and then into Urdu. *Musha'irah* (recitation of verses in groups) had become a feature of social life. It had become a practice that the poets recited their odes in the courts of ruler. This Urdu language and Islamic learning became part and parcel of Muslim life in India.¹⁸

A study of the works of Sir Syed Ahmad, Maulana Azad, Maulana Nadhir Ahmad, Hakim Ajmal Khan and Maulana Muhammad Ali will enable us to form an idea of Indian Muslim leadership as well as study the social significance of events during that period.¹⁹

Nadhir Ahmad and his contemporary Chirag Ali, both spiritedly defended the *Qur'ān* spirit, and wanted Muslims to be dragged out from the shadow of superstition and irrational beliefs.²⁰

In the 19th century Muslim women facing crucial conditions, certain social practices like female infanticide, child marriage, and polygamy were prevalent in some sections of Indian society. Polygamy, a practice of a man having more than one wife was an accepted norm among many castes and religion. Women had no right to property. They also had no access to education. Thus, women had a lower position in the society. The other reasons were dowry and the sharing of ancestral property which further deteriorated their status²¹

Nadhir Ahmad said that marriage remained a sacrament and lifetime bond not a contractual arrangement dissolvable at will. He shows the evils of polygamy, there is only one heart in the human, it cannot be given to two persons. Women required changes for the upliftment of the betterment of their condition. His views that an educated woman as a potential source of ethical guidance, discipline, and revitalized faith. In his *Mirātul Urus*, noble in whom women might be weaker physically than men, but this did not justify refusing those equal rights. The world is like a cart which cannot move without two wheels, he reproved both the emancipated and the traditionally minded, man on one side, and women on the other.²²

The most common problem of social life, which arose with the impact of the modern age, was *Pardah* (veil).²³ *Pardah* was to be regarded as an institution for protection of pure thought and chastity. Maulana Nadhir Ahmad was too wide-awake to know that the situation was getting bad. Accordingly, Muslim women thought it Kufr, and considered it essential for marital life. Objections to the *pardah* system were made on the ground that it prevented women from education and is a kind of imprisonment for them, which was the root of poverty, degenerations, ignorance and disgrace to the community.²⁴

It was an indicator of changed conditions of Indian Muslims. Almost all the 'Ulamā have been agreed on its maintenance. The insistence of *Pardah* was due quite as much to the desire to save respectable women from offensive remark. Due to the influence of the European women, Hindu women came to attend educational institutions. A rigid observation of the *Pardah* could be demanded only on purely theological groups. Maulana Nadhir Ahmad may be an exception in these conditions, which the rest of the 'Ulamā plunged deep in. He explained the injections of *Qur'ān*, *Hadīth*, relating to *Pardah*.²⁵ Most probably according to him, the complete seclusion of women was not necessary. It was impossible for them not to work outside their house. It is not consistent with Islamic teaching and old Islamic traditions. It was merely a symbol of social excellence under the feudal system and was introduced to show the superiority of woman in the middle and higher class. Some westernized Muslims, fought against *Pardah*, because they wanted to imitate the Western way of life, and the women of their family were generally westernized. They were criticized by the Muslim religious class as well by many educated persons.²⁶

1.2 Political Condition

The most important event of the 19th century was the disintegration of Mughal Empire and consolidation of the British rule in India. The political conditions of Indian Muslims were very deplorable. The rapid expansion of British authority in India brought a great change. Muslims had lost seven hundred years of rule over the subcontinent and their life of economic, social political and religious setbacks. It is really difficult to accept the British supremacy.

In the 18th century the rulers Aurangzeb were weak and many of the rulers spend luxurious life and were understood to have addicts. The death of Alamgir in 1707 began the decline and fall of the Mughal Empire.²⁷ It took almost 150 years to disintegrated empire also losing the power of Marathas, the Jats, the Sikhs and finally lost it to the most powerful British. Not only the Mughal Empire was diminished but the many independent kingdoms which had risen as a result of the weakening of the Mughal Empire were dominated by the British which left the East India Company as the indisputable overlord of the country. Hyder Ali had established a powerful kingdom in Mysore totally diminished. Tipu Sultan tiger of Mysore after four wars with the British finally defeated and killed and his territory annexed. Bengal, Bihar, Orissa and major part of the united provinces were already under the control of the British.²⁸ Oudh was an independent but incapable of holding out against any serious onslaught by the British Oudh was annexed. In the South, the Marathas, despite the defeat in the third battle of Panipat (1761), had mustered courage and mobilized their forces in right earnest.²⁹

The courts of Hyderabad and Oudh offer the most tragic examples of degeneration. The oath was perhaps the worst.³⁰ In 1856, annexation of the Kingdom of Oudh became imminent. The whole structure of the state was upset. The Mutiny of 1857 resulted in the elimination of the imperial family of Delhi. The landed gentry of the united provinces were disposed. Although, the title of *Nawab*, *Wazir* has given to rulers of Oudh was just converted into a Kingship. In 1818 A.D but situation remained the same. Britishers became the supreme power in 1848 A.D., the Mughal Emperor is losing their established authorities, provincial governor became independent and their power was largely not real. The Indian rulers were only a frightened threat of superior force.

Throughout his long reign, Shah Alam, (1728-1806) remained a puppet in the hands of his ministers and the Marathas. After his defeat in the battle of Buxar in 1764, he gave the Deewani of Bengal, Bihar and Orissa to the English East India Company and the latter promised to pay him an annual tribute of Rs. 26 Lakhs. The whole of northern India was practically at the mercy of Marathas, Jats and Sikhs.³¹

The expansion of British dominion in India during 1757-1818 brought about the greatest change. The Muslims found it extremely difficult to reconcile with the facts. They could not forget the fact that they had lost seven hundred years of rule over the subcontinent and Muslims could not accept British authority.³² The political events in the aftermath of the Battle of Plassey (1757) and the battle of Buxar (1764) had changed the attitude of the British towards Muslims. The British now onwards were highly cautioned regarding Muslims. After establishing their authority, the British began to destroy the financial strength of the Muslims.³³ Consequently, English language came to play an important role in the political power of the British.³⁴ The destruction of thousands of Muslim families in Delhi, Lucknow and other rural areas of Uttar Pradesh and Bihar, by the change of the 1857 A.D. event, is generally looked upon as a bad luck. The petty Princes their officers, courtiers and members of families classed as nobles had become degenerate. The recovery of Indian Muslims under British rule would have become extremely difficult.³⁵

Mutiny was not a rebellion of one community, it was a rebellion joined by Hindus and Muslims and both had in view the restoration of the Mughals and the deliverance of the country from the British. But the Muslims, for historical and ideological reasons, were more violently anti-British than Hindu. Therefore, after the collapse of the Mutiny, the heavy hands of the British fell upon the Muslims and the repression of the Muslim was so ruthless and callous that even the British authorities could not fail to confess it. Everywhere the Muslims had gradually fallen into a state of lethargy due to the loss of their empire and had suffered enormous loss for their active role in the mutiny.

The administration of the Imperial taxes was the main source of income in Bengal that the Muslims aristocracy had a monopoly of the police service; and the courts of Law were other great sources of income for the Muslims. This position lasted no longer after the Mutiny. Muslims could not enter the army, and if ever a man

stood in need of a career it was the Muslim aristocracy in particular and not Muslims in general.³⁶

After the failed mutiny Muslims were seen as a rebellions community. They came under increasing pressure from the new rulers. The Britishers ruling tried to reduce Muslims to the lowest ebb of misery and degradation. Government services were closed to them. Their property and fiefs and privileges confiscated. The community which a few centuries before had occupied the supreme position was dwindling into insignificance.

The case with the Hindu was somehow different. Though during the Mutiny the combined forces of Hindu and Muslim had fought to exile the Britishers and there were also Hindu and Muslims both in the company's troops and among the informers, the British authorities held the Muslims mainly responsible for the revolt. The considerations that guided the British in framing their policy after the Mutiny rested on the assumption that the success of the struggle would have re-established the Muslim rule rather Marathas or the Sikhs. This was the critical moment of Muslim history when the long patronage of the British had made the non-Muslims economically and politically strong, pushing the Muslims to the lowest ebb.³⁷

1.3 Religious Condition

In the 19th century India the religious life of the Muslims was in a more deplorable condition,³⁸ as far as the religious classes of the *'Ulamā* and *Šuḥfī* were concerned. They hated western culture due to diverse religious, economic, cultural and social motives. The *'Ulamā* disliked the new western culture that attacked the Muslim dominated culture in India. With the advent of Christian missionaries they feared that the whole Muslim population would be converted to Christianity. They regarded the English, in spite of all claims to religious impartiality, as the enemies of *Islam* and the friends and patrons of Christianity.³⁹ The Hindus and Muslims both suspected that the government was trying to destroy their religion.⁴⁰

Islam in India had become decadent and effect, sinking. The mosques stood were only as symbols of the glories of Islam. The majority just listened to *Faqīrs* and went on pilgrimage to the tombs of holy men. Superstition and corruption increased day by day. The moral precepts of the *Qur'ān* became meaningless to its adherents

whereas faith in Mullahs had become a more important article of faith. Such deplorable situation became still graver due to the missionary propaganda.⁴¹

The Hindus, according to the Muslims point of view, worshipped their idols in the temples, the Muslims, on the other hand, started showing undue respect to their *pirs* and saints. They gave charity and devotion in their names, hoping that they would grant their request. They strongly believed that these *pirs* and saints, living or dead, were capable of helping them in hardship. Blind faith (*Taqīd*) was the order of the day. The *Fatawa* of 'Ulamā had replaced the belief of the *Qur'ān* and the *Sunnah*. There were quarrels between Sunnis and Shiites.⁴²

One of the most significant features of Muslims worship in India during the 19th century was deep veneration of saints. Beliefs in the saints and worship of their shrines came largely to India through those who introduced their religious order from Afghanistan, Persia and Iraq. Further to the ancient practice existing among the Hindus and the universal belief in the worship of local gods and goddesses made it easy for saint worship to take a major part in Muslims religious life.⁴³ They considered visit to the tombs of pairs and saints as equivalent to praying before God.⁴⁴

Ṣufi orders one of the most important forms of personal goodness and social organization in the Islamic world. An order is called *Ṭarīqah* which is the Arabic word means path or way. *Ṣufi* orders include a broad spectrum of activities in Muslim history and society.⁴⁵

The first *Ṣufi* migration to India was through Haḍhrat Shaykh Moinuddin and follower of Chisti *Ṣufi* order.⁴⁶ The Muslims were also influenced the path by the Chisti *Ṣufi* who preached not only submission to God but also promoted the veneration of saints.⁴⁷

In observing faithfully the teachings of the Prophet (ﷺ), they gave utmost importance to the Indian people.⁴⁸ Muin al-din Chisti (d.1236), a great Chisti *Ṣufi* saint and scholar of Chistiya order at Ajmer, and famous for his outstanding achievement which includes the performance of his miracles. Moinuddin was a disciple of the Persian saint Khwaja Usman Harwani of Chisti and came from Ghazni to Lahore after spiritual purification at the tomb of Data Ganj Bakhsh, he decided to settled in Ajmer. It is a centre to preach message of equality and brotherhood among

the Hindus. His ideology based on three principles first, sphere of oneness all is one, second, service to humanity and third Generosity, means affection and hospitality endear man to God. This mystic morality struck at the very roots of caste and religious exclusiveness.⁴⁹

Shaykh Nizam al- Din Awliya, (1236-1325.A.D) holds a unique position among the *Ṣūfī* saints of medieval India.⁵⁰ His predecessors were Fariduddin Ganjshakar, Qutbuddin Bakhtiyar Kaki and Muin al-din Chisti. In that sequence, they constitute the initial spiritual chain or *Silsilah* of the Muin al-din Chisti order, widely prevalent in the Indian subcontinent.⁵¹

Nizam al- Din Awliya propagated the principles of the Chisti silsilah. He said the ultimate object for which man was created into love God. The aim of love, he preached direct bearing social justice and compassion. Auliya said “the only way to love and adore God was to love Him for the sake of human beings and to love human beings for the sake of God.”⁵² Nizam al- Din Awliya had a great love of Sam‘a (*Ṣūfī* music). His friends, disciples and students used to perform music in his presence.⁵³

Quṭb Al- Din Bakhtiyar Kaki (1173-1235 A.D) was a Muslim *Ṣūfī* mystic, saint and scholar of the Muin al-din Chisti Order from Delhi. He was the disciple and the spiritual successor of Muin al-din Chisti as head of the Muin al-din Chisti order. Before him the Muin al-din Chisti order in India was confined to Ajmer. He played a major role in establishing this order in Delhi. His dargah is located adjacent to Zafar Mahal in Mehrauli, and it is the oldest dargah in Delhi. Quṭb al- Din Bakhtiyar Kaki had much influence on Sufism in India. He continued and developed the traditional ideas of universal brotherhood and charity within the Chisti order, a new dimension of *Islam* started opening up in India which had hitherto not been present. His most famous disciple and spiritual successor was Fariduddin Ganjshakar, who in turn became the spiritual master of Delhi's noted *Ṣūfī* saint, Nizam al- Din Awliya⁵⁴

Shaykh Farid al- Dīn Masud (1175-1265 A.D) popularly known as Baba Shaikh Farid al- Din Ganj-i-Shakar (store of sugar) and his ancestors came from Kabūl but migrated to Punjab.⁵⁵ Baba Farid was an outstanding scholar of theology, good speaker and a great mystic vision, a man of wisdom and a devoted dervish who dedicated his life to the attainment of Union with God. He was also a loving and widely revered *Ṣūfī* who established his gaddi (holy seat) at Pakpattan. He was such a

prominent and popular moral and spiritual teacher of men that his holy name has been revered by the people of Punjab. Shaykh Farid belonged to the Muin al-din Chisti Order of the *Sufis*. His conception of God was not the outcome of logical reasoning, but it was the expression of his deep religious meditation and intuition.⁵⁶ He was one of the earliest *Sufis* who consolidated the human thought, and traditions of *Sufism* in India. He also became a bridge of moral and spiritual thought among Muslims and non-Muslims of the Indian subcontinent. His teachings general, moral nature, exhorting men to God-fearing, humble, pleased, liberal and compassionate. Shaykh Farid was the first to adopt the mother-tongue of the common Panjabis for the expression of his thought and conveyance of his message to them directly and effectively also a great and noble poet who sang about his love of God, nature and man with great passion in 'words of immortal beauty' and used simple Punjabi language.⁵⁷

To stem the process of socio-religious degeneration of the Muslims several '*Ulamā* took measures in the form of reform movements in the 19th century like *Farai ḍī*, *Mujahidīn*, Deoband and *Ahl-e-Hadīth* and Barelwi movements. They were mainly religious in character and directed towards purifying *Islam* in India by removing un-Islamic traits and influences from it were started.⁵⁸

1.4 Educational Condition

In India the love of learning had an early origin and had exercised a lasting and powerful influence on the Indians. But at the beginning of the 19th century Indian education was at very low ebb.⁵⁹ It spread the aim of education as the transmission of Art, Sciences, Philosophy, and the literature of Europe. The English language was to be taught wherever there was demand for it. Both the English language and the Indian languages were to be given special attention.⁶⁰

Muslims had faced many hardships in education. Persian and Arabic were no longer taught in the schools. The curriculum was designed that was not accepted and they considered it irreligious to learn English. They believed that education be no value unless based on Arabic. Therefore, out of three hundred boys in the English College, not one percent was Muslims. Muslims were against new system of education and thought lost dignity of Muslims to study English.⁶¹

Muslims were broadly divided into two classes; those who adopted modern (secular) education and those content with where their traditional education of those with modern education of those who aligned themselves with the new trend had no religious education; their religious ideas were exclusively inherited from their parents and other relatives. This system of education has no recognition of our devotion to Islam. Whereas it is necessary that every Muslim to have true faith in the One God, his Divine Attributes and his prescribed code of life. Muslims educated in the old Traditional style, had no doubt about retaining their traditional faith and other devotional practices. The concept of religious practice was limited to prayers and other devotional practices.⁶² During the 19th century, however, drastic changes took place in the field of education. So far education of the Muslims was entirely controlled by theologians. But now intellectuals and reformers having a modern outlook established their own educational institutions. One Haji Mohsin worked to raise the education of the Muslims of Bengal and provided scholarship for students. The Madrasah Aliya⁶³ of Calcutta was sponsored and financed by the Mohsin Fund that was an outstanding example of generosity for really useful social purpose. Many Muslims got education and benefited from this school. The Madrasah Gaziuddin founded in 1791 A.D. for the study of oriental language was converted in 1824 A.D. into a college known as Delhi College.

Deoband Movement was established by Mohammad Qasim Nanatawi and Rashid Ahmad Gangohi as a revivalist movement with propagating pure teachings of *Qur'ān* and *Hadīth* among Muslims. The main aim of Deoband Movement to provide education in the field of the *Qur'ān*, *Hadīth*, *fiqh* Arabic literature and secondly, to guide Muslims to right path, thirdly, moral and religious regeneration of the Muslim community and lastly, to protect Muslims from the influence of western culture and civilization.⁶⁴ *Madaris* throughout the South Asia were started as a response to the challenge posed by the British rule and English education. Qasim Nanatawi and Maulana Rashid Ahmad Gangohi deeply influenced by the teachings of Shah Waliullah's school founded a more orthodox school at Deoband near Saharanpur in Uttar Pradesh in the year 1866. Both especially the former, were among the chief founders of the Madrasah. Qasim Nanatawi tried to reconcile several traditionalists scholars of his time who was teaching at the Madras at Khairabad, Firangi Mahal (Lucknow), Delhi and Punjab. The syllabus at Deoband remained mostly confined to

what are called intellectual sciences, such as Arabic grammar, the art of flowery language both in oratory and writing. It was only gradually that they were added and became integral part of Madrasah syllabus. *Dār ul ‘ Ulūm* was not only the first Madrasah with a regular curriculum and syllabus in India, but possibly the first in the World.⁶⁵

The approach and views of the Doeband *‘Ulamā* came to be known as the Deobandi movement. It tried hard to preserve and emphasized the religious and traditional values of Islam, and affirmed that religious education alone can give Muslims firm grounding in Islam. These *‘Ulamā* also encouraged the setting up of other *Madaris*, mainly in north India, which were expected to follow the Doebandi curriculum.

With the coming of the British, the situation changes drastically. English schools became the instrument for students to earn a livelihood and status in society. The role of *Madaris* was confined to one of providing religious education. The duality between the secular or worldly and the religious education was firmly established. No one seems to have noticed it, or the leaders of the Muslim community could do nothing about it. However, though their role was confined to religious education, the *Madaris*, especially those following the Deobandi syllabus, continues to stress on worldly sciences. It was gradually that *Sīrah*, *Aqīdah* and *Hadīth* were added.⁶⁶

The second generation of professor at Deoband was Mahmud al Hasan, under his direction Deoband achieved an international reputation in the next in the universe after Al Azhar University. He tried to bridge between Deoband and the Modernist college through the exchange of scholars.

The next theological group was *Nadwat al-‘Ulamā* was founded by Muhammad Ali Mungeri 1909 in Lucknow. It also responded to the demand of modern period and the ulama of this movement wanted to maintain a kind of balance between traditional and modern education. He wanted to reconcile traditional education of Deoband with modern education of Aligarh movement. His aimed advancement of theological studies, the development of a consensus of theological opinion, the minimization of differences in theological views, the rehabilitation of ethics and a general reform of Muslim society without involvement in politics. One of the outgrowths of the *Nā dwat ul-‘Ulamā* established research and publication

institute called *Dār al Musannifīn* of Azamgarh has valuable contributions of Islamic studies in India.⁶⁷

The pioneer of modern Muslim education in India a Muslim free thinker and modern Muslim politics was Syed Ahmad Khan. In the painful influence of 1857 revolt, he realised that the movement of socio cultural and the life of the Muslims mainly depended on the progress of education among Muslims especially modern education so, this movement mainly concentrated on the spread of modern education and scientific learning among Indian Muslims. His opinion was that the basis cause of the poor condition and backwardness of the Muslims were their lack of interest in modern education. He considered that only modern education leads Muslims towards progress, for this purpose first of all, he highlighted the importance of modern education through his speeches, Articles and published a journal propagated social ideas through his *Tahdhib-ul-Akhlaq* started in 1870.

He advocated the study of the English language, even against the opposition of the orthodox Muslims. He established an English school in Ghazipur in 1864 and was established “*Madarsat-ul-‘Ulūm*” in Aligarh 1875, which was later known as the Muhammadan Anglo-Oriental College (M.A.O.) at Aligarh, which later developed into the Aligarh Muslim University in 1920. The main purpose of the Aligarh movement was to build up Muslim mind for accepting challenges that was emerged in India with the establishment of the British rule to highlighted the value of modern education and to bring reform in their socio cultural and moral life. Secondly, he emphasized that new *‘Ilm-ul- Kalām* is required to accepting new challenges emerged in India. Muslims to give response to the problems of modern period and they should make attempt to integrate Islamic and scientific learning. His opinion was that the objectives of Muslims education could not be achieved without taken its arrangement into their own hand because, provision of teaching theology, religious and modern training of students are very much necessary and these things are not provided by the government or other institutions. He thought that education alone can ensure progress of the Muslims.⁶⁸

He also established a scientific society for translating English books. He wanted Muslims awareness towards social reforms, especially towards modern education and then started the Mohammadan educational conference for spreading

liberal ideas among the Muslims. The reform movement started by him is known as the Aligarh Movement, which proved to be an important step towards social and political awakening among the Muslims.⁶⁹ In 1864 founded a scientific society based on western perspective.⁷⁰

Sir Syed knighted by the British in 1888 became the founder of Muslim modernism and the principal force of Islamic revival in India. An advocate of modern education for India's Muslims, he wrote commentaries on the Bible and the first half of the *Qur'ān*. He emphasized a rational approach to *Islam* and to social reforms in Muslim culture.⁷¹

In 1902, Indian University Commission was appointed and was largely welcomed by the educated Indians. The recommendation of this Commission was incorporated and therefore contributed to the remarkable boom in the development of higher education. The Sadler Commission in 1917 was also a landmark as it recommended the opening up of women's education and establishment of teaching Universities at Decca and Calcutta. Furthermore, the recommendation helped in the establishment of teaching and residential Universities. From 1915 to 1920, more than half a dozen Universities came into existence some of which were Mysore University in 1916, Patna University in 1917, Banaras Hindu University, Decca University in 1920 and Lucknow University in 1920.⁷²

1.5 Economic Condition

The Islamic economic was born in India in the decades the country's partition. Many Muslim intellectuals saw in this loss of cultural identity a threat to the future of Islamic civilization. As a broader response to this threat, they sought to establish distinct Islamic disciplines, including an economics discipline that Muslims could proudly call their own.⁷³

Indian Muslims were backward and economic conditions were extremely poor even members of royal families were found begging on the roads. Poverty and unemployment became widespread.⁷⁴ Muslims had lost all important offices. The beginning of the 19th century Muslims Fanners were poor but the landlords were rich and wealthy, Muslim was traditionally artisans, they had large landowners and tenure holders.⁷⁵ India was famous for handicrafts consisting of textiles, art, potteries, arms,

carpets, wood works, and so on. India provided employment sources of income to the Muslims and developed their skill. But the Europeans promote English goods in India had thrown the weaver, cotton dressers, carpenters, blacksmiths etc. depressed them their occupations.⁷⁶ The impact of the British industrial policy upon the handloom cotton, silk and jute industries affected to the rural Muslims. The economic grievances of the peasants against the landlord and moneylenders got identified with Muslims.⁷⁷

Muslims could work for any post of the rank of Porter messenger, filler of ink-post and mender of pens in a government office in Calcutta. The devastating result was that by 1870 Muslim families in Bengal had either disappeared from the earth or were flooded beneath the new strata of society. For which the government had already developed new policies best in suiting secularist context where Islamic system had no place. In professions, particularly in the Law, they have had a similar fate since all their old training of Law had now turned meaningless, as the old Islamic system had been replaced by the English and out of 240 Indians admitted to this profession between 1852 to 1868, there was only one Muslim.⁷⁸

When discussing the economic system of the Muslims that the capture of the sea-routes and carrying trade by Europeans turned the Mughal Empire into a land locked state depending mainly upon agriculture. The revolution in the 18th and early 19th centuries resulted in the instability of internal trade by making the road unsafe. Calcutta, Madras and Bombay became the chief center of trade and commerce, and in cities that had large populations and flourishing industries during Mughal rule, profitable business was safe and possible only under the Shadow of the British power and the acceptance, of the new economic system offered by them which had converted India into a market for goods produced in the factories of Europe.⁷⁹

The review of the Muslim conditions in the 19th century shows the status of Muslim community in British India. It is clear that the Indian Muslims lived their own life. Technically, the Muslim community was guided by the *Shar 'iāh*, the rulers acted independently in matters of administration and the laws deduced theologian from the *Qur'ān* and *Hadīth*.

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CHAPTER 2

*Islamic Thought in Colonial India: A
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Islamic Thought in Colonial India: A Study of Shah Waliullah's Legacy

The decline of the Mughal Empire and the consolidation of British rule was the great set back to all the Indians in general and Muslims in particular, who had lost their political social cultural and religious authority. The Muslims were facing an enemy which threatened its entire civilization. India was not a single political entity but whole country was divided into states and there was no central authority. The situation was provoked by the defective laws of succession, morally weak army and economic bankruptcy. The poor understanding and wrong interpretation of the Holy *Qur'ān* and general ignorance of Islam created anxious among the Muslim society and that had made the situation even worse. Muslims were disintegrated and they were losing their foothold in this vast land once dominated by Muslims.

2.1 Life of Shah Waliullah

Shah Waliullah was an outstanding and multi talented personality born in 1703 AD in Delhi. His name was Kutb Al-Din Ahmad Abul-Fayyad, commonly known as Waliullah or the friend of the God. He was a revolutionary thinker, theologian, pioneer Persian translator of the *Qur' ān* and a traditionalist. He was an intelligent child, he memorized the whole *Qur' ān* at the age of seven and completed his studies with his father and mastered in the traditional and rational sciences. On the death of his father in 1719, he took over the affairs of the religious college, *Madrasah Rahimiyya*, founded by his father Shah Abed Al Rahim in Delhi. This college in later years produced a galaxy of brilliant scholars who were the forerunner of the famous *Dār al-'Ulūm* at Deoband. In 1730 Waliullah went on a pilgrimage to Mecca and Medina and stayed in Hejaz for 14 Months before returning back to India in 1732. He took advantage of his stay in Medina to learn *Ḥadīth* from eminent scholars like Abu Tahir Al Madani, Abdullah B.Salim Al-Basari and Tadi al-kali all of whom he held in high esteem. After his return from Hejaz he devoted himself to writing along with his old profession of teaching. He lies buried in old Delhi behind the modern central park.

Shah Waliullah a great literary giant of Muslims was born at a very crucial juncture, four years before the death of Aurangzeb. Shah Waliullah appeared on the scene and had enormous contribution to Islamic thought and a social reform. He

devoted himself to uplift Muslims from the pitfall of social and political decadency.¹ He was fundamentally sound literate and spiritually elevated person. He adopted a balanced approach to address the issues the Muslim Ummah was facing. He attempted to save the Indian Muslims from its conflict and socio-economic decay. His aim was to unite the divided Muslims of the subcontinent. He tried to restore Islam free from un-Islamic forces and believed that the Muslims had a right to restore political authority.²

2.2 Islamic Thought of Shah Waliullah

Shah Waliullah's thought is the point of confluence between the medieval and modern Islamic thought. Shah Waliullah's faith (*Aqīdah*) was of *Ahl-al-Sunnah Wa al-Jamā'ah*. He was inspired to call the Muslim to accept the true faith of earlier scholars to leave those matters which have not been explained by them and not give attention to the doubts raised by logicians. He was believer of Asharite School of thought and was much impressed by the thought of Abul Hasan Al-Ashari (876.AD) because his school is the representative of the school of the companions. He further said that if you want to bring into consideration the ways and the methods of the companions, you find only the Asharite school of thought for the guidance of the Ummah in right paths.³ In his '*Aqīdah*' many basic points relating to the '*Aqīdah*' (faith) in Allah, His Angels, the *Qur'ān*, resurrection, accounting, reward, bridge, measure, paradise, hell, the great Sin (*Kabīra*) committed by Muslims, recommendation, punishment in the grave, Prophet (ﷺ), respect of the companions of the Prophet (ﷺ), four righteous Caliphs, order for doing right and forbidding to doing wrong.⁴

Shah Waliullah discussed the matters of *Tawhīd*, Shirk and belief in Allah's Attributes in his book *Hujjah Allāh al-Bālighah*. While discussing on the degrees of *Tawhīd*, Shah said that the first stage necessary existing to Allah. In his Book *Hujjah Allāh al-Bālighah*, coincided with the earlier *Ahl-al-Sunnah Wa al-Jamā'ah*, the Prophethood implies the communication of an express definite articulation of the 'Divine will' from the essential to the dependent, through the intermediary of the Prophets. It is on the basis of this communication, i.e., *wahy* that the Prophets are able to express 'Divine approval' for those who consciously confirm to the 'Divine Will' in thought and life.

Shah Waliullah explains the possibility of receiving the Divine communication i.e. wahy, to man in terms. But the pattern of this communication unfolds itself in a process of selection by God, from amongst mankind, of an extraordinary individual who receives a Divine dispensation on behalf of his community. By the dictates of the Divine providence, this individual is enabled to attain such a high level of spiritual purity as to acquire the capacity to reach the fountainhead of Divine knowledge in holy enclosure. With regard to the Prophet (ﷺ), there is already in the estimation of people, an idea that he is on the right path. Thus, they are prepared to respond to his call whereby he invites humanity to the path of his Lord and to establish, in collaboration with them, the patterns of life approved by Him. He introduces a classification of human beings on the basis of the relative intensity and depth of the angelic disposition, or lack of it in different individuals. He further categorizes the human beings according to their religious perception, spiritual vision, and wisdom with which they are endowed. He identifies eight categories of individuals below the rank of the Prophet (ﷺ).

Further, he conceived the life of the Prophet (ﷺ) to combine in its fold all the dimensions and depths of the faculties with which man has been endowed. His mind and heart are exposed to Divine luminosity to their epitome. The entirety of his soul is focused, with full concentration on progressive acquisition of Divine proximity. This proximity, which is achievable by his soul, is unparalleled in the rest of mankind. Thus, each Prophet is given a single opportunity for spiritual ascension as a pre-condition for the showering of Divine blessings and the dissension of Revelation on him. He does not subscribe to the generally held view that a Prophet is necessarily appointed at the age of forty. Nor does he think it necessary for each Prophet to possess miracles. What is important in his view is that the Prophets be given clear signs to convince people of the truthfulness and genuineness of their mission. He also believes that the Prophets possess the outset qualities of perfection. These are natural endowment as well as qualities acquired through personal effort. For example, the Prophet Muhammad (ﷺ) possessed wisdom and innocence and was conscious of some of the realities of the life hereafter even before he was proclaimed the Prophet. In his book *al-Khayr al-Kathir*, he deals with moral and spiritual perfection of the Prophet (ﷺ).⁵

Shah Waliullah believed that the *Qur'ān* should be studied without consulting any commentary. In his opinion the real science is one which meets the requirements of time. If anyone wants to acquire the knowledge of the present age, then it is necessary for him to take the obvious meanings of the *Qur'ān* and remain away from interpretations as far as possible.⁶ In his opinion only a good knowledge of Arabic was all that was needed to understand the meaning of the *Qur'ān*. Shah Waliullah's greatest achievement was the translation of the *Qur'ān* into Persian. The *Qur'ān* is the book of fundamentals in Islam; it is an Arabic language which was not understood by the people whose language was Urdu. Persian is the language of literature and administration though it can be easily understood by the people. He selected Persian language for translation of the *Qur'ān*. His translation was in Persian, but this language was undergoing a rapid decline and more intelligible language, Urdu was common to the people. His sons, who carried on his mission of spreading religious knowledge, translated the *Qur'ān* into Urdu. Therefore, people can understand the *Qur'ān* easily in their own language without an expert in the Arabic language. *Qur'ān* studied with so much comprehension as in the Indo-Pakistan subcontinent.

In *Sharī'ah*, after the Holy *Qur'ān* the other fundamental authority to rely upon are the traditions of the Prophet. It is the foundation of the religious sciences and occupies a very high place among certain sciences. The teaching of *Ḥadīth* was not an easy task, but still he managed to master this field of sciences. Furthermore, all the traditions ascribed to the Prophet (ﷺ) could not be accepted as genuine, some of them have been declared by the scholars doubtful. Consequently, it became necessary to examine and scrutinize thoroughly their validity, reliability and evidential value, which again inevitably necessitated the knowledge of *Isnād*. Shah Waliullah's contribution to *Ḥadīth* literature is of great importance. He realized fully the need for the restoration of a decadent community to its original seat of dignity and honor. With this view he instituted an academy *Dār ul-Ḥadīth*. It was necessary to revive the science of traditions as India was lagging behind in the study of *Ḥadīth*.

Shah Waliullah not only revived its study in India, but created a general awakening among the Muslims so much so that *Ḥadīth* came to be recognized as an important part of the curriculum of the religious schools. *Siḥāḥ Sittah*, began to be studied in depth and numerous commentaries on the classical works of *Ḥadīth* were

produced at that time.⁷ He considered “*Mu wattā Imam Malik*” an authentic book of *Ḥadīth*, he wrote its commentaries both in Arabic and Persian.⁸

Fiqh, literally means intelligent and *Faqīh* a jurist is a person who is expert in legal jurisprudence. Shah Waliullah did not write any book on the codification of the Islamic law. But one of his books on the subject called *Insāf* discusses the history of *Fiqh*, dealing with the various stages of the collection of traditions, the nature of the differences among the four schools of Islamic law and the characteristics of these schools. He followed the moderate and pleasant course of his disposition. He studied the principles of all the four schools Hanafī, Malikī, Shāfi'ī, and Hanbalī, along with their method of extracting formulae for laws from the fundamentals like a scholar and formed an independent opinion. The formula adopted by the Muslims in matters of *Fiqh* discussed in detail in *Tafhimāt*. The best known Schools of *Fiqh* among the Muslims are those of Abu Hanifa and Imam Shafii. These two schools have gained more followers and have produced more literature than the others.

Shah Waliullah was a jurist-traditionist in *Iqd-al-fiq* “a man who accepts or rejects a proposition of an older jurist after comparing it with the *Ḥadīth* related by the companions of the Prophet (ﷺ).” The people of India followed Imam Abu Hanifa in matters of *Fiqh*. The Hanafi books of jurisprudence, especially *Hidāyah*, which was studied and taught in the educational institutions during Shah Waliullah's time and which he himself had studied as a student, bore ample evidence of the hostile attitude of the Hanafis towards Shafiis.⁹ His efforts to remove the differences of the four schools of Islamic law, were in fact meant to achieve the intellectual unity of the Muslim world.¹⁰

All the prevalent systems of *Fiqh* drew their inspiration from one single source. Differences were there in the past and would be in future too, but these are the differences in interpretation only not in principles. Shah Waliullah like Shaykh Ahmad Sirhindi thought, it implies clear that Islam is not a religion in the usual sense of the term, but a complete code of life, which aims not at individual righteousness but provides a framework of all individual and social activities.¹¹

Ijtihād in Islam means an independent or original interpretation of problems not precisely covered by the Holy *Qur'ān*, *Ḥadīth* or *Ijmā*. The word is derived from

the root '*Jahad*' which means exerting oneself to the utmost or the best of one's ability.¹² The term *Ijtihād* literally means to exert and in the terminology of the Islamic law, it means to exert with a view to form an independent judgment on a legal question. His main contribution to modernist speculative thinking in India is his emphasis on *Ijtihād*. In his socio economic thought he attached great importance to the use of *Ijtihād* without, which was impossible to understand the new developments and needs in the light of the *Qur'ān* and Sunnah. *Ijtihād* is obligatory for the '*Ulamā* of every age, because with the passage of time human life comes across numerous problems unprecedented in history. The necessity of *Ijtihād* arises from the expansion of human society and it has been discussed by Shah Waliullah in number of books and his method is to train a particular person and to use them as a nucleus for the building up of a universal *Shari āh*. After pointing out the function and scope of *Ijtihād*, he has also laid down rules and principles in the light of which a *Mujtahid* can make independent interpretations.¹³

Abu Ala Maududi defining *Ijtihād* writes that "Shah Waliullah has not merely stressed on the importance of *Ijtihād* but has also laid down its bases and principles and the conditions necessary for undertaking it. In his various books like *Izalah al-Khifā*, *Hujjah Allāh al-Bālighah*, *Budūr al-Bāzigha*, *Muṣaffa* and *Muṣawwa* etc. there were allusions to as well as lengthy discourses on this subject."¹⁴ *Ijtihād* cannot be restricted nor can be declared as forbidden. But the right of *Ijtihād* cannot be given to everyone. It should be exercised only by those '*Ulamā* who are fully loaded with the knowledge of Islamic sciences. It would be wrong to give a fatwa without fully understanding the impetus of the matter. Those who do not possess the requisite qualifications for exercising independent judgment the best course for them is to follow one of the schools of *Fiqh* which have been recognized by the Muslim world as the authentic schools of the Islamic law.¹⁵

Jihād is a Holy war against non-Muslim powers, when Muslim places of worship are attacked or their religious interests are in danger.¹⁶ According to Shah Waliullah *Jihād* is a strenuous struggle that involves great hardships, heavy expenditure, the sacrifice of life and property, forsaking one's home and comfort. Those who undertake this noble mission are regarded as the most loyal and sincere servants of God. Since they virtually demonstrate their unqualified preference of the hereafter to this temporal life, and place their total reliance on God.

Jihād in the Quranic verses and the Prophet Muhammad (ﷺ) traditions is explained by the fact that through it the religious dispensation on Islam, symbolized by the state is fully actualized and the superiority of the true Religion is manifestly established in space and time, and the Islamic way of life eventually emerges as an obligatory course for humanity. Shah Waliullah said that the engagement of the entire community in *Jihād* would be detrimental to *Irtifāqāt*, it is necessary that a group from amongst them should perform this duty. Moreover, since *Jihād* is an obligation of the State, and whatever is a necessary means for performing an obligation is also an obligation, therefore defense of the frontiers, raising of armies, deployment of warriors on the battlefield, a deputation of commanders, and providing all necessary tools of war machinery are also important obligation and a basic function of the state.¹⁷

Shah Waliullah attempted to reconcile such antithetic theories as the *Waḥdat al Wajūd* and *Waḥdat al Shuhūd*.¹⁸ Shah Waliullah appreciated Sufitic anthropology. Taṣawwuf lays stress on a tradition in which the Prophet (ﷺ) is reported to have said that God created man in His own form. Encouraged and strengthened by the spirit of such utterances, the Ṣūfī had thought of man as the only point in the universe where infinite perfection does or can manifest itself.¹⁹

Shah Waliullah was a prolific writer, who wrote a large number of books in his lifetime. The exact number of the books is not known, but as time passes the list is growing. The maximum number known so far fluctuates between sixty and seventy. He covers the whole range of the Islamic sciences in his works, with the passage of time an increased interest is being witnessed in Pakistan with the publication of his works in the original as well as in translations, especially in Urdu and Sindhi. He chose Arabic for some of his most important works. One wonders why he did so, especially at a time when not only Arabic, which never became the language of oration in India, but Persian, also was gradually vanishing from the sub-continent. The poet-philosopher chose Persian for conveying his message to the Muslim community at large. Persian, being a language commonly understood in Central Asia and the Middle East, made the vehicle which would carry his thoughts there.

Shah Waliullah adopted the various practicing method like Meditation, *Dhikr*, Miracle and Obedience. Obedience is essential for transferring the path of *Ṣūfīsm*. By

obedience to *Sharī'ah*, he means obedience to authentic beliefs and established regulation of Islam.²⁰ He tried to rationalize Islamic metaphysics with the true teaching of the *Qur'ān* and *Sunnah*. He adopted a rational approach to the controversial issues of metaphysics. His positive approach considered always sincere attempt to understand.²¹ The problem of existence has always occupied an essential place in the metaphysical and mystical thought of Islam. Shah Waliullah's position on this issue is the center of the road between the well known doctrine of *waḥdat al-wajūd* (Unity of existence) of Ibn Arabi and his controversial doctrine *waḥdat al-shuhūd* (unity of manifestation), by Sheikh Ahmad Sirhindi, he criticizes the doctrine of Ibn Arabi. According to him both doctrines arrived at the same conclusion. He says that when we look at the things in existence, we find both common and distinctive features in them. There are certain characteristics that are common to them.²² Shah Waliullah said there is no significant difference between both doctrines. Differences are only found in verbal controversies because of unclear language. He is of the view that leaving similes and metaphors aside there is no essential difference between the doctrines of them. He discussed the matter of differences in his book *Faislā waḥdat al-wajūd waḥdat al-shuhūd*.²³

2.3 Revivalist Approach

Shah Waliullah has great importance to reason and believed in the truth of Islam in the light of reason. Rationalism is the main feature of Waliullah philosophy, which seeks to ascribe material causes to miracle.²⁴ It is superior to all other human faculties. In support of his proposition educes *Ḥadīth* of the Prophet (ﷺ). Although these *Ḥadīth* according to the traditionalists, he admits are weak, yet to him since their authorities support one another, they are acceptable. Firstly, God created reason, it came and it goes back. Then, He said, I shall punish or reward. Secondly, Reason is the faith of a man who is devoid of reason has no faith. Thirdly, who is blessed with reason is successful. Then he quotes verses from the *Qur'ān* and tries to establish his thesis of superiority of reason concluding that a man whose reason dominates all other beastly faculties such as inordinate desire and sensuality (*qalb wa nafs*) is a true Muslim. Such a person surrenders himself completely to the will of God and never revolts against the commands of the *Shar' iāh*. Shah Waliullah accepts such a man as a standard for judging the accomplishment of other people.²⁵

Reason and rationalism find a prominent place in his thoughts. He refused to yield to the notion that religious injunctions had been to be obeyed just because they were Divine. In his prominent work *Hūjjat*, he discussed that it is wrong to believe that the commands of religious law are merely an assertion of God's will and that they have no beneficial purpose. Some people think that the commands of Islam are given only to test the obedience of the Muslims just as a master orders his slave to lift a stone or touch a tree in order to test his obedience, so that if he obeys he is rewarded, and if he disobeys he is punished. This view is completely wrong and not supported by the traditions of the Prophet (ﷺ) and the consensus of opinion of those days. On the contrary, it is proved in the *Qur'ān* and *Ḥadīth* that the mere outward performance of the action is not needed. It is good intention that is required.²⁶

Shah Waliullah also refuted the proposition of some *ʿUlamā* who maintained that the real nature of the injunctions was only known to God. Therefore, to discuss their rational or irrational nature was contrary to the *Sharīʿah*. He held different opinion, that though it was true that the companions did not bother much to ask the Prophet (ﷺ) about the secret motives of the injunctions, but an attempt to know them was not forbidden either.²⁷

2.4 Social Views

Human Being during his span of life in the World faces many difficulties. The ways and means by which with little trouble and in short time, one can tide over his social and economic difficulties are called *Irtifāqāt*. In other words *Irtifāq* means a work done collectively and with full of co-operation.²⁸ It is an Arabic term derived from "RIFQ" which means softness, elasticity, quietness, to deal with softness, humaneness. Man should utilize the resources available to him with wisdom, forethought and consideration so that the humanity could be served. *Irtifāqāt* are the availability of the basic needs and their enhancement. In fact the human society is complete due to problems and experiences that call for further search and problem solving.

Shah Waliullah tried to find out the relationship between social, ethical and economic aspects of Islam. He described the spirituality that it has two aspects: firstly, it is a personal relation of man to God; secondly, it is a man's own relation to his

fellow-beings. He emphasized that the achievements of social justice is a precondition for the development of the individual. Al-Adl (justice, balance), in his thought are the essential features of the harmonious development of the human race. To narrate the socio-political theory, Shah Waliullah uses the term *Irtifāq* (devices). He illustrated four *Irtifāq* to demonstrate the social-political evolution of man. The first *Irtifāq* places human beings in accordance with what Waliullah calls a *madhab al tabi 'ah* (natural law). The second relates to the organization of the family. The third describes the political institutions which form a city (Al-Madinah).under fourth *Irtifāq* man learns to regulate devices and rules to overcome the conflicts and the opposition between the cities. He explains the evolution of social life by identifying four stages.

Shah Waliullah explained the development of human civilization under the term of *Irtifāqāt* as a great importance from the point of view that he starts his discussion with the emergence of the primitive type of society and its development at the highest level of human civilization. According to him, the first stage starts with the natural law; they lived very simple life which may be called tribal life. They made their requirement in co-operation with each other and head of the family is the chief of the tribe, he looks after the interest including economic needs.

In the views of Shah Waliullah in the second stage related to the development of family life and urbanization of the society in this stage. Some rules and principle are laid down for the conduct of social and economic matters, under this stage socio-economic requirement of people. They get more and more experience of cooperating with each other due to the emergence of different kinds of interest for the development of the state and maintenance of social order, rules and regulation are required for the formulated. The achievement of the second stage of social development (*Irtifāq*) to its point of culmination leads as a natural consequence to the third stage, the stage in which a human society needs the agency of government. It so happens that when various transactions take place between the members of a society, elements of greed, jealousy, procrastination, and denial of each other's rights give rise to many differences and disputes. The form in which this generally appears is that some individuals, who are ruled by low passions, tend to commit murder and loot. Apart from this, there is another reason which warrants the establishment of government. There are some *Irtifāqāt* of which the benefits are shared by all members of the society. However, these *Irtifāqāt* cannot be easily achieved by every member of

the society individually. Or perhaps, every member may not be prepared or interested to work for their achievement.²⁹ The third stage is related to the development of political institution and progress of city life of Shah Waliullah's thought that when society get a suspension and mutual relationship of the people also developed there is tendency of rising of several negative feeling and sentiment, such as rivalry, jealousy, opposition of each other and enmity. Such feelings lead to loot and murder. These situations demand a man of authority who may control these situations settle the dispute of these people and brings peace and order in the society. This actually results creation of the state and the rise of a ruler are emperor and he exercises his power to ensure the justice of the society to restore peace and works for worker of the people and manage to collect the resources of the state.

The fourth stage, according to Shah Waliullah comes into being when the human civilization reaches the highest stage of development, particularly from the point of view of political institution. This is the stage when many States are established and every rulers exercise his autocratic powers and every state tries to build up the resources to organize of the army and to dominate another state. This situation creates conflict and tension among the ruler of different states and some time they start fighting with each other. So there arises need for a powerful authority to settle the disputes and regulate the relation between different rulers and this leads to the establishment of universal state or "*Khilāfah*". In this way he has shown the development of human civilization from a simple life with the rise of the powerful universal state and government.

2.5 Political Views

The word *Khalīfah* meaning vicegerency, is derived from the root word *kh l f* which means carries a sense of succession individual or group that matter to the previous ruler used in the Holy *Qur'ān* for several Prophet (ﷺ)s and people.³⁰ *Khalīfah* known as the head of the Islamic State, this term is mostly used in the political discussions of Muslim scholars, who have discussed the social, political, economic and ideological responsibilities on behalf of the Ummah. Another term related to the theme is *Imāmah*. Both *Khilāfah* and *Imāmah* have commonly been used as interchangeable terms. During the Judicial term *Imām* or *Imāmah* almost same meaning as ruler and government correspondingly in the modern political

terminology. The *Imām* used religious title for the leader of the congregational prayers in Islam.

Shah Waliullah uses the term *Khalīfah* in the context of the universal model of state and also discuss the Islamic concept of State and considered the Islamic state in par excellence. In his theory of *Irtifāqāt*, he discussed the emergence of the Islamic State as a natural outcome of the social, political economic and cultural development of human society. He established Islamic state in both ways as a compulsion of reason as a Pragmatic requirement of the society. In the classical discussions on Muslim political theory they adopted two different approaches to solve these questions. There have been some political thinkers, including *Shi'ah* theorist, who regarded the Islamic state as a compulsion of reason. The Ashari School represented by Imam al-Haramayn al-Juwayni, view inevitability of state had its roots in the obligations prescribed by the *Shāri'ah*. Another school of *Muta'azila* represented by Qaḍi Abd al-Jabbar and others who rejected the obligatory character of the state. These men were of the opinion that if the affairs of the community were based on fairness and justice, there remained hardly any need for the state. He combined both the elements of reason and tradition of the state.

Shah Waliullah was more concerned with the political disorder and fading glory of Muslim power. He wanted the Muslim society to return to the Prophetic (ﷺ) era for the political unity of the Muslim rulers. His religio-political thought was based on the 'Perso-Islamic theory of kingship'.³¹ Shah Waliullah provided continuity in some of the basic functions performed by the Prophet (ﷺ) during his lifetime. These functions included waging *Jihād*, appointed tax collector, governors and judges. Dispatch of military expeditions, enforcement of the ordained punishments, and enjoining good and forbidding evil. *Khalīfah* is the true successor of the Prophet (ﷺ) and a living symbol and upholder of his mission in an all embracing sense.³² Shah Waliullah's ideas on *Irtifāqāt* noted the universal qualifications necessary for the *Khalīfah*. The *Khalīfah* should be Muslim, sanity, male hood, wisdom, Quraysh by descent, free man not a slave, loyalty to Islam, keen insight and understanding in the matters of *Sharī'ah*, a high level of integrity and Justice is the great pre-requisite for *Khalīfah*, abstainance from the major sins, *Khalīfah* should be *Mujtāhid*, literate and knowledgeable and competent enough to

form an independent opinion while interpreting the provisions of Islamic law. It is, therefore, necessary for the *Khalīfah* to have deep knowledge of Islamic injunctions along with their detailed proofs derived from the *Qur'ān* and the *Sunnah*, consensus (*Ijmā*) and analogical reasoning (*Qiyās*). He should understand each injunction pertaining to his functions as *Khalīfah* in relation to its effective cause. However, according to Shah Waliullah, the *Khalīfah* need not be an independent (*mustaqil*) *Mujtāhid* like Abu Hanifa and al-Shafii. It would be sufficient for him to be a *mujtāhid muhtasib*, that is, a *mujtāhid* affiliated with any one of the four major schools of law. This should require, instead an acute understanding of the investigations made on legal injunctions along with their supporting arguments by the first elders of the Muslim community.³³

Shah Waliullah performs significant responsibilities for the defense of the Islamic society. His main responsibilities are:

Safeguarding and protecting the Religion, as established by the Prophet (ﷺ) and his companions and upheld by the consensus of the pious elders of the past. This includes denunciation of infidels by executing apostates an atheist and punishing the heretics. Reviving the religious sciences, appoint teachers and instructors at various places for this purpose. Provide a stipend of teacher, judges, jurisprudence, imams and preachers without lavishness and greediness. It is an important duty of the *Khalīfah* because the latter relies on these functionaries for the performance of these vital functions. It is also an important duty of a *Khalīfah* to appoint honest, sincere and truthful lieutenants to run the Islamic state.³⁴

2.6 Impact of Shah Waliullah's Thought

Shah Waliullah teachings brought about a far-reaching effect on the rigid conformity, which was divided into two groups. Firstly, people who could not bring themselves to confirm to his ideology they remained as they were. Secondly, those who were influenced by him later were further divided into two categories. First, those who remained Hanafis but accepted the theory of the supremacy of the *Ḥadīth*, they were called Deobandis. Second, those who reject Hanafism as well as conformity they were called *Ahl-e-Ḥadīth*.

Shah Waliullah's impact on the religious thoughts of the subcontinent is the claim pronouncing association with him by almost every school of thought. Thus Barelwis, the Deobandis, the *Ahl-i-Hadīth* and the neo-Mutazilites who form the main composite of Indian Muslim society acknowledge the authority of Shah Waliullah. Each of them found special attraction in one or the other aspect of his philosophy. In other words, not the whole, but a part of his thought is peculiar to all.³⁵ Shah Waliullah religious philosophy consists, of four major composites (1) Spiritualism (2) Conventionalism (3) Traditionalism (4) Rationalism.

Spiritualism is of a special interest to the Barelwis conventionalism to the Deobandis, traditionalism to the *Ahl-e-Hadīth* and rationalism to the neo-Mutazilites.³⁶ The most important feature of Barelwi thought is its attachment to and an advocacy of *Taşawwuf* or spiritualism, which also includes their belief that the spirits of dead saints can be invoked for help. Hence a visit to the tombs of pious men is a regular feature of their religious life. They believed that saints are the best mediators between man and God.³⁷

Deobandis, which had drawn its inspiration from the Shah Waliullah ideas of social revolution and to some extent from his concept of religious reform and which stood for religious traditionalism sought to emphasize its ideological links with him. The Deobandis maintained that as the school of Deoband was founded by men who graduated from the seminary of Shah Waliullah descendents so they are the real heroes of the Waliullahi thought and movement.³⁸ The Deobandis followed Shah Waliullah in his emphasis on the rational sciences with *still greater emphasis on revealed science of the Qur'ān and Hadīth*.³⁹

Ahl-e-Hadīth accepts Shah Waliullah as one of the founders of their school in India. The factors, which inspire them, were his thoughts in the supremacy of *Hadīth* to *Fiqh*. As the name of their community is investigative they reject conformity to the schools of *Fiqh* and for them there is no authority after the *Qur'ān* and *Hadīth*.⁴⁰ They were directly in line with the critical views of Shah Waliullah emphasizing extremely strict Unitarianism arguing the abolition of un-Islamic customs and practices, including *Khānqāh* and tomb culture.⁴¹

Shah Waliullah's movement is unique in itself because of its tremendous impact on all subsequent reform movements in the subcontinent. Syed Ahmad Khan's

Aligarh, Syed Ahmad Shahid's *Jihād*, Maulana Mohammad Qasim Nanatavi's Deoband and several other movements in the subcontinent right up to Iqbal are all extended forms of the Waliullah doctrine some emphasizing its conservative and others its progressive side. Shah Waliullah was a thinker who inspired rationalism as well as fundamentalism and all had far reaching effects on the intellectual, spiritual, political and socio-cultural life of the present day Muslim world.⁴²

2.7 Works/Writings of Shah Waliullah

Faṭḥ al-Rahmān Fi Tarjumah al-Qur'ān (Persian)

It is an excellent translation and commentary on the Holy *Qur'ān*. It was printed several times by *Makṭabā Hashemi*, Meerut, *Makṭabā faruqī* Delhi along Shah Abdul Qadir's Urdu Rendering, Lucknow by Nur Muhammad karkhana Tijarat, Karachi Lahore. The rendering is neither too liberal nor too idiomatic. The translation was made with a view to facilitating the Quranic study to those who those Muslims who were not well versed in Arabic.

Al-Fauz-al-Kabīr fī Usūl-al-Tafsīr

This work as its title suggests deals with the principles of *Tafsīr*. It therefore, forms a textbook for post-graduate studies of the *Qur'ān*. The book tries to lay down such rules which, according to the author are most essential for looking into the ends and the results of the injunctions of the Holy Book. He divides the entire text of the *Qur'ān* into five topics, *Al-Ahkām* (the commands), *Mukhāsima* (contention with four classes of people: polytheists, Jews, Christians, and the hypocrites), *Mu'ad* (an account of death and life after death).

The silent feature of the work is that it does not lay stress on finding events which are supposed to have caused the revelation of the verses of the *Qur'ān*. The author maintains that the verses would have been revealed even if these events had not taken place. He believes that if the revelation of verses is connected with certain occasions the universality of the message of the *Qur'ān* will be affected. The verses, therefore, should be taken in their general sense and not in the particular.⁴³

Al-Muṣawwa fi AḤadīth-al-Mu 'wattā (Arabic)

This book is an Arabic commentary of the *Mu 'wattā* of Imam Malik, the founder of the Maliki school of Islamic Jurisprudence. It lithographed on the margin of *Muṣaffa*.⁴⁴ The work intends to find a compromise between the differences of the Hanafis and the Shafiis. The author, therefore, explains the Traditions contained in this book with a greater stress upon the ruling of Abu Hanifa and Shafi.⁴⁵

Al-Musaffa fi AḤadīth-al- Mu 'wattā (Persian)

It is a commentary of Imam Malik, which shows Shah Waliullah depth of knowledge and insight into the science *Ḥadīth* and *Fiqh*. It was revised and edited after his demise by his pupil Khawaja Muhammad Amin.⁴⁶ The work was prompted by the Shah Waliullah to find a formula for creating conciliation and compromise among the contending schools of Sunni *Fiqh*. For this purpose he wanted to select a collection of Traditions which would be acceptable to all the schools. He decided that the *Mu 'wattā* was the book which could serve the purpose. He therefore, wrote a commentary on it, explaining the Traditions by way of *Ijtihād*.⁴⁷

Chahl Ḥadīth (Arabic)

It is a collection of forty Traditions of the Prophet (ﷺ) which envelop almost all the fundamentals of Islam. The sentences comprising the traditions are small, hence they are easy to commit to memory.

Ḥujjah Allāh al-Bālighah: (The profound Evidence of Allah)

Shah Waliullah's 'magnum opus', is his *Ḥujjah Allāh al-Bālighah*. It is the philosophical work of Islam in Arabic language. This comprehensive work deals with both intellectual and practical aspects of Islam. The first part deals with metaphysics, scholastic theology, the gradual development or evolution of human society and the philosophy behind the divine injunctions. The second part is devoted to ethics, politics, rituals and social life of Islam.

Al-Dur al-Samīn fi Mubashshirah al-Nabī-al-Amīn.(Arabic)

Fath-al-Kabir bima la Budda min Hifzihi fi Ilm at- Tafsīr. (Arabic)

Al-Muqaddama fi Qawanin al-Turjuma (Persian)

Tawīl al-Aḥādīth (Arabic)

ʿIqd-al Jid Fi Bayān Ahkām al-Ijtihād wa-al-Taqlīd

Al-Insāf fi Bayān Asbab al-Ikhtilāf

Al-Tafhīmāt al-Ilāhīyya: (instruction of clear understanding)

Hama'at: Lam'at

Anfās al-'Arifīn (Persian)

Shawariq-al-Ma'rifat

Al-Imdād fi Ma'asir al-Ajdad

Al-Nabazat-al-Ibriziyya fi-al-Latifat-al-Aziziyya.

Al-Atiyat-al-Samdiyya fi Anfās al-Muhammadiyya

Al-Insan-al-'Ain fi Masha'ikh al-Ḥaramayn

Al-juz al-Latif fi Tarjumah-al-Da'if

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CHAPTER 3
*Development of Traditional Islamic
Thought in Colonial India*

Development of Traditional Islamic Thought in Colonial India

This chapter is devoted to Islamic theological thought and its position in the Islamic intellectual tradition. It discusses a brief and highly selective survey of the wide range of Muslim responses to the challenges of colonialism and modernity, focusing on three distinct categories of thinkers: traditionalists, modernists, and revivalists. It is important to recognize from the outset that between and within these schools of thought there was the remarkable latitude of ideas, opinions, and discourses. Much of this elasticity stems from the concept of “tradition” itself. For Muslims everywhere, tradition serves as a key organizational principle, an inspirational rallying cry and a blueprint for social action. By integrating individuals within a broader, more inclusive, trans-historical community, shared notions of sacred history and genealogy provide a sense of orientation, meaning, and purpose. Especially in the midst of unsettling change, a faith in a direct and unbroken link with the past provides a vital sense of continuity. The *Qur’ān* and the *Sunnah* of the Prophet Muhammad (ﷺ) are considered as the fundamental sources of Islamic knowledge. The key question, however, is to relate these universally accepted principles with the passing times. Despite claims to a timeless universalism, opinions have always diverged over the interpretation and implementation of the tenets of Islamic faith. Tradition, in short, has proven to be a malleable construct, subject to constant reinvention. Within the complex geopolitical landscape of modern South Asia, political actors continue to wrestle over the mantle of authority and authenticity. Since the 19th century, this contestation has involved a complex process of bargaining, protest, accommodation, and conflict. In the public sphere, numerous movements for social reform were typically dominated by urban male elites. From the rise of British colonialism through Partition and down to the present day, the competition between Muslim traditionalists, modernists, and revivalists over the message and meaning of Islam has profoundly influenced the contours and trajectory of South Asian society.

Traditionalists

Muslim traditionalists religious scholars whose thoughts is derived from the *Qur’ān*, *Ḥadīth*, and the science of interpreting Islamic law (*usūl al-Fiqh*) find comfort in Islam’s past glory. Historically, the *‘Ulamā* maintained the choice of defining and defending “tradition” and played a role as a mediator between the

religious and political realms. Under the impact of modernity, however, their monopoly on the status of arbiter of Islam has been increasingly challenged by a host of new social actors whose challenges entrenched notions of political, social, and cultural authenticity. As their power and prestige has battered in South Asia, Muslim traditionalists have struggled to maintain their status as cultural spokesmen and the defenders of Islamic orthodoxy. By reifying a golden-age past, they erect an essentialized, normative Islam as a protection against pervasive societal change. In South Asia, a wide range of *‘Ulamā* and leaders have sought to define Islam on the public stage. Debating openly with one another, and against their Christian and Hindu counterparts, they often employ new instruments such as print media to spread their message. Their efforts have helped frame public debate and establish select Islamic symbols as key markers of social and cultural identity.¹

The traditionalist approach also offers solutions to the social and political problems plaguing the Muslim world in another way.² There are some genius scholars who developed their approaches to Islamic thought in colonial India. Nawab Siddique Hasan, Ahmad Riḍa Khan Bareilwi, Ashraf Ali Thanwi, Ubaidullah Sindhi, Anwar Shah Kashmiri and Maulana Shabbir Ahmad Usmani, Mohammad Rasheed Ahmad Gongohi, Hussain Ahmad Madani, Maulana Hifzur Rehman, and so on. The most important and outstanding scholar among them was Maulana Qasim Nanatawi.

The Deoband *Madrasah* was established with the aim to revive and rejuvenate the essence of Islam in this part of the world. Furthermore, these are some highlighted features of the *Madrasah* which are of significant importance and needs to mention here:

1. To spread the teaching of Islam through propagation (*Da‘wat wa Tabligh*).
2. To prepare *‘Ulamā* to refute the attacks of Christian missionaries
3. To inculcate the moral and ethical values in the society.
4. To develop unity and brotherhood among Muslims and discourage disintegration.
5. To revive and maintain the spirit of *Jihād* against foreign imperialism.

Dār al-‘Ulūm, successfully achieved the objectives for which it was established. It made efforts to make Muslims follow the true spirit of Islam through its various educational programmes of class room teaching, *Da‘wat wa-*

Tabligh, debate and co-curricular activities. Presently, it is one of the important institutions of international repute imparting Islamic education at different levels. It produced a galaxy of great scholars of Islamic education.³

3.1 Maulana Qasim Nanatawi (1833-1880)

The second half of the 19th century was the most critical period in the history of the Indian Muslims. Ignorance, conservatism and superstitions, were deeply crept in the Muslim community. It had spare whole life and creative force of a living nation. The Deoband seminary came into existence after the failure of the war of Independence of 1857, the '*Ulamā* decided to transfer their mission from the battlefield to the school.⁴

After the defeated of 1857 C.E. *Dār al 'Ulūm* Deoband is one of the most significant schools of thoughts in the Islamic world.⁵ Nanatawi developed the institute as the major seat of Islamic theological learning in Asia. It brought massive social, religious, educational and political impacts upon the lives of millions of the Muslim in the Indian subcontinent. His reform movement led Muslims to their religious identity and induced permanently the fundamentals of Islamic ideology in the Muslim mindset. Deoband's influence became greater than any other movement throughout the Indian history. The institute developed and founded by Nanatawi in Deoband emerged as one of the most influential schools of thoughts in the Sunni Islamic world. The intellectual movement of Nanatawi and his disciples was later shaped in a systematic school of thoughts. These thoughts developed many other reform movements in the Muslim world.⁶

During the 19th century, many '*Ulamā* worked to establish the network of *Madaris* across the Subcontinent. Foremost among these was the *Dār al-'Ulūm* at Deoband, a small town located northeast of Delhi. Established in 1867, Deoband became a major centre for the active reassertion of Sunni orthodoxy and a locus of conservative opposition to the growing spread of Western thought and institutions. The Deoband School's founders and early leaders among them Muhammad Qasim Nanatawi (1833–1877), Hajji Imdadullah (1817–1899), and Rashid Ahmad Gangohi (1829–1905) each combined the roles of religious scholar, teacher, and spiritual guide. The Deoband *Madrasah* coupled a Western style university format (with faculty, formal exams, and fund-raising) with a traditional Islamic curriculum

(focusing on the study of *Qur'ān*, *Hadīth*). The school aimed to return Indo-Muslim society to its own cultural and religious roots by training teachers, prayer leaders, and scholars to circulate proper moral and religious guidance.

Deobandi leadership was deeply distrustful of Western influences and was dedicated to revitalizing Muslim society through the revival of traditional religious learning and the values it imparted. Deobandis actively engaged in public discourse, using the print and the electronic media to disseminate the message and issue legal opinions (*fatwa*) and polemical pamphlets.⁷

The scholars at Deoband used modern techniques utilised by British imperialists to impart the transmitted knowledge while adapting the old methods like that of *Dārs-i Nizamī* related with the '*Ulamā* of Frangi Mahall (situated in Lucknow). The main objective of the school was to preserve the teachings of the faith among the masses in a period of uncertainty and chaos. In the present sphere of time Deoband is not only an institution but a hallmark for the Muslims of South Asia. Its pass outs served as Imam, guardians and trustee of mosques and tombs, preachers, writers. Not only confined to the mosques and seminaries, Some joined in the public debates that began in response to the Christian missionary initiative in the 19th century. Maulana Mahmud al-Hasan (1851-1920), Deoband's first student and later a celebrated teacher at the school, worked on behalf of the Ottomans in the Hejaz, as a result of which he was exiled to Malta. He is also known as the "*Shaykh al-Hind*."⁸

During the British rule the traditional Muslim elites i.e., the '*Ulamā* began to lose their pre-eminent status due to their negligence of the situation. As a result of it within a short span of the position had greatly deteriorated and their distress became much acuter than that of the Hindus. During this changing phase the Muslims could not accept Western education for fear of losing contact with their religions. This type of notion was propagated among them by the orthodox religious elites of that time. On the other the Hindus found no difficulty in finding a satisfactory adjustment with the British. They had also shown considerable mobility during the British rule due to the influence of the social reformers of this community, who initiated the renaissance. As a matter of fact, the Hindus easily took up English in the place of Persian and participated in trade, in trade, industry and Banking along with the British. As they

had acquired the knowledge of the English language so they were easily employed in mercantile houses as well as in administrative services.⁹

Under the impact of modernity, however, their monopoly on the status of arbiter of Islam has been increasingly challenged by a host of new social actors who challenge fixed notions of political, social, and cultural authenticity. As their power and prestige has battered in South Asia, Muslim traditionalists have struggled to maintain their status as cultural spokesmen and the defenders of Islamic orthodoxy. In South Asia, a wide range of *‘Ulamā* leaders have sought to define Islam on the public stage. Debating openly with one another, and against their Christian and Hindu counterparts, they often employ new technologies such as print media to help spread their message. Their efforts have helped frame public debate and establish select Islamic symbols as key markers of social and cultural identity.

Sir Syed and Maulana Qasim Nanatawi, both were tried to revive the Muslim community through education both were equally concerned with the fate of Muslims in the new changed situation. Their main aim was the upliftment of Muslims, but there was a lot of difference between their approaches.¹⁰

Nanatawi not only opposed trend of Aligarh modernists but also opposed the newly established group of *Ahl-i-Hadīth*. He accepted that Sir Syed might be well wisher of Muslims but regarded his religious ideas as a deadly poison for Islam. The Deobandis believed that physical survival of Prophets, Saints after their death and in the immortality of their bodies as well as their souls.¹¹

The reconstruction of Muslim society which followed the Mutiny, Muhammad Nanatawi and a group of *‘Ulamā* decided to establish a seminary at Deoband, conserve traditional theological learning in general and certain elements of the teaching of the school of Shahwaliullah in particular. Deoband *‘Ulamā* followed the doctrines of Asharites and Matrudi schools. In *Fiqh* they were strict Hanafites. The objective of the Deoband seminary focused by Nanatawi and his lifelong associate Rashid Ahmad Gangohi was to establish contact between the class of the scholars and the average Muslim community to its original cultural and religious identity. A traditionalist course of studies was planned to the exclusion of modern sciences, and it was believed that the perfection of the Muslim community lay in the conservation of its traditional heritage in an age in which the modern physical or rational sciences

could easily be learned in a number of government institutions, but the Muslim traditional sciences were undergoing an unprecedented and quick decline.¹²

3.1.1 Religion and Science

Religion and science are distinctly separate from each other. Religion is concerned only with the faith and actions of man. Science is not primarily concerned with these but with the nature and property of things. A person professing religion may be facing a tension between materialism and spirituality. But this would not really be a conflict between religion and science. It would rather be a conflict in which he is psychologically involved as an individual. Islam is a religion of nature in a different sense, as being closer to human nature by its combination of spiritual and physical life, and is in this sense a natural synthesis of both.¹³

3.1.2 *Fiqh* (Islamic law)

While discussing the theological issues related to Islam, he strictly followed Shahwaliullah. The founders of Deoband realized that the active relationship between the jurist and the basic sources of Islamic knowledge is weakening with the passing time. However, the scholars believe that the source of jurisprudence is nothing but the *Qur'ān* and the *Ḥadīth* were involved in jurisprudential discussions with the mere issues related to jurisprudence.

On the contradictory issues in *Fiqh*, Nanatawi's opinions present high standard of *Ijtihād*. His jurisprudential opinions are fully substantiated by the dictates of *Qur'ān* and *Ḥadīth*. Some of the discourses found in his works are matchless, the likes of which are even not found in the discourses of the early jurists.¹⁴ Deobandis are strong proponents of the doctrine of *Taqlīd*. In other words, they believe that a Muslim must adhere to one of the four schools of Sunni Islamic Law and generally discourage inter-school eclecticism. They are followers of the Hanafi school of thought. With regard to views on *Taqlīd*, one of their main opposing reformist groups is the *Ahl Al-Ḥadīth*, also known as the *Ghayr Muqallid* (the nonconformists).

In response to this need to defend their *Madhhab* in the light of scripture, Deobandis became particularly distinguished for their unprecedented salience to the study of *Ḥadīth* in their *Madaris*. Their *Madrasah* curriculum incorporates a feature unique among the global arena of Islamic scholarship, In this *Madrasa* the position

of *Shaykh al-Ḥadīth*, or the resident professor of *Ṣaḥīḥ Al-Bukhārī*, is held in much reverence. Deoband's curriculum combined the study of Islamic scriptures (*Qur'ān*, *Ḥadīth* and Law) with rational subjects (logic, philosophy and science).¹⁵

3.1.3 *Sharī'ah*

Nanatawi's rational exposition can be divided mainly into three categories, *Sharī'ah* generally deal with his answers to questions which are highly rational statement. it may be pointed out that his remarkable distinction lies in his highly delicate and logical discourse of Islamic faith system which he treats in his writings as under single issues of faith, where the rational bases of a particular issue in question or objection is brought out and explained. This is where the ultimate genius of Mualana Qasim comes into full light and Islam as a reasoned faith is strongly explained.¹⁶

Traditional 'Ulamā recognize a difference between *Sharī'ah*, which refers to the totality of God's commandments, His Will as revealed in the *Qur'ān* and exemplified by the *Sunnah* of His Prophet (ﷺ) and Messenger, and *Fiqh*, which refers to the body of specific rulings derived from the *Sharī'ah*. The *Sharī'ah* consists of two basic categories of laws: the definitive, which are explicit and decisive, does not allow for interpretation, and the speculative, in which difference of opinion is allowed, taking into account human weakness and as a mercy to believers; the second category is of by-laws which is the subject matter of *Fiqh*. The difference between the *Sharī'ah* and *Fiqh* has been defined as follows:

"The scope of the *Sharī'ah* is wider than that of *Fiqh*. It comprises beliefs ('*aqā'id*), rituals ('*ibadāt*), civil and social transactions (*mu'amalāt*), and ethics (*akhlāq*), while *Fiqh* comprises only rituals ('*ibadāt*) and social transactions (*mu'amalāt*). The *Sharī'ah* is the textual law, while *Fiqh* is the derivative law. Hence there might be no disagreement in the *Sharī'ah*, whereas there is disagreement in *Fiqh*, since it has been derived by the jurists."¹⁷

Deobandis believed that unity of *Sharī'ah* (the law) and *Tariqāh* (the path) to be firmly within the bounds of Islamic orthodoxy. Law and Path are not opposed but complementary.¹⁸ Nanatawi answered some jurisprudential issues to other scholars,

i.e. usury and mortgaged property, profits from the mortgaged land cultivation, difference between theft and illegal occupation including punishment, and answer to an inquiry about inheritance and an investigation about an animal slaughtering.¹⁹

Taṣawwuf is considered by adherents to the traditional approach to Islam to be as necessary for the complete implementation of Sacred Law, the *Sharī'ah* in one's life as is *Fiqh*, for it is necessary for the realization of a state of the heart demanded by the *Qur'ān* and *Sunnah* and to obey the commands of God and His final Messenger pertaining to one's innermost thoughts, feelings, and intentions.²⁰ The Deobandi *'Ulamā* were devoted not only to Hanafi law but also to *Ṣūfī* doctrine and practice. Many leading Deobandis were trained in the Chishti method, but were strongly influenced by the practices and general approach of the Naqshbandi order, towards sobriety in spiritual experience and rigorous adherence to the *Sharī'ah*. Their approach to *Taṣawwuf* was much different from the popular understanding and practice of *Ṣūfism* at the time; they eschewed and in fact taught against deviant customary observances, and challenged the centrality of tombs of dead saints and the networks of support for them.²¹

Deobandi thought is characterised by a strict adherence to the *Sunnah* and an emphasis on *Sharī'ah* (Islamic law). It has five main principles, which are:

1. *Tawhīd* (Monotheism) no one shares His attributes.
2. *Sunnah* Following and loving the methodology of the Messenger of God, Muhammad in every small and big matter.
3. *Ḥubb al- Sahābah*: Love of the companions of the Messenger of God, and following their way.
4. *Taqlīd wa l-Ittibā'*: Giving preference to the jurisprudence of one of the earliest jurists of Islam over that of later jurists.
5. *Jihād fī Sabīl al-Allah*: Doing *Jihād* in the way of God against every evil.

3.1.4 *Ijtihād*

The Deobandis practiced *Ijtihād*, individual reasoning, within the tradition of the school of law.²² Muhammad Qasim criticized Syed Ahmad because he did not

adhere to this position. Thus he objected to the latter's use of *Ijtihād* because he did not exercise it on the basis of the four accepted sources.

3.1.5 Predestination

Muhammad Qasim asserted the classic position that man cannot understand the ways of God, for example, that acts God enjoined were basically good, these He forbade was bad, for all depended on the context provided them in the Word of God. Muhammad Qasim insisted on man's dependence of God, and to Syed Ahmad's implication that man's acts were free, he asserted the Asharite theological position that man's acts derive from God, and are no freer than the pen in one's hand. Qasim's arguments, Hanafi in law and Ashari in theology were ones long familiar in Islam, and ones he supports the authority of 'Ulamā like himself who knew the legal tradition.²³

3.2 Maulana Nawab Siddique Hasan Khan (1832-1890)

3.2.1 *Ahl-i-Ḥadīth*

Ahl-i-Ḥadīth was one of the Muslim intellectual movements in the 19th century in India. It was established by Nawab Siddiq Hasan Khan (1832-1890) in Bhopal. *Ahl-i-Ḥadīth* accepted the entire collection of the Prophet's *Ḥadīth* in the classical collections as genuine and rejected the disbelief of the Aligarh modernists, who lack the capacity of correct *Ḥadīth* by comparing it scientifically incorrect. *Ahl-i-Ḥadīth* belief in God, His books, His Prophets, His Angels as enjoined in the *Qur'ān*. The belief in God was a totally embracing all His attributes mentioned in the *Qur'ān* and the *Ḥadīth* without change.

Their aim was return to the original teaching of the *Ḥadīth*. They insisted Muslim should learn directly from the *Ḥadīth* and ignore those who consider *Fiqh* equivalent to religion. He was strongly opposed to many Barelwi doctrines and practices, like urs qawwalli, giyarwin of *Shaykh* Abdul Qadir Gilani.²⁴ The *Ahl-i-Ḥadīth* were even more disapproving of Barelwis than the Deobandi 'Ulamā. They even "prohibited pilgrimages to the grave of the Prophet (ﷺ) at Medina."²⁵

Ahl-i-Ḥadīth do not accept *Taqīd*, *Taqīd* refer to the adherents belief that believers are not bound by following a particular school of *Sharī'ah*. *Ahl-i-Ḥadīth*

consider themselves free to take guidance in matters of religious faith and practices from the authentic *Ḥadīth*, which together with the *Qur'ān* are in their view are only guide sources of Islam. *Ahl-i-Ḥadīth* rely only on the *Qur'ān* and *Ḥadīth* and regard both *Qiyās* and *Ijmā* as innovation in religion, and contrary to *Qur'ān* and *Ḥadīth*.²⁶

3.3 Maulana Riḍa Khan Bareilwi (1856-1921)

The Bareilwi emerged in the North Indian town of Bareilly during the 1880, which started by Ahmad Riḍa Khan Bareilwi (1856-1921), Bareilwi strongly emphasised that a good Muslim accord superiority to the *Sharī'ah* (Islamic law) over *Tariqāh* (the *Ṣūfī* path) and resolve that being a good Muslim was dependent on personal devotion to the Prophet Muhammad (ﷺ) as a loving guide and intercessor between Allah and the individual through a chain of pirs ending in the living pir to whom each individual was bound by an oath of loyalty.²⁷ Bareilwi ritual practice reflected this interpretation of correct belief and practice in its emphasis on activity centred on *Ṣūfī* Shrines, particularly the periodic observation of the death anniversaries (*urs*) of the founder of the Abdul al-Qadir Jilani Baghdadi and one's own personal *Pīr*.

Bareilwi conflict with other Sunni Muslim reform movements of the late 19th century, particularly with the '*Ulamā* associated with the Deoband, was primarily with the vision of the formers of the Prophet Muhammad (ﷺ) attributes. Attributes included his ability to foresee the future, to have knowledge of the unseen, to be spiritually and physically, if the Prophet (ﷺ) so wished present in many places simultaneously, and to be invested with Allah's finest light. Denial of these Prophetic attributes was interpreted by Ahmad Riḍa as denial of some of the "fundamentals of the faith". The most important reason why a person should bind himself to a *Pīr*, Ahmad Riḍa explained, that pirs are intermediaries between the believer and God in a chain of mediation that reaches from each pir to the one preceding him, all the way to the Prophet (ﷺ) and to God.

The *Pīr*, should conform to four challenging standards: he should be a Sunni Muslim of sound faith ('*aqīdah*), should be a scholar ('*alim*) qualified to interpret the *Sharī'ah*, his chain of transmission (*silsila*) should reach back from him in an unbroken line to the Prophet. To those who argued that belief in the perfection of the

Prophet was contrary to belief in the Oneness of God (*Tawhīd*), Ahmad Riḍa replied that “everything comes from God,” that only God is intrinsic (*Dhat*) while everything else is extrinsic or dependent. This said, however, God chose Muhammad as “His means of bringing the extrinsic (*ghayr*) world to Him. Muhammad distributes what He gives. What is in the one is in the other.”

Some ‘*Ulamā* objected to the *mīlad* celebrations on the grounds that it could lead to worship of the Prophet, and hence *shirk* or association of partners with Allah. ‘*Ulamā* of Deoband tried to “avoid fixed holiday like the milad of the Prophet, the ‘urs of the saints,” and other feasts.”²⁸ Another controversial issue had to do with the ceremony known as *qiyām* or “standing up” during the *mīlad*. This was a point at which the Prophet’s birth was recalled during the sermon. Ahmad Riḍa justified the act of standing up as a mark of respect for the Prophet, and also quoted a scholar from Arabia who said that the Prophet’s spirit was present in the room at that time.

3.4 Anwar Shah Kashmiri (1875-1933)

Anwar Shah Kashmiri (1875-1933) was one of the most outstanding Islamic scholars of the Indo-Pak Subcontinent. He was familiar with an authority on Science of *Ḥadīth*. His works on *Ḥadīth* won him the title of *Shaykh al-Ḥadīth* expert in the field of *Ḥadīth*.²⁹

Shah Kashmiri was born in Kashmir in 1875, in Syed family. He has brilliant photographic memory being inherent his childhood. At the age of five, his father trained him the recitation of the Holy *Qur’ān* and at the age of seven he instructed him in the Persian language, he studied Arabic grammar, *Fiqh* (Islamic Jurisprudence) and (Principles of Islamic Jurisprudence) under Mawlana Ghulam Muhammad Rasunipura.³⁰

In 1893 he came to Deoband, *Shaykh al-Hind* was polished the principal’s masnad. He finished the *Qur’ān* and some elementary books of Persian in the one and a half years and engaged in acquiring of the scholastic education. He started reading the books of *Ḥadīth* and *Tafsīr* and gained a brilliant position in the *Dār al-‘Ulūm* than went to attend Harat Gangohi and besides acquiring a *Ṣanād* of *Ḥadīth*, and then obtaining esoteric knowledge.³¹

He has brilliant photographic memory and his reading speed was far above average.³² Anything entered his brain once through eyes or ears used to be retained and preserved forever and during the lecture he giving references after references with ease. Besides the *Ṣiḥāḥ Sittah*, most of the books of *Ḥadīth* were almost at the tip of a tongue.³³

Dr. Muhammad Iqbal was very deeply connected with Shah Sahib and often used to refer to him in academic discussions; Iqbal was of the view that for the new codification of the Islamic propositions there was no man more suitable and better than Shah Sahib.

He would daily examine two hundred pages of Musnad Ahmad Ibn Hanbal. What is indeed fascinating is that while conducting his lectures in *Ḥadīth*, Shah Sahib would quote *AḤadīth* from Musnad Ahmad Ibn Hanbal without having to refer to the written text. He read the entire *Fath al-Qadīr* (a commentary on the Hidayah) within a period of twenty days and mastered it and was in a position to shed light on the various issues that were discussed easily.³⁴

Anwar Shah Kashmiri literary works covered a wide range of subject pertaining to the *Qur'ān*, fundamental beliefs, *Ḥadīth* and Islamic Jurisprudence so on.

3.4.1 The *Qur'ān*

Muslims believe that Allah is the Creator and chose to guide mankind from time to time by sending down Prophets in every age and era and revealed to them His guidance and commandments. The act of sending down the Divine Message came to its finality when the Holy *Qur'ān* was revealed to the Prophet. It must be conceded that no other book in the world, besides the Holy *Qur'ān*, enjoys so much reverence and attention. Thousands of Muslims throughout the centuries have and memorize it.

The Holy *Qur'ān* is not only recognized as the first primary source of Islam, but it formed the basis from which several Islamic sciences evolved. Some of these sciences are rhetoric and grammar, jurisprudence, exegesis, Islamic historiography, etc. From the time that the Holy *Qur'ān* was revealed, the first generation of Muslims sought explanations of the Quranic verses from the Prophet Muhammad (ﷺ) so that

they could implement and practice upon what was being revealed. The explanations of the Prophet (ﷺ) were preserved and disseminated and his explanations of the revelations led to the founding of the Science of *Tafsīr* (exegesis).

Tafsīr al-Qur'ān became a specialized science and volumes have been written and continue to be written with the aim of elucidating the Divine Message from various academic and points of view. Shah Sahib besides teaching *Tafsīr al-Qur'ān* at *Dār al-'Ulūm Deoband*, wrote down an exegesis of the Holy *Qur'ān* with the particular aim of explaining some of the verses which were generally regarded to be difficult to understand and thus appropriately entitled his exegesis *Mushkilāt al-Qur'ān* (Difficulties in the *Qur'ān*).³⁵

Shah Sahib, besides being engaged in teaching, also devoted some of his time to the propagation of Islam. He delivered public lectures on Islam in various parts of India and also produced some literary works in defence of Islam. Shah Sahib was considered an authority on the *Qur'ān* and *Ḥadīth* and had a profound knowledge of the Arabic language and his contemporaries acknowledged his expertise in the various fields of Islamic sciences.³⁶

3.4.2 *Ḥadīth*

Anwar Shah Kashmiri was expert in the field of the science of *Ḥadīth*. He was equally expert to teach and write in other relevant Islamic sciences such as *Al-Fiqh* (Islamic Jurisprudence) and *'Ulūm al-Qur'ān* (Quranic Sciences), etc. His research sometimes led to him engaging intellectual debates with other Muslim scholars in various parts of India. He had a passion for *Ḥadīth* and spares his life teaching the *Ṣiḥāḥ Sittah* (The Six Authentic Collections of *Ḥadīth*).³⁷ He researched, authored and lectured on many diverse subjects and topics, he nevertheless made real contributions in the field of *Ḥadīth*. He made it his duty to practically study all the sciences that were somehow related to *Ḥadīth*.³⁸

Shah's thirst for the knowledge also led him to study several hundred commentaries on the *Ḥadīth* compilations. For example, only on *Al-Jāmi 'al-Sahīḥ* of Imam al-Bukhari alone, he read over thirty different commentaries. Some of these commentaries are the voluminous *Fath al-Bārī* of al-Hafiz, Ibn Hajar al-Asqalani.³⁹ Although Shah Sahib was impressed with the commentary of al-Hafiz Ibn Hajar. He

was of the view that if Ibn Hajar had not concentrated his efforts on proving the validity of Imam al-Shafi's juristic rulings, his commentary would have been a far better work. Ironically, however, he criticized *Badr al-Din al-Ayni* for failing to project the stance of the Hanafi School of Islamic Jurisprudence in his '*Umdat al-Qāri*'.⁴⁰

He classified *AḤadīth* into four categories:

1. If the reporters are just, of good memory and pious then the *AḤadīth* reported by them would be the most authentic.
2. This was followed by those *AḤadīth* on which there is agreement among the scholars of *AḤadīth* that they are authentic.
3. Then would come those *AḤadīth* which are held by some scholars, namely, Ibn Khuzaymah, Ibn Hibban and Ibn Awanah, to be authentic.
4. Finally, all those *AḤadīth* which have not been criticized reported by trustworthy reporters and accepted by the classical scholars of *AḤadīth* to be authentic.⁴¹

Shah Sahib gracing the Masnad of teaching in the *Dār al-'Ulūm*, clarified the word of Islam with the light of religious knowledge. In the science of *Ḥadīth*, he was an outstanding traditionalist in jurisprudential sciences, in conformance to the *Sharī'ah*, he was a specimen of the ancient virtuous men, then in esoteric knowledge. If his existence was the cause of strength for the *Sharī'ah*, it was a source of pride for the Mystic path also.⁴²

3.4.3 Final judgment on the Creation of the Universe

This work is a philosophical discussion on the existence of God and, the creation of the universe. Shah Sahib penned this work in 1926 while he was teaching in Dhabel. The aim for writing this work was to refute the theory of creation, which was having an adverse effect on the minds of the Muslim youth, and also on students who were enrolled at the different educational institutions in India and the Arab world. Shah Sahib mentioned that he used modern scientific and old philosophical arguments in order to prove his case.⁴³

3.4.4 *Khātam al-Nabī 'yīn (Finality of Prophethood)*

Anwar Shah was a great scholar of his time, openly said to the people, there is no bigger fitna, calamity then *Dajjāl* after that the *Qadiyanī*. Anwar Shah was ill speaking about the greatness and importance of finality of Prophethood.⁴⁴ The *Qadiyanī* belief and propagation of its teachings in Kashmir during the early part of the 20th century disturbed. He writes this work in the Persian language and it was his wish to dedicate to the people of Kashmir. *Khātam al-Nabī 'yīn* deals with the whole concept of the finality of Prophethood as viewed by Islam and also touch upon the qualities of the Prophets of God in general and then translate this manuscript into the Urdu language but none of them was able to finish this task. Its Urdu translation was finally accomplished by Maulana Yusuf Ludhyanwi. This 304-page book was written in the Persian language and was finally published two years after the demise of Shah Sahib by *Majlis al- 'Ilmi* in Karachi.⁴⁵ Shah Sahib was concerned about the irreligiousness and it may be noted here that this work was written when the issue of *kufir* (disbelief) was being pronounced on the *Qadiyanī* movement. He discusses the *Qadiyanī* beliefs and illustrates the reasons as to why they are to be regarded to be out of the fold of Islam.⁴⁶

3.4.5 *Da 'wat Hifẓ al-Imān (Call to preserve the Faith)*

Before his Demise, *Imdād-i-Islam* an organisation established for the purpose of fighting against the Qadiyanism unorthodox doctrine organised at the Jami Masjid, Deoband. Shah Sahib was asked to present a paper on the threat of Qadiyanism, but could not personally attend the conference due to ill health. He, therefore, sent a request that his Urdu paper entitled *Da 'wat Hifẓ al-Imān* be read out to the participants at the conference. In that paper, he discussed certain strategies that could effectively be used to work against the spread of that new un-Islamic sect and how to protect and preserve *Imān* (faith) in the face of the offensive of the *Qadiyanī* propaganda. The paper also touched upon a number of topics such as what constitute correct beliefs, the concept of faith finality of Prophethood, etc. *Imdād-i-Islam Anjuman* published that paper after him.⁴⁷

Islam in various parts of India and also produced some literary works in defence of Islam. He took the bold step to take part in the debate on the question of the *Qadiyanī* unorthodoxy and wrote on this whole issue with the aim of guiding the

Muslim masses in avoiding from falling prey to what was regarded as a British conspiracy to spread dissension among Muslims.⁴⁸

3.4.6 *Al-Fiqh (Islamic Jurisprudence)*

Anwar Shah was a follower of the Hanafi School of Islamic Jurisprudence, he was not afraid to differ from the Hanafi position by giving his reasons based on sound legal arguments. Shah Sahib was much impressed with the works of Imam Muhammad bin al-Hasan al-Shaybani such as the *Mu'wattā al-Athar* and *Al-Hūjjah*. He equally read the major works of every other Islamic law School, also had great regard for Imam al-Shafi. He was of the view that none could be qualified as a mufti unless and until that person had also studied *Ibn Nujaym's al-Barh al-Ra'iq*. This work is the voluminous commentary of the *Kanz al-Daqīq*, a lengthy book written on the jurisprudence of Imam Abu Hanifa.⁴⁹

On the other hand, differs from both points of view and maintains that none of the verses of the Holy *Qur'ān* had in fact been abrogated. He explains that a legal stipulation of the Holy *Qur'ān* may have been applicable at a particular period in time, but subsequently, another express stipulation was revealed, not to cancel the previous injunction, but to exhort the believers to implement the new injunction henceforth. Thus, it would be wrong to deem that the previous injunction had been abrogated by the latter injunction for that would imply that the previous injunction ought to be removed from the text of the Holy *Qur'ān* altogether. For example, the prohibition of the intake of *khumr* (intoxicants) was not prohibited all at once. The stipulations in this regard are as follows.⁵⁰

Qur'ān says "They ask you concerning intoxicants and gambling. Say: "in them is a great sin, and some profit for humankind; but the sin is greater than the profit." ⁵¹

3.4.7 *Tark Mawālāī (Abandoning Cooperation with British Colonial Power)*

At a meeting held in Bombay on 28th December 1885, which was presided over by Mr. W.C. Bannerjee, the Indian National Congress was established as a political party. It constituted of 73 representatives, out of whom 54 were Hindus and only 2 were Muslims with the remainder being Parsis and Jains. It had representatives from all the religious denominations, even though in essence it was predominantly

controlled and headed by Hindus under the leadership of Mahatma Ghandi in 1947. The Muslim League was founded in 1906 at a meeting that was held in Dacca (the current capital of Bangladesh). 26 young Muslim educated elite attended that meeting which was chaired by the Sultan Sir Muhammad Shah Agha Khan III (d.1957) - the grandfather of the present Prince Karim Agha Khan. The Muslim parties were to exile the British from India, but had different political agendas. The Indian National Congress wanted India to secure independence from Great Britain and its affairs to be entrusted League was correlated an exclusively Muslim political party. The Muslim League, on the other hand, later called for the creation of a separate Muslim state that would comprise all such provinces in India which had a majority of Muslims residing in them. During the early 1900s, the Muslim masses in India sought guidance from the Muslim scholars to enlighten them as to whether it was permissible for them to befriend and co-operate with the Hindus and Sikhs and others who were against the British occupation of India and were striving for India to secure the independence of India.⁵²

3. 5 Maulana Ashraf Ali Thanwi (1863-1943)

Ashraf Ali Thanwi was born in the village of Thana Bhawan on the 1863 A.D. He was one of the greatest scholars of *Qur'ān*, *Ḥadīth* and *Taṣawwuf* in Indian-subcontinent. He produced around 1000 literary work and eminent disciples and referred to by many South Asian Muslims as *Ḥakīm al-Ummah* (Spiritual Physician of the Muslim Ummah) and *Mujaddid al-Millat* (Reformer of the Nation), is a towering figure of Islamic revival and reawakening of South Asia in the 20th century.⁵³

3.5.1 Ashraf Ali views on *Sharī'ah*

It is an established that there are four sources of *Sharī'ah*, the Holy *Qur'ān*, *Ḥadīth*, *Ijmā* and *Qiyās*. With regard to the Holy *Qur'ān*, two errors have become quite common. Firstly, the injunctions of the *Sharī'ah* are contained exclusively in the *Qur'ān*. The consequence of this error is the denial of the other three sources. Secondly, an attempt into conformity with the theories of modern science through fantastic interpretation and also prove that the Holy *Qur'ān* advocated and confirms these very theories. The first of these errors is clearly refuted by those verses of the

Holy *Qur'ān* and those traditions of the Holy Prophet (ﷺ) which prove that the other three sources too must be accepted as valid and binding.⁵⁴

Sharī'ah being self-contained embraces all the different aspects of routine life and directs aim to the maintain peace, prosperity and success in every step of life and affords its followers real pleasure physical, mental and spiritual.⁵⁵

Sharī'ah, Being Divine law and it is unchangeable, nobody can change the *Sharī'ah* law and edit in law. There are five fundamentals of Islamic *Sharī'ah* first, belief in oneness of God second, prayers, keeping fasts, almsgiving (*Zakāt*) and performance of pilgrimage third, mutual dealings in different aspect of life that is, marriage divorce, purchase and sale, etc. fourth deals with social problems and fifth is *Taṣawwuf*. The term *Dīn* is the sum-total of these five principles. Muslim should follow its direction whole heartedly because they are complete in their character.

Man should surrender one's self to God. God is *Alim al-Ghayb Wa al-Shahādah* and possesses the knowledge of unreliable conditions and different states and His law that is latent in nature of things and which spread throughout the universe. God is independent in His attributes. When we say God is merciful, means shower His mercy upon anyone whom He chooses and deems fit. None has any say in the matter. None can question His selection. He is fully independent to exercise His power of mercy at any time because He alone knows and with whom the ultimate knowledge of every rests.⁵⁶

3.5.2 *Taqlīd and Ijtihād*

Taqlīd means to follow the *Ḥadīth* of the Holy Prophet (ﷺ) on the commentary given by Imam al-Azam Abu Hanifa because he is the top in the knowledge of *Ḥadīth* and *Fiqh* which nobody can deny. The whole Muslim nation recognizes him as *Faqī al-Ummah*. The object is *Ḥadīth* and Imam Abu Hanifa is a source in its understanding. One who claims to act on *Ḥadīth* without a source follows his own intellect. One who follows an Imam follows the understanding of his intellect and piety. Followers of the companions and their followers were better in the knowledge of *Ḥadīth*, piety, fear of Allah, religious mindedness than others.⁵⁷

3.5.3 Belief in Destiny

Belief in fate is an integral part of belief in Allah. Whatever good or bad happens in this world has ever been His knowledge long before its happening and He lets that happen according to His Wisdom. This is called fate or destiny. There are mysteries in the creation of evil which everyone cannot understand.⁵⁸ Anyone who believes in God and in the perfection of His attributes must also necessarily believe in destiny. But nowadays several crucial errors are being committed on this subject. There are some who absolutely deny it, and the basis of this denial is their anxiety that affirmation of destiny requires the refutation of human freedom and that the abrogation of human will produces demoralization and degeneration.⁵⁹ As for the objection that one too often observes that those who believe in destiny suspend all activity and just sit idle and helpless, we would reply that this is the cause of their indolence, and not of the belief.⁶⁰

3.5.4 Bayān – Al- Qur'ān

This *Tafsīr* was written by Ashraf Ali Thanwi in urdu language and methodology based on *Tafsīr al-Māthūr*, it has been interpreted using *Qur'ān* itself as well as *Ḥadīth* of the Prophet (ﷺ).⁶¹ It Maulana Thanwi guided by the wisdom of Allah and he further started this commentary was composed whatever was inspired by the grace of Allah.

This commentary is in 12 volumes took more than two an a half years to complete it. *Fiqh* and grammar is also discussed and reason for preference given to any view is explained. It has been written in the middle of 13th century and their commentaries based on *Fiqh* and grammar is also discussed and reason for preference given to any view also was explained *Ṣūfī* interpretation⁶² *Bayān al-Qur'ān* has systematically addressed the issues according to the need of the time so that the explanation can be justified and every man can understand it without any difficulty, regardless of his intellectual level.

The explanations of his predecessors and adopted those rules and principles of the *Qur'ān* without which translation or explanation of the *Qur'ān* is definitely impossible, for example, command over Arabic language and grammar with

knowledge of *Fiqh* and *Hadīth* is mandatory for all the commentators, that is why early explanation and the explanation by Thanvi appear similar.

Only Hanafi School of Thought has been taken into account to resolve any contradictions in interpretation and other schools of thought have been mentioned in the margins if required.⁶³

3.6 Maulana Ubaidullah Sindhi (1872-1944)

Maulana Ubaidullah Sindhi was a great religious political and revolutionary scholar of subcontinent. His main role was the independence of Muslim. He visited diverse places for motivating Muslims to tell them about their basic rights. He raised his voice against the British government and tried his rank for Pan Islamism (uniting Muslims of world). He played an essential role in conveyed religious education but also make aware Muslims of the importance of *jihād*.⁶⁴

3.6. 1 Early life

Ubaidullah Sindhi was born in Chianwali Village in Sialkot district, Punjab. He belonged to a Sikh family.⁶⁵ His early name was Boota Singh. His father's name was Ram Singh, his mother's name was Praim Kaur.⁶⁶ Before his birth, his father died and he was brought up by his grandfather and his mother. After death of his grandfather, he was nourished by his maternal grandfather at Jampur where he received primary education which was based on secular education.⁶⁷ Ubaidullah Sindhi had spent his days at first in learning and then in teaching various aspects of Islamic theology, and his nights in meditating and planning for the political regeneration of the Muslims of India.⁶⁸ He was suffering from Diarrhea was left this world in 1944.⁶⁹

3.6.2 Conversion to Islam

When he was at school, a Hindu friend Arya Samaji boy gave him the book "*Tuḥfat al Hind*" to read. He decided would become a Muslim convert. His other friend gave him a book, *Taqwīyat al-Imān 'an Ahwāl al-Āakhira*, which proved to be another milestone in his conversion to Islam. In 1887 invoking the help of God, Sindhi became a Muslim. He became a pupil of Hadhrat Hafiz Mohamed Siddique of Barchundi Sheriff, who was a great *Ṣufī* saint of his time. Ubaidullah has left his

family and his relatives for the sake of Islam. At the age of 17 enrolled himself as a student in *Dār al-‘Ulūm Deoband* and there made a deep study of the *Qur’ān*, *Ḥadīth*, Philosophy and Logic. At Deoband, the Maulana also studied under *Shaykh ul-Hind* was impressed by his personality and with the permission of *Shaykh-ul-Hind*, he left Deoband for Gangohā to study under Maulana Rashid Ahmad.⁷⁰

3.6.3 Role in Pan Islamism

He gave play an important role in pan Islamic movement and wanted to bring out Muslims darkness and depression. He tried for bringing Muslims under one umbrella for demanding a separate state. He played great role in “*Jami ‘at al-Ansār*”. When he went to Delhi for the promotion of the value of this organization, he gave high priority to youth and kept the spirit of *jihād* into their minds. During the First World War, told Afghanistan’s government that Muslims are victimized by British. So, he came here to launch *jihād* against both these influential communities. Sindhi presented a memorandum to *Shaykh Muhammad Ibrahim*. The salient feature of the memorandum was that Ubaidullah Sindhi as a Muslim freedom fighter from India who stood for the cause of Hindus as well as Muslims of the sub-continent. Furthermore, he went to Russia. The purpose of going to Russia was the invitation of the Soviet leadership. He studied the ideology of socialism. After studying the theory of socialism, he was impressed by that ideology. From Istanbul, he published charter for the independence of India.⁷¹

Ubaidullah Sindhi established an organisation *Nazaratul Mu ‘arif*, to promote Islamic thought. Two books published by this organisation are, *Ta ‘līm al-Qur’ān* and the *Kuliad-e-Qur’ān* provide a rich insight into the ideology of the revolutionary ulama. He was advocating the cause of *jihād* against the British in collaboration with some minded Hindus.⁷²

Ubaidullah Sindhi says many of the successors of Shahwaliullah sought to adapt his teachings to the norms specifically of the Hanafi School of Sunni Law. He is clearly thinking of Deoband here because most Muslims in India adhere to the Hanafi School, and to have gone against its prescriptions would have created unnecessary on the reformist path. He emphasizes the importance of working with and through local consensus and sometimes comes close to doing so to compare consensus with customary practices his view of consensus is anything but static.⁷³

3.6.4 *Qur'ān*

Ubaidullah Sindhi religion consists of the *Qur'ān* and the *Mu'wattā* of Imam Malik. He finds the essence of religion concentrated in the *Qur'ān*. For the explanation of the *Qur'ān* it is essential to resort to any other science, except with regard to its injunctions, because the *Qur'ān* is self-explanatory. Study of *Mu'wattā* alone is necessary to explain the *Qur'ān*. Sindhi accepts only that part of *Ḥadīth* which relates to the legal injunction, but even this part of *Ḥadīth* he does not accept in full. It is only the *Ḥadīth* narrated in *Mu'wattā* that he considers authoritative.⁷⁴

The fundamental source of Islamic only the *Qur'ān*. The *Sunnah* typically understood as the normative example of the Prophet (ﷺ) and as such second authority to the *Qur'ān* itself. The *Sunnah* represents Islam's earliest consensus just as the evolving body of substantive Islamic law represents the evolving consensus of later generations of Muslims. In both cases as in others consensus reflects changing needs and remains subject to change by subsequent generations. Any agreement unanimous or by a majority on the part of those who has established a government of the basis of the *Qur'ān*'s fundamental law is *Ijmā*.⁷⁵

Ubaidullah Sindhi's many critics Masud Alam Nadwi, a product of the aforementioned *Nadwat al-Ulamā* of Lucknow. Masud Nadwi blamed Ubaidullah Sindhi of denying Islam's superiority over other faiths and of misinterpreted the *Qur'ān* in taking it as a platform for interreligious unity.⁷⁶

3.6.5 Controversial points the Createdness of the *Qur'ān*

The controversy over the Createdness of the *Qur'ān* during the rule of Mamun, the Abbasid Caliph is treated by Ubaidullah Sindhi as a reflection of the national feelings of Arabs and Iranians. The Iranians, he held that the *Kalām* (Speech) of God is no doubt, eternal, but the words in which it was revealed to the Prophet (ﷺ) are originated. The *Muḥaddithūn* on the other hand, held that the *Kalām* (Speech) of God is eternal in every respect. Mamun took the side of the Iranians, while Ahmed Ibn Hanbal was the leader of the other group. The real fact is that during the time of Mamun, the Arabs had lost their leadership in every field. The only thing left to them was their language. Therefore, they wanted the people to believe that it was the divine language. Therefore, they wanted the people to believe that it

was the divine language. The non Arabs recognised that the teachings of the *Qur'ān* was divine but did not give the same position to the Arabic language in which the *Qur'ān* was revealed. Those who laid stress on the Arabic words of the *Qur'ān* was in reality, the upholders of Arab superiority. It is for this reason that most Arab thinkers were the representatives of this national and linguistic superiority. Imam Shafi was the upholder of Arab superiority. Abu Hanifa was on the other side. The one thinks that prayers should be said in Arabic, even if a man has no knowledge of Arabic. The other thinks that the meaning of words is more important than the Arabs and Iranians. He therefore, did not like the stand was taken by the *Muḥaddithūn*, which stressed the superiority of the Arabs.

Ubaidullah Sindhi views that Iranians codified their own *Fiqh* (*Hanaḥī Fiqh*) and built their own *ʿIlm ul-Kalām* (science and dialectics). He refers to *Mu' tazilah* scholasticism. All this was done within the confines of Islam. The Iranians did not go outside of Islam to assert their distinctive individuality. After Mamun the Iranians asserted their superiority and Mutazilism was a reflection of this superiority. Abul Hasan Al-Ashari was a follower of Shafi School of doctrines and was an exponent of the Arab cause. He built his own system of *Kalām*. He was followed by Matrudi who laid the basis of a new *ʿIlm ul-Kalām* which suited the Iranian temperament.⁷⁷

3.6.6 Religion

Ubaidullah Sindhi gives a new shape to the Islamic system of life. He says that the actual shape of the system in which Islam has embodied itself over the centuries is not final. This system should be given a new shape in accordance with the conditions and need of the time. Otherwise, if Islam is identified with a specific system, it will become outworn, just as another religious system has become outworn.⁷⁸

Ubaidullah Sindhi pointed out the two institutions were inspired by two facets of the theological heritage of Waliullah. The founders of Deoband emphasized the element of orthodoxy in Wali Allah's thought, those of Aligarh the element of religious speculation. In Belief, the *ʿUlamā* of Deoband followed the Asharite and Matrudi schools. In *Fiqh* they were strict Hanafites.⁷⁹

3.6.7 Islamic Jurisprudence

Ubaidullah Sindhi commenting on the four roots laid down by the *Fiqh* says that *Qiyās* cannot be considered as a root in any case. *Ijmā* is based on the *Qur'ān* and the *Sunnah*.⁸⁰ Discussing the changeability of law is the product of certain conditions and changes with the change of time. Every new age is a particular manifestation of the spirit of God and to deny that every new age brings with its own particular requirements is to reject the spirit of God as it manifests itself in particular age of history. He was willing to allow *Taqlīd* on practice.⁸¹

3.6.8 Law and Wisdom

Ubaidullah Sindhi makes a sharp distinction between law and the *Hikmah* (Wisdom) which it protects. The law is not eternal but the wisdom which is eternal. Religion has two components. It consists of jurisprudence as well as wisdom. Wisdom creates in man the ability to think to change him and to make progress. It is due to wisdom that man seeks new ways of doing things and observes the actual conditions of his time. *Fiqh*, on the other hand, is a classified system. Man makes rules and regulations to deal with his environment. If there was no rules and regulation, life would degenerate into anarchy. Therefore, life needs for its purposes both a code of law and the wisdom protected in it. If the code of the wisdom co-exists, a man can advance and progress as well as maintain his links with the past. Wisdom leads to progressiveness and a codified law is neglected, the community is threatened with disintegration. But if codified law replaces wisdom and becomes all powerful, the human mind becomes atrophied and there remains no possibility of progress.⁸²

Ubaidullah's position is unusual, in basing part of the justification for a shared Indian nationhood on the mystical doctrine of *Wahdat al-Wajūd* (Everything is God). To his mind, this doctrine makes it possible to have a distinct Indian identity of which the Hindu and the Islamic traditions are shared sources. It allows for an Indian Islamic identity shaped by the particular historical experience of Islam in India.⁸³

3.7 Maulana Shabbir Ahmad Usmani (1885- 1949 A.D)

Maulana Shabbir Ahmad Usmani was a great orator, writer, theologian and a saint. He is considered one of the prominent figures responsible for the creation of Pakistan and a reformer of the Muslim nation in the subcontinent. He was born in

1885 in U.P (India). His father Maulana Fazlur Rehman belonged to the famous Usmani family of Deoband. The child with extraordinary abilities got his early education from Deoband religious seminary and was later appointed in the same *Madrasah* as teacher of proficiency in jurisprudence. In 1927 Sultan bin Abdul Aziz bin Saud of Saudi Arabia summoned a conference of Muslim theologians under the banner of Mu'tamar *Ālam al-Islām*. He was one of the prominent members of the delegation from the subcontinent. Deoband is famous for its anti-Pakistan stance but in spite of Usmani's attachments with Deoband he strongly supported the creation of Pakistan. Usmani with a team of 500 '*Ulamā*' abolished the influence of these corrupt feudal from these regions and ignited the pro-Pakistan sentiments in the common people.

'*Ilm al- Kalām, Al-Aql wal-Naql, Ijāz al-Qur'ān, Hijab-e Sharai, and Al-Shahāb li – Rajm al-Khatif al-Murtab* are his monumental works. He enjoyed a great position particularly as a religious leader and thinker and along with his religious leadership, his political leadership was also acknowledgment on all hands.⁸⁴ Usmani would quote the *Qur'ān* and say, in the *Qur'ān*, (They are) those who, if we established them in the land, establish regular prayer, and give the *Zakāt*, enjoin right and forbid wrong. With Allah rests the end off all affairs.⁸⁵

Maulana Shabbir Usmani was the president of the *Jamī'at al-'Ulamā'-i-Islām*.⁸⁶ The *Jamā'at 'Ulamā' -i- Islām* made it clear that no Bill or measure legislative or executive, which concerned the *Sharī'ah*, should be moved passed or enforced unless it was discussed and approved by the *Dīwan*. The *Qaḍi* Courts were to be invested with full authority to adjudicate cases of every recognized Muslim sect according to its own school of *Fiqh* or law and enforce the decisions of these courts. The *Jamā'at 'Ulamā' -i Islām* also demanded the establishment of an Islamic *Baytul Māl* with statutory authority to administer *Zakāt, Sadāqat*, Muslim charities and escheats, and Muslim communal properties belonging to the Muslim community as a whole and to manage the public finances of the *Millat*.⁸⁷

3.7.1 The Existence of God

Allah is the source of all creations in the universe. There is no possibility of any other god other than Allah. The existence of creatures is very weak before the Existence of God. When we and you allow any other being to enter into own limits of

existence despite such weakness, then how God, with such a fabulous strength of existence, can allow any other God to enter into His authority? In short, there is no space for any other god to enter the Divine Dominion. As such, there is no rational possibility to believe in any other god beyond God. God is the origin of all creatures. He is alone the master of all creations man, angel, *jinn* etc. All creatures are the slaves in the great universe and are here to recognize and acknowledge the Lordship of God, His Divine Unity and denounce all quarters of polytheism.

The first and foremost thing which is worthy of attention and information is the state of one's own existence. Who knows not that the first thing which comes to the knowledge of man is the presence of his own self, and apart from his own self every other thing comes to his knowledge afterward. Therefore the thing which deserves our primary and significant attention is the state of our own existence. Our own existence is neither permanent nor constant. There was a time when we were in non-existence and then a time came when we entered into existence and various phases of existence passed over. And a time shall come which will separate our existence from ourselves and our worldly life will stop. It has been a common fact for all those things which came into existence before us and a general phenomenon for all creatures to come after.

3.7.2 Divine Attributes

God is matchless in His essence and His Divine Attributes. For example, God is Merciful, so no creature is as merciful as God. The qualities scattered in different creatures of the universe are the reflections of God's attributes. Every existent thing in the Universe derives its qualities from the reflection of God's attributes according to its capacity. Therefore all existent things possess the capacity of receiving the reflection of Divine Existence. But they do not grasp the Divinity itself. Knowledge, power, intention, mercy, etc. are reflected in creatures, according to their capacities.

3.7.3 Necessity of Divine Revelation

Man cannot know about the pleasure or will of God by any research or reason or by any other human effort possible. Only God can tell about the things of His pleasure or displeasure through revelation. It means man requires Divine Revelation to know about the pleasure and displeasure of God. Therefore the only source of

human guidance is Divine Revelation. Without Divine Revelation man cannot get the path guidance with reason alone.

3.7.4 Necessity of Prophet Hood

The necessity of Divine Revelation is established to get the pleasure of God. We see in this material world that the Kings do not inform their subject one by one about their royal orders and injunctions. When the worldly kings with their so-called dignity do not stoop down, how can God with His inspiring glory tell His servants individually about His pleasure and displeasure? Like the worldly kinds, He would also appoint some trustworthy man for His Divine message to His servants. Such trustworthy and honest souls selected for the communication of the Divine Message are called Messengers of Prophets.

3.7.5 Innocence of the Prophets

Innocence of the Prophets is one of the most significant of Divine Religion. If the Innocence of the Prophets is challenged the whole creation of Heavenly Religion is cleaned out because Divine Revelation cannot be relied upon if the Prophets do not possess innocence in knowledge and action. God only appoints the innocent souls, nearest and dearest to God who congruent with God's pleasure. Those who do not oppose with the Divine pleasure cannot become nearest and dearest to God. For example, if the eye of a beautiful man is lost his whole beauty is spoiled. In this sense we call Prophets as innocent, meaning thereby that the Prophets do not possess any element of sin in their souls. Sin is an intentional disobedience, while mistake is a slipping and not sin. Hadhrat Adam had done mistake when he ate the forbidden tree out of sights forever. He had not committed sin the intentional disobedience of God. Intentional disobedience cannot enter into the hearts of the Prophets kindled with the extreme fire of love for God.

3.7.6 The Prophets cannot misguide mankind

When the Prophets are most guided souls, they can never mislead the humanity. They have always tried to show the correct path to mankind and bring them into the light out of darkness. Similarly, when Divine Religion was corrupted by the unfaithful soul new Messengers came to establish it and purify from the combination of the evil persons. Sometimes heavenly laws were changed by new Prophets at the

direction of God. This change is termed as abrogation which does not presuppose that former laws or prescriptions were wrong.⁸⁸

3.7.7 The Universe is not self -Existent

God's existence is necessary for the existence of the whole universe like sun, moon, stars, heavenly bodies etc. All these things must have derived their existence from the same Self-Existent God. Consequently, no creature, however great or old it may be is self-existent. They have beginning and end according to reason. They are not eternal, and what is not eternal cannot be God. Only God is Self-Existent and He has no beginning and no end.

3.7.8 All Religions are not basically wrong

The religions presently professed in the world are not all humanly created. There are some religions which are believed to be divinely revealed but human involvements have interpolated them to a great extent for their personal benefits. As revealed by the God the final religion revealed by Allah is the Islam and after the advent of prophet Muḥammad (ﷺ) all the previous religions were abrogated and to follow the revelation revealed on the last messenger was made obligatory.

3.7.9 Modern Age and the *Qur'ān*

Human civilization is in serious crisis and its remedy lies in the traditional philosophies. It is true to say that these philosophies may have been irrelevant in the present scenario but the new interpretations of these philosophies can ease the modern man to a great extent. Modern sciences cannot serve mankind in the solution of the world problems, nor in the salvation hereafter. The Holy *Qur'ān* alone can liberate mankind from the disasters of this world and the rebuke of the Hereafter. The modern world needs to concentrate on the study of the *Qur'ān* with new interpretations which can respond to new challenges.⁸⁹

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CHAPTER 4
Modernist Approach to Islamic
Thought in Colonial India

Modernist Approach to Islamic Thought in Colonial India

Islamic Modernism

This chapter focuses the concept of modernist scholars approaches to the Islamic thought, it is necessary to discuss Islamic modernism means. Modernism is defined as “modern ideas or methods, the tendency of religious belief to harmonize with modern ideas”.¹ Modernism was put in usage during 19th century when scholars used Modernism to explain certain tendencies of Protestant Christianity. Ever since then considerable progress has been made in the Philosophy, sociology, and semantics of religion. Thus modernity in religion now signifies something more than modernity in the original Christian sense, namely first, emphasis on rationalism and scientific method, secondly, abjuration of belief and supernaturalism and thirdly, higher criticism of the Bible.²

The main tasks that Islamic modernists have set for themselves are concerned more with an analysis of the status of *Ḥadīth* on the one hand, and on the other, with the implications of the distinction between the core and gestalt of Islam. Here their approaches and achievements are credible. These two points consider separately, All modernists allowed that while *Ḥadīth* is very important for living the good life. It is not binding in the sense in which the *Qur’ān* is. All Islamic modernists would perhaps vacillate in their attitude, should any part of the *Qur’ān* may contradict plain commonsense, clear observation, or one’s conscience. But they would not hesitate to reject any *Ḥadīth* that may come in this category even if it satisfied all the canons of authenticity prescribed by the science of *Ḥadīth*.³

Modernism is in a part of the continuation of the reformist movement of Islam in the 18th century and the early 19th century, and is seen as a way to address the challenges posed by modernity while remaining faithful to the basic of Islam. The modernist is committed to the reform of Islamic thought, both legal and theological aspects and great emphasis on *Ijtihād*.

Islamic modernist movements responded to the intellectual and political challenge of western domination. Bridge the gap between their Islamic heritage and modernity between traditional religious and modern secular leaders. They advocated what was essential a process of Islamic acculturation, emphasizing the compatibility

of Islam with reason, science, and technology. All argued for Islamic reform for the need to reinterpret of Islam in the light of new questions and issues which were brought by modern life. Maintain that Islam and modernity, revelation and reason, were compatible, they advocated religious, legal, educational, and social reforms to revitalize the Muslim community.⁴ modernist is the reform of Islamic thought through an emphasis on *Ijtihād*. They believe that the modern context demands a reassessment of the intellectual heritage of Muslims and this requires giving up the blind imitation of earlier scholars. They believed that revelation does not clash with reason and that an effort should be made to revive Islam's rationalist philosophical tradition.⁵

In India, the project of Islamic modernism was represented by such thinkers, scholars and activists as Syed Ahmad Khan, Chirag Ali, Ameer Ali, Shibli Nomani, Allam Iqbal and Abul Kalam Azad.⁶

4.1 Chirag Ali (1844-1895)

Chirag Ali was an Indian Muslim scholar of the late 19th century. As a colleague of Sir Syed Ahmad Khan, he made a contribution to the school of Muslim Modernists and presented reformatory thinking about the *Qur'ān*. He contributed numerous works to the Modernist school such as "A Critical Exposition of the Popular Jihad and Proposed Political, Legal and Social Reforms under Moslem Rule". His goal in the criticizing the *Qur'ān* as well as the *Sharī'ah* is to justify contemporary Western ideals through the *Qur'ān*.

In his early period, Chirag Ali was stationed as a clerk in Gurakhpur but eventually found himself in Lucknow searching for a better job. He then became a collector in the Office of Settlement until Syed Ahmad Khan recommended him for a position in the government of the Nizam of Hyderabad. Chirag had already been making some literary contributions to a variety of papers such as *Mukhbir-e Sādiq* and *Manshūr-i Muḥamadī*. When Sir Syed was requested by Salar Jang I, the Prime Minister of Hyderabad State to hire a translator, Chirag Ali was the one invited to fill that position. He was associated with Sir Syed throughout the rest of his career because of their common religious and political ideas.

In 1888, on the occasion of the victory celebration of the army contingent of Hyderabad, who fought at the war front in Burma, Chirag Ali was presented with the

honorary Victory war title *Azam Yār-Jang* with two thousand *Manṣab* (Officers), one thousand riders and a Flag. Chirag followed the school of Muslim Modernists and is most prominently known for his association with Sir Syed. The two met in 1874 when Sir Syed came to Lucknow after their literary excursions had led them there. He was a solid supporter of Sir Syed's Aligarh Movement.

In his writings, Chirag Ali sought to correct what he perceived to be misperceptions of Islam and *Jihād*. These misunderstandings, he argued, came from the historical development of *Ḥadīth* and the activities of Muslim jurists. He believed the jurists had taken justice into their own hands and in doing so misused or completely ignored the *Qur'ān*. In following these beliefs, Chirag Ali was committed to offering a fresh interpretation of the *Qur'ān* and a moderated version of *Jihād*.⁷

Maulana Chirag Ali, who sought to reform the Muslim society and modernize their outlook. He wanted to his co-religionists to reconcile themselves to British rule and have right place in the administrative services. He wanted to empowerment the better status for women in society and stood for monogamy reforms through his literary works.⁸

Modernists chose to respond to the crisis in Muslim society created by the colonial rule and wrote on related topics. Their contributions to Islamic thought in India were quite influential. But, Chirag Ali campaigned for re-thinking issues and responding to new challenges.⁹

4.1.1 Chirag Ali's View On: Islamic Jurisprudence

Chirag Ali opines that Islamic jurisprudence should be re-codified according to the principles of the *Qur'ān*. Some parts of Islamic *Fiqh* are quite in consonance of every age and in spite of the changes that have taken place in modern times, they agree with the spirit of the age and needs of good government, but there are parts of the Islamic *Fiqh* which do not fulfill the requirements of the modern age, whether in India or in Ottoman empire.¹⁰

There are three constituent elements of the Islamic common law, the *Qur'ān*, the traditions from the Prophet (ﷺ) and his companions, the unanimous consent of the learned Muslim scholars on a point of the civil or canon law not to be found in the

two preceding sources. Lastly, the supplementary source is the *Qiyās* (Analogical deduction).¹¹

4.1.2 *Qur'ān*

Chirag Ali rejected all classical sources of law except the first, the *Qur'ān* which, as per him, needs be reinterpreted; he proceeds to investigate the possibilities for a new basis of Muslim law. This basis has to be essentially humanistic, for man is born free and sinless, though he can later acquire sin in his social environment. Islam is capable of progress and possesses to adapt itself to the socio-political changes. It has the vital principle of rapid development of advancement, of rationalism, and of adaptability to new circumstances.

Chirag's belief that Islam is misunderstood by the majority of the world motivated his reinterpretation of the *Qur'ān*. His modernist approach develops the basic point that the *Qur'ān* is full of references to nature and the laws of nature, and points the way to a natural theology.¹²

The *Qur'ān* does not teach a social and political law, its precepts and preaching being aimed at a complete regeneration of the Arabian community. It was neither the object of the *Qur'ān*, the Muslim revealed law, to give particular and detailed instructions in the civil law, nor to lay down general principles of jurisprudence. The important civil and political institutions of Muslim common law based on the *Qur'ān* are bare inferences and deductions from a single word or an isolated sentence. The *Qur'ān* does not interfere with political questions, nor does it lay down specific rules of conduct in the Civil law. What it teaches is a revelation of certain doctrines of religion and certain general rules of morality.¹³

4.1.3 *Sunnah and Ḥadīth*

Chirag Ali, while re-examining the second source of the Muslim law i.e. *Ḥadīth* shows a critical approach. He was particularly unwilling to accept *Ḥadīth* as a reliable source because *Ḥadīth* generally convey the sense of the Prophet's sayings, but not exact words of the Prophet Muhammad (ﷺ) and is therefore liable to change because of the unreliability of the *Isnād* (the chain of transmitters) of a *Ḥadīth*. Consequently, he dismissed all *Ḥadīth* whose contents appeared unsuited to

the prevailing conditions. Chirag Ali is inclined to reject *Ḥadīth* by saying that the six canonical books of *Ḥadīth* (*Ṣiḥaḥ Sittah*) were completed during the third century A.H., but the principles laid down by the scholars of *Ḥadīth* for judging the reliability of *Ḥadīth* did not satisfy the laws of historical criticism. They judge *Ḥadīth* on the basis of their internal evidence or inherent rationality only after inquiring whether the narrators of *Ḥadīth* were upright men and whether the chain of narrations went back to the Prophet Muhammad (ﷺ) or his companions. He declared that those who collected and shifted *Ḥadīth* made it quite clear that whatever the degree of the reliability of narrators and whatever the strength of *Isnād*, *Ḥadīth*. Once this is accepted, said Chirag Ali, there is no need to laying down rational standards for the criticism of *Ḥadīth*, because all *Ḥadīth*, become inherently unreliable.¹⁴

Traditional Islamic law might still be practicable in fossilized Muslim societies which have refused to change.¹⁵ There is a vast ocean of traditions from the Prophet, his companions and their successors on the various subjects of the social political, civil and criminal law incorporated in the Muslim law books. In fact, the companions of the Prophet (ﷺ) and their successors were averse to commit to writing the traditions concerning the private life and public teachings of the prophet. But naturally, the conversation of the followers of the Prophet (ﷺ) was much about him. The companion and their successors enthusiastically elaborated upon his acts and sayings, especially when the later generations had provided him with supernatural powers.¹⁶

4.1.4 *Ijmā*

The unanimous consent of all the learned men of the whole Muslim world at a certain time on a certain religious precept or practice, for which there is no provision in the *Qur'ān* and *Sunnah*, is called as *Ijmā*.¹⁷ For Chirag Ali its very foundation is shaken by the most eminent jurist consults and legists who would not admit in the first place the existence of such an *Ijmā* as being practically impossible. In the second place they would not admit its authority except on the strength of the Prophet's Companions. In the third place some of them would not allow any *Ijmā* whether it derived from the companions or from some other source. In the fourth place, supposing that such *Ijmā* have taken place and exercise universal authority, it is

impossible that the transcriptions of their reports will successively reach us, and will be binding on the conscience.¹⁸

The two other sources of classical Muslim law, *Ijmā* and *Ijtihād*, were more easily assailable and Chirag Ali finds them easier to demolish to his efforts to lay the foundations for an anti-classical basis for Muslim law. *Ijmā* of the 'Ulamā could hardly be regarded as a finally binding source of law, for it is rejected alike by jurists.¹⁹

4.1.5 *Qiyās*

Qiyās is to employ one's mental faculties in deducing a law after consulting the *Qur'ān*, traditions, or *Ijmā*. It is therefore not an independent source of law, the medium, or as it is called the *Illat* (cause or motive) in the process of reasoning must be found in one of the three sources of law. All this analogical reasoning is doubtful in their origin.²⁰

4.1.6 *Ijtihād*

Ijtihād is itself not an independent source of law but is dialectically related to the other three sources. Its ruling can therefore neither be final nor unchallengeable. Chirag Ali turns to examine the four sources of Muslim law, *Qur'ān*, *Ḥadīth*, *Ijmā* and rights methods of *Ijtihād* to overcome the mental fossilization which the traditional theology is still imposing on modern Islam.²¹

Chirag Ali stated that it has been narrated by *Tirmidhi*, *Abu Daud*, and *Darimi* that Prophet Muhammad (ﷺ) when deputing . *Ḥadhrat Mu'ādh Ibn Jabal* (R.A) to Yemen, had asked him how he would decide the case of the people. *Ḥadhrat Mu'ādh* (R.A) said, "I will judge them according to the Book of Allah." Then Muhammad (ﷺ) asked again, "And if you do not find it in the Book of Allah?" the former returned, "I will judge according to the precedents of the Prophet Muhammad (ﷺ)," but he was once more questioned, "If there be no such precedent?" to which it was speedily replied, "I will make efforts to form any own judgment" Prophet Muhammad (ﷺ) thanked Allah for this judicious opinion of his delegate.

Chirag further argued that *Ijtihād* is a purely technical term and its use in that sense, is to express the solution of a difficult case through some analogy drawn from the *Qur'ān* and *Sunnah*. But such was not the case during Prophet Muhammad's (ﷺ) time. In the classical Arabic it was, used to mean making great efforts, and when the word *rā'ī* or opinion, is suffixed to it, it means making effort to form a judgment. Mu' āḍh (R.A) said, "I will make efforts to form my own judgment". He argued Ḥadhrat Mu' āḍh (R.A) did not use the simple word *Ijtihād* which is now restricted to a particular and technical Ḥadhrat meaning, but he prefixed it with the word *rā'ī* my own judgment. Secondly, he did not and could not use it in its subsequent technical sense now in use, which got currency among the jurists centuries after Ḥadhrat Mu' āḍh (R.A). Moreover, he clarified that when stress is laid on the word *Ijtihād*, as it simply signifies making effort, moral or mental, but when stress is laid on the word *rā'ī* opinion, judgment, and thought, the tradition secures for a wide field of spiritual development, moral growth, an intellectual and enlightened progress, and reformed legislation. It released from the four schools of law, and encourages formulating all the legislation on the living needs of the present, and not on the fossilized ideas of the past.²² In short he stated that *Ijtihād* is itself not an independent source of law, but it is related to other three sources. Its ruling can therefore, be neither final nor immutable. He asserted that *Ijtihād* is used in order to overcome the mental decay which he thought the traditional theology is still imposing on modern Islam.²³

On the concept of *Jihād*, Chirag Ali regarded Jihad as permissible only for defensive purposes. He said that India was neither *Dārul-Islām* nor *Dārul- Ḥarb* but *Dār-ul-Aman*, or a home of security or protection.²⁴

4.2 Sir Syed Ahmad Khan as a Modernist thinker (1817-1898)

Sir Syed Ahmad Khan (1817-1898) was an outstanding Indian Muslim modernist scholar, prolific Islamic modernist writer, political activist. educational and a reformer jurist and theologian.²⁵ His formal education was traditional and was later exposed to the ridicule of conservative critics, whom he considered unqualified to undertake his bold step for the modernization of Islam. His weakness was his actual strength, tolerant by the discipline of traditional education, through his well-furnished mind and study as an independent investigator; he reached out to the new outlook of

intellectual creativity and laid the footing for a modern interpretation of Islam.²⁶ He has devoted his whole life to promote modern education among Muslims, especially through the All-India Mohammedan Educational Conference which existed from 1886 to 1937.²⁷ It is against all India National Congress, which espoused secular Indian nationalism.

Sir Syed's religious thoughts were developed for basic reasons. He himself claims that the development of his religious thoughts had proceeded on rational lines rather than blindly following the established Islamic traditions and beliefs. His religious thoughts were thus a result of his own endeavors out of zeal to contribute to the re-statement of Islamic teachings.

Traditionalists were unfortunately unaware of the new currents of thought released by science and also of the new moral outlook on life and they almost proved incapable of meeting this challenge. Syed Ahmad accepted this challenge and strived to rethink the whole cultural heritage of Islam and reinterpret it in the light of modern development.²⁸

4.2.1 Sir Syed on Religion and Science Compatibility

Sir Syed believed in the compatibility of religion and science, and considered natural law and divine law to be the same because according to him revelation cannot be opposed to scientific actuality since an agreement between God's word and work is essential. For him, between the word of God (Scripture) and the work of God (nature) there can be no contradiction. Furthermore, he believed that when there appeared a contradiction between a scientific fact and a religious rule then the latter must be reinterpreted according to scientific evidence. Finally, Sir Syed concluded that "if we keep in view the principles deducible from the *Qur'ān* itself, we shall find that there is no contradiction between the modern sciences, on the one hand, and the *Qur'ān* and Islam."²⁹

4.2.2 Conception of God

Muslim modernist reformers essentially seek to go back to the *Qur'ān* for guidance and inspiration. Their decision on a particular issue only relies on the *Qur'ān*. But it has to be interpreted and explained. In this way each modernist relies on his own individual judgment. The basis of all the teachings of the *Qur'ān* is its

conception of God and here lies the modernist difference in the approaches of different reformers.

Sir Syed Ahmad Khan with his 'naturalistic' bent of mind wanted the Muslims to adopt scientific attitude (i.e., to think in terms of cause and effect), for understanding the universe. To him, God is the first cause, in a series of causes from which follow a series of effects each of which is inter-dependent, being cause as well as effect. The Creator of all existence, their ultimate cause is God, whom Muslims call Allah. All that exists of which one can have some knowledge or which one can understand or conceive, is a system of which the various parts are interdependent. It is essential that this system should be supported by some ultimate existent or cause. This ultimate existent is God, the nourisher of the world.

Sir Syed's conception of God has little relevance to religion, least of all to Islam, because God, conceived as the first cause, is not a living and communicating God, that is, the God posited by religion. Belief in Prophethood is tenable only if we believe that God communicates His will to those who are called as the Prophets. The conception of God as the first cause does not fulfill this requirement and, therefore, leaves no room for belief in Prophethood. Again, belief in God must have some meaning for the life here and now.

If God is the mere cause of causes and cannot rise above the laws of nature and the absolute law of right and wrong, and then He is God only in name, a being devoid of personality and all feelings of love and affection towards human beings. Sir Syed Ahmad Khan's conception of God and the function of prayer do not accord with religious consciousness at all. If this position is accepted, it will mean that man has no significant part to play in the world and everything is joined to the unchangeable necessity of mechanical laws.³⁰

4.2.3 Revelation and Reason

Sir Syed's religious ideas and views on *Taqlīd* and *Ijtihād*. In his religious thought, he was a "rationalist", who emphasized a rational approach to Islam; and his undaunted confrontation of Islam with modern thought and his original method of Quranic exegesis inspired by western ideas was no less than a revolution in the history of Muslim theology. He held the view that there can be no contradiction between

Word of God (*Qur'ān*) and Work of God (Nature). By his liberal interpretations, Sir Syed succeeded in paving the way for modern progressive trends in Islam, and he was first Muslim of Modern India to realize the necessity for a new interpretation of Islam that was liberal, modern and progressive. His emphasis on rational interpretation (*Tafsīr*), by-passing the *Hadīth*, and in rejecting the traditional practices.³¹

Revelation (*Wahy*) is an important theme in Sir Syed's religious thoughts. *Wahy* is the name of the "innate natural power" in man which is gifted by God. found of various. His main work is to enable man to behave normally. *Wahy* is found various degrees in man. The highest and mature degree is termed the Prophetic revelation.³² *Wahy* is the God's gift, distributed among the human beings. There are persons who have received lesser degree of this gift and there are persons who have received greater or higher degree of this gift. Intellectuals receive higher degree of *Wahy*.³³ Those who became experts in any field received particular type of *Wahy*. In the same way the Prophets received a particular type of *Wahy* that made them Prophets.

Sir Syed said that there is no intermediary between God and His Prophet. The Prophet's heart itself is the mirror in which the splendor of the divine epiphanies become manifest. His heart itself is the agent which takes the message from God and comes with God's message. This he calls *Ilhām*.³⁴

Sir Syed proceeded to lay down a more important and fundamental proposition that the *Qur'ān* being the word of God, and the objective world as we know it is the work of God, there cannot be any contradiction between the two. This implied that the *Qur'ān* had to be understood not only through the medium of Arabic as spoken at the time of the Prophet (ﷺ) but also in the light of the latest discoveries of natural science and in conformity with them.

In this dynamic interpretation, the main active role is played by human reason. Reason is the supreme criterion, the ultimate test even of the teaching of religion.³⁵

He believed that God is one and eternal and the sole creator of the universe. His word and the word of His Prophet (ﷺ) cannot be against reality and against nature. The Quranic the Word of God and all that is said in it, is correct and true. Anything which appears against nature, or contradictory, appears so, due to the lack of

understanding. Only the Prophet's words and deeds are the recognized authority in religious matters.

Religion consists of belief, practices in the light of this belief, and fellow 'Aqā'id, 'Ibadat and Mu' amlāt. The essential tradition of belief and essential religious practices sanctioned as eminently reasonable but he feels many of the practices sanctioned by custom and the pattern of behaviours that have become hallowed by time, have to be critically examined in the light of reason and their usefulness in changing times.³⁶

4.2.4 *Sharī'ah*

Syed Ahmad made a distinction between *Dīn*, *Sharī'ah*, and worldly affairs. In the first category, he includes belief in God and in His attributes, as well as acts of worship. In the second category, he includes those matters which deal with moral and spiritual purification of mankind. However, he denies that a prophet (ﷺ) is concerned at all with matters relating to the mundane affairs. *Dīn* is not subject to change, but the needs and the ways to satisfy them depend on differences of time and place. If include these things within the sphere of prophetic function, then with the change of time another prophet is needed, which is contrary to the spirit of the finality of Prophethood. What is claimed to have been perfected and finalized by Islam is *Dīn* and not the *Sharī'ah*. If the *Sharī'ah* is not final, it logically follows that it is the duty of Muslims in every age to deal with their problems in the light of their needs in accordance with the basic moral and spiritual tenets of Islam.³⁷

4.2.5 Freewill and Predestination

The problem of freewill and predestination has plagued the Islamic intellectuals, philosophies, religions and system of thought. In Islam, this issue has been a great cause of conflict among Muslim intellectuals as well as 'Ulamā.³⁸

The primary objective of the *Qur'ān* is to explain the greatness of God on the human mind or to show that, in the ultimate analysis, everything is caused by God who is the first or the Ultimate cause of all things. Therefore, causes seem questionable to provide arguments from the *Qur'ān* in favour of freewill or predetermination.³⁹ Sir Syed says that God is the cause of causes, thereby implying

that all other causes exist and act only through God. Sir Syed says, it is wrong to interpret any conclusion related to the issue of freewill and predestination on the basis of the any verses of the *Qur'ān*. It does not discuss such issues but later Muslim thinkers incorrectly made this matter an Islamic issue and tried to sort out this argument by Quranic verses. These thinkers are divided into three groups on the basis of the doctrines propounded by them. Firstly, the Jabarites (*Jabariyyah*) believe in the doctrine of absolute predetermination, secondly, Qadarites (*Qadariyyah*) those who believe in the doctrine of man's freedom of will. Thirdly, the Orthodox Sunnis, who believe that man has limited freedom of will, according to this, man has the power to do both good and evil, get rewarded and punished on the basis of his actions. Sir Syed claim that the problems need to be addressed by reason.⁴⁰ Sir Syed proved that man is able to differentiate between right and wrong and he has the power to do according to his own will. As such he seems to be close to the doctrine of Qadarites and Mutazilite thinkers.⁴¹ He holds man does possess a faculty by which he can discriminate between good and evil.⁴²

Syed Ahmad says that the astrologer has been the cause of man's death. What is in God's knowledge which he called fate (*Taqdir*) is inevitable, it does not involve or impose any restriction on the freedom of man, In spite of this knowledge, man still retains his freedom of actions.⁴³

4.2.6 Law Making and Islamic Jurisprudence

Much more radical is the approach of the Muslim modernists towards the Islamic Jurisprudence. It is recognized that our Islamic *Fiqh* was largely based on the *Ijtihād* of certain legal experts. It is also recognized that man-made laws change with the change of times, and what the Muslim jurists thought and wrote in their respective times is not an eternal binding on the present day Muslims. Modern Muslim legislation should go back to the original sources, i.e. the *Qur'ān* and the authentic *Hadīth*. At the same time, it is not denied that medieval Muslim jurisprudence contains some useful material for modern legislation, but this material will have to be reevaluated. It is also stressed that all legislation aims at the promotion of human welfare and that part of Muslim jurisprudence which does not satisfy the requirements of human welfare will have to be allocated with.⁴⁴

Sir Syed rejects the Muslim *Fiqh* totally, therefore, when any problem arose, they searched for some religious sanction and with the help of far-fetched arguments and interpretations; they placed it under some religious ruling or subjected it to some general principles laid down by themselves. The sayings and argument of those religious scholars began to be collected and assumed the shape of *Fiqh* and works relating to the principles of *Fiqh*. In those days the people did not regard and arguments and saying of these scholars as more than their personal opinions, but gradually these arguments and sayings came to constitute an authority in them and after some time, this collection of '*Ulamā* opinions came to be known as Islam and was called the *Sharī'ah* .⁴⁵

Sir Syed goes on to point out that this situation led to the general misunderstanding that Islam concerns itself with all worldly matters and no worldly work should be undertaken without some religious sanction or permission. The decisions of '*Ulamā* which were based on analogy and independent judgment (*Ijtihād*) and in which allowance had been made for the habits ('*Urf*) of the people and the requirements of the time should have been given the status of the opinions held by the '*Ulamā*, the judges, the *Qaḍī* and *Mufīṭī*, but what happened was that these decisions came to constitute the Islamic religion itself. Thus the position of lawgiver came to be held by many people, besides the Prophet (ﷺ) of Islam. When these decisions of the jurists and the '*Ulamā* Sir Syed goes on to add, came to be identified with Islam, it followed necessarily that they constituted a perfect code of life. This led to the general belief that the books of jurisprudence are adequate for the purpose of running the affairs of a country and there is no need for a new Civil Code, Civil procedure Code, Criminal procedure code and neither Revenue Code nor Trade Code, although the books of Muslim jurisprudence are not adequate for any of these purposes. All Muslims states sank into degeneration as a result of this false prejudice and *Taqīd*.⁴⁶

4.2.7 *Ijmā*

Syed Ahmad denies to accepting *Ijmā* as the source of Islamic law. It was the cause of all superstition and un-Islamic practices. Even the *Ijmā* of the Companions of the Prophet (ﷺ) does not possess any overriding importance of him.⁴⁷

4.2.8 Religious Ideas of Sir Syed: Views on *Taqlīd* and *Ijtihād*

Sir Syed praised very much the broadening use of *Ijtihād* by Shah Waliullah of Delhi. Sir Syed decried *Taqlīd* which in his opinion was responsible for the decline of Islam. For Sir Syed said, *Ijtihād* (innovation, re-interpretation with the changing times) is the need of the hour. Give up *Taqlīd* (copying and following old values). He gave a call that the Muslims could not progress without acquiring knowledge of modern sciences and technology. He asserted the simple truth that knowledge is not the exclusive preserve of any nation; it belongs to the whole mankind. He maintained a valiant posture and succeeded in realizing the intellectual energy of Muslims and they started getting education of science. In keeping with his rationalist mindset, Sir Syed stressed the importance of *Ijtihād* and a rational interpretation of Islamic religious sources and thought. He believed as well as considered this to be necessary, in order to make Islam acceptable to the new age, and because he believed that Islam would not be understood by Muslims and appreciated by others unless it was presented in a rational way.⁴⁸

He advocated that the door of *Ijtihād* should remain always open and every person who is qualified should be prepared to rethink and reinterpret the problems of life and religion in accordance with the situations and circumstances.⁴⁹

All Muslim modernists, in an attempt to go back the *Qur'ān* and *Sunnah*, reject the medieval Muslim jurisprudence, as formulated by the famous jurists/*Fuqaha*, Hanafi, Maliki, Shafi, and Hanbali. But rejection of medieval jurisprudence is only a negative step. The question is how the problems of modern law and society would be solved if the Islamic jurisprudence is neglected? The answer of the modernists is that Muslims should resort to *Ijtihād* (independent thinking) to solve the present day problems, taking start from the *Qur'ān* and *Sunnah*. Sir Syed Ahmad Khan lays stress on the fact that every age should have a living *Mujtahīd* whom all the problems should be referred to. He says that it is a great error on the part of the *Ahl al sunnah wa al- Jamā'ah* to hold the opinion that *Ijtihād* has come to an end and *Mujtahīd* has become non-existent. This doctrine has done immense harm to the Muslims and should be abandoned. Muslims should develop a spirit of enquiry and research. Life in every age brings new problems and needs. If Muslims lack the presence of *Mujtahīd*.⁵⁰

Sir Syed envisioned that the doctrines of Islam are fundamental in two ways. Some are based the *Qur'ān* and *Ḥadīth*, and some fundamental in themselves. They constitute the basic of Islam, in accordance with the laws of nature. Other doctrines, which may or may not be accordance with the laws of nature are to be considered as fundamental because they follow logically from those of the first type, and both support and complementary to each other. In practice, both have equal validity and belief in both equally obligatory. It is necessary to act according to both, unless there are sufficient reasons for not doing so. He stated that *Ijtihād* was permissible in matters of belief and law where these were not obviously based on the *Qur'ān* and *Ḥadīth*. If *Ijtihād* was permissible than *Ijmā* and *Qiyās* could not be required, and *Taqlīd* could not be accepted as in any sense obligatory.⁵¹

Sir Syed criticizes Muhsin al-Mulk on his conversion from hereditary *Shi'ī* faith to Sunni, he could not undergo any radical change, because his change of faith related only to subsidiary issues. He blames him for being well-established into blind imitation (*Taqlīd*) of his old faith.⁵²

4.2.9 Re-interpretation of Islam

Syed Ahmad Khan thought of westernizing the religious ideas needs to be reconsidered. He advocated of the need of a modern *ʿIlm al-Kalām*, by which Muslims would either refute the doctrines of the modern sciences or undermine their foundations, or show that they are in conformity with the articles of Islamic faith. The last approach gained much upper hand in his own re-interpretation of Islam.⁵³

Sir Syed Ahmad Khan felt that the traditionalist interpretation of Islam was an outworn interpretation and that pure Islam in its original/pristine form was simpler and more relevant and less tied to the social decadence of the immediate past. He was the first man in modern India who was liberal, modern and progressive. According to Iqbal, "the real greatness of man [Syed Ahmad Khan] consists of the fact that he was the first Indian Muslim who felt the need of a fresh orientation of Islam and worked for it."

In his modernist interpretation of Islam, Syed Ahmad Khan reflected two important dimensions which are first, rejection of all but the *Qur'ān* as the decisive source (of law) in religion. Second is the adoption of the absolute criterion of reason

and nature in the acceptance or rejection of faith. The modernity, scientificity and naturality of Syed Ahmad Khan's new interpretation of Islam may be summed up in the following three points: first, the only reliable and trustworthy basis of understanding Islam is the *Qur'ān*. Since *Qur'ān* is the word of God, it must be in conformity with the work of God. So, Islam is the true religion of nature. With the change of time and situation and an increase of human knowledge and experience, there must be always a corresponding change in the mental outlook of the people. And the allegorical verses of the *Qur'ān* will reveal meanings and significance which had never occurred to the people of bygone ages. Second, the traditionalists concentrated merely on the authenticity of the chain of transmitters and did not pay attention to the contents. So, the traditions must be critically examined through the rejection of those which contradict the *Qur'ān*, human experience and reason. Moreover, distinction must be made between affairs purely religious and worldly in the matter of traditions. While the traditions relating to injunctions are obligatory, the traditions dealing with worldly affairs are not necessary to be followed. Third, while *Ijmā* cannot be the source of Islamic law, *Ijtihād* must be considered in all matters. It is possible that the former may be due to the peculiar circumstances then prevailing, but with the change of times such decisions lose their validity.⁵⁴

Sir Syed's rational outlook, direct dependence on the *Qur'ān* and some part of *Ḥadīth* rather than on the four Imams in religious matters, particularly, the injunctions of the *Sharī'ah*, his insistence on Islamic belief and principles, on a new system of thought, keeping in mind the demands of the time, can be regarded as an extension of Shah Waliullah's thought.⁵⁵

His name should be included among the great contributors to the modern renewal of Islamic thought today, particularly in the context of the Indian subcontinent, one of the key regions that contributed to the development of modern Islamic thought.⁵⁶

4.3 Allama Shibli Nomani (1857-1914)

Allama Shibli Nomani (1857-1914) was one of those eminent thinkers and scholars who left a great impact on the Muslims of India in their academic and socio-cultural life. Shibli's mind was open to the challenges and inspirations of western Orientalists.⁵⁷ Shibli was among his contemporaries a versatile changeable mind. This

quality of mind may be attributed to his restless, to the changing pressures of his times and environs, to the evolution in his thinking or to mere inconsistency in his thought. In matters of theology, law and politics he showed realistic, modern liberal tendency. Shibli may not be a modernist compared to the traditionalist, the modernist element in his thought is perhaps more representative of the spirit of his mind. Shibli forced into taking defensive and reactionary positions in certain aspects and at certain levels of thought. Generally, he emerged in the minds of Muslim seed in India as a traditionalist, a defender of Islamic faith. He does not reject the accommodations and cultural richness of medieval Islam, or reject as such the authority of medieval schools of Islamic law. Not particularly concerned with the socio-moral reconstruction of the contemporary Islamic society in India, not emphasizing the *Sharī'ah* or its implementation, nor have any idea of an Islamic system of government an instrument for implementing the *Sharī'ah*. Not appeared to save Sunni orthodox formulation of Islam, nor reacting against Sufism or rejecting the intellectualist trends in Islam. He was free from the influence of pre-modernist reform movement of India. It would be most difficult to prove that even the ground of his modernist thinking was prepared by the modernist reform phenomena. He did not come from a purification reformist background and was not a reformer. His writings are clearly free from calls for social reform; he was not concerned with society. He was an intellectual first and an intellectual last. His Interest in educational reform was essentially an extension of his intellectualism and he wanted to produce better Muslim Intellectuals.

Shibli Nomani was born in the district of Azamgarh on 1857, who was a versatile scholar in Arabic, Persian, Turkish and Urdu and was also a poet. He collected much material on the life of the Prophet (ﷺ) of Islam but could write only first two volumes of the work the *Sīrah-al-Nabī*. Syed Sulaiman Nadvi, completed remaining five volumes after the death of his mentor, Shibli Nomani.

When he returned to India from the Middle East, he met Syed Ahmad Khan.⁵⁸ His teacher was Maulana Muhammad Farooq Chirayakoti, a rationalist scholar. Sir Syed approached Islam from the values of the modern West, whereas Shibli approached western values from the viewpoint of Islam. Shibli was a democrat and anti imperialist. Unlike Sir Syed, Shibli accepted the Congress movement.⁵⁹ This aspect of Shibli's background explains his contradictory relationship with Sir Syed. In

book, *‘Ataturk Fī Karbalā* by Āriful Islām, the author alleged that Shibli was not happy with Sir Syed’s policies and ideology and was involved vehemently against Aligarh movement. There does not appear any evidence of any difference of opinion between Shibli and Sir Syed either in the former’s writings or correspondence. His new environment at Aligarh was to play an essential role in building his career as a writer and renowned thinker. When arrived at Aligarh, he had intelligence, ambition, determination and fearless will to work. Sir Syed had made a good collection of such rare books during his stay in England. Indian religious scholars were generally unaware of those books. But Sir Syed made Shibli able to find access to those extraordinary valuable books. He also came to know about academic researchers and thoughts of the western nations.⁶⁰ His leg amputated in an accident and died at Azamgarh, 18 Nov 1914.⁶¹

4.3.1 Shibli’s Ideology on Islam

Shibli’s genius had its flowering in Aligarh University when he came into contact with Sir Syed Ahmed and British scholars. Both Shibli and Sir Syed Ahmed toiled for the welfare of Muslims, and tried to bring the Western educational setup in application among the masses. However, Sir Syed wanted to save the Muslims from the anger of the British rulers after their active participation in the War of Independence, called the “Sepoy Mutiny” by the British colonial rulers, whereas, Shibli wanted to make them self-sufficient and self-respecting by regaining their lost heritage and tradition. Shibli was a staunch supporter of Pan-Islamism. He wrote poems and articles decrying the British and other Western powers.

According to some scholars, Shibli was against the Aligarh movement. He opposed the ideology of Sir Syed and that is why he was excluded from the services of Muhammadan Anglo-Oriental College. He burnt his midnight oil in the rich library of Sir Syed Ahmad Khan delving deeply in the works of European and western scholars. It was only after he was exposed to the Western literature, he developed an avid interest in producing his own literary works.

4.3.2 *Nadwah al ‘Ulūm* and Aligarh Movement

Shibli Nomani’s thoughts were influenced by Shah Waliullah. Shibli Nomani an educator associated with Aligarh College and with the reformist madrasa of the

Nadwah al 'Ulūm in Lucknow.⁶² The objectives of *Nadwah al 'Ulūm*, according to Shibli, were to promote learning based on reason and intellect, the *Nadwah*, founded in 1893, was an association of *'Ulamā* who had various institutional affiliations. One of its moving spirits was Maulana Syed Muhammad Ali Mongiri, a learned Naqshbandi, who continued the mission of promoting Muslim solidarity that was initiated by. The *Nadwah* was formed to bring about the reconciliation of eastern and western learning of Deoband and Aligarh, as it were to unite the *'Ulamā* in the task of spreading and defending Islam. In 1898, the *Nadwah* founded a madrasa, the *Dār al-'Ulūm*, with the intention of incorporating the best of Islamic and western learning in its curriculum, in order to produce a new breed of modernized *'Ulamā*. Under Shibli's direction, the school earned a reputation for sound scholarship, published a journal, *Al-Nadwah*, and collected an impressive library.

Shibli was not worried about the threat to the Muslims who lost their power and prestige as he worried about the truth and validity of his beliefs which were being threatened by modern science. The formal rationalism, philosophy and jurists, especially the Mutazilites (rationalists), would naturally be the single most important asset in Shibli's revision of Islamic theology. The director efficient cause of Shibli's liberalism was the impact of the western thought. He would not merely prove that revealed Islam and scientific reason was mutually similar in temperament but in the process, would generate a new evaluation, a new orientation and a new vision of Islam.

The conflict was not any longer just between religion and thought, but between religion and scientific thought. The new scientific worldview had its own claims for recognition. Indian Muslim thinkers were not aiming at producing scientific thought as they were trying to solve a situation to save their religion from the relentless encroachment of modern thought. Shibli felt the need of a new science of *'Ilm al-Kalām*, most probably taking his sign from Syed Ahmad, tried to propose a different solution to the problem. In conscious disagreement with Syed Ahmad Khan as to the nature of the need of a new *Kalām* therefore, the nature of the response itself, Shibli in his *Al-Kalām* starts with a harsh criticism on Syed Ahmad Khan's position.

4.3.3 Religious Ideas of Maulana Shibli Nomani

Shibli has stated that all the religious schisms that took place in Islam, for example, between the Sunnis and the *Shī'a*, between the letter and the Kharijis between the *Mutázila* and the Ashaira were due primarily to political and social causes. He agreed that the rationalist and the anti-rationalist schools of thought in Islam had originated during the Prophet's time, therefore the religious, Islamic point of view, on the basis of deriving their authority from the Prophet, none of these schools claim priority over the other.⁶³

Religion can be irrational if the followers are required to follow its tenets blindly and without applying their mind or questioning the doctrines. However, religion can be rational if the followers are encouraged to apply their mind and critical faculties on various doctrines propounded and understand its meanings (subject to the change of time and context). For Shibli, Islam was the only religion that called upon man to use his own reason and investigate nature.⁶⁴

Kalām is the valid source material and a potential source of inspiration for progressive conservative rationalism.⁶⁵ *Kalām* is primarily the methodology of explaining the essence and significance of Islamic belief in such a way that it could be easily grasped rationally. In this sense, he proceeds to mystic poet Rumi in a scholastic way. Rumi's *Kalām* is based on eclecticism that refuses to regard any religion as absolutely false but considers that religions are mixed in various proportions with elements of falsehood and truth. Shibli claims to see a dualism distinguishing the material from the non-material, body from soul and reason. The non-material in its finite as well as infinite existence, is not easily comprehensible by the material. The existence of the divine non-material being, God, is inevitable and necessary.⁶⁶

No wonder, Shibli, was one of the first scholars in modern Muslim India to pay tribute to the western scholarship for its painstaking investigation of the cultural and religious resources of Islam.⁶⁷

Shibli penned down his religious and philosophical ideas in his celebrated book in Urdu on the philosophy of Islam entitled, "*Al-Kalām*". His scholarly reflections in a series of his writings "*Maqālat-i-Shibli*" (*The Essays of Shibli*) are

replete with various religious and philosophical discourses reflecting a rational and scientific outlook in understanding religion and theology.

Shibli in his two works on theology, *‘Ilm-al-Kalām* and *‘Al-Kalām*, shows both similarities and differences with the rationalism of Sir Syed. Equation of the work of God (science, or nature) and the word of God (religion, or revelation), Shibli parts accompany with Sir Syed. He states that science and religion have nothing to do with one another, being two entirely different realms. The one has to do with observable phenomena and the other with matters that are beyond the grasp of observation or experiment. As such, they do not conflict, but neither can the one be used to confirm the other.⁶⁸

4.3.4 Science and Religion

Shibli found no conflict between science and religion. Indeed, they have nothing to do with each other, their subject matters and scopes being absolutely separate. He dissociated religion from science and put it into the same variety as philosophy, both dealt with matters beyond observation and experiment. Science and religion may not be unconcerned with one another as they were made out to be in the beginning, but Shibli still was able to find a way to avoid the consequences of the intrusion of science into the realm of religion. He discovered the means to accommodate the supernatural elements in Islam with science or nature and tried to explain scientifically or naturally the other –worldly in Islam.⁶⁹ He thought that the issues of *Kalām* on a purely theological level have not really changed and was thus, not ready to throw away the medieval *Kalām* material all-together. He would rather reconstruct *‘Ilm-al-Kalām* according to new principles and new situation.

He would reconstruct the new science of *Kalām*, which subdivided the rational *Kalām* into two parts affirmation of Islamic beliefs and refutation of philosophy, and other religions. He concerns of *Kalām* affirmation of the Creator, of the unity of God, of Prophecy, of the *Qur’ān* as the word of God and of the Hereafter. The rest is regarded as irrelevant or inessential. Among the irrelevant, he mentions issues such as the attributes of God are or are not identical with His essence, whether the *Qur’ān* is created or uncreated, whether actions are part of faith or external to it etc.⁷⁰

4.3.5 Shibli's views on Mutazilites

Maulana Shibli was attracted towards the Mutazilites. The Mutazilites believed that God's commands are always based on reason, justice and goodness; things are possessed of unchallengeable properties both in moral and physical sense, and there is in operation, an unbroken chain of cause and effect in this world; and, finally, man has freedom of will and action. Mutazilites tended towards the spiritual interpretation of the supernatural. Thus, Shibli verified natural rationalism and reasonableness of Islam. Maulana however, falls short of imagining world without Creator. He sees role of God in harmonizing numerous laws of nature since harmony is not an essential property of these laws. To him, the eternal world (as he believed that matter was indestructible) means eternal God.⁷¹

Shibli received a lasting impression on his mind from Shahwaliullah, whose *Hujjatullah al-Balighāh*, has been regarded by Shibli as a work of *Kalām*. Since it treats the *Sharī'ah* not merely as belief in the usual narrow sense but as if it were the subject matter of *Kalām*, and shows the revealed nature of the *Sharī'ah* through its marvelous perfection. He was going to show that all the matters of the *Sharī'ah* are in accordance with reason and also against the characteristic doctrines of Asharites. But Shibli was particularly enthusiastic about two things in thought. One is Shahwaliullah's concept of non-elemental or non-material worlds which, (if only 'Ulamā would also accept it), Shibli regards as the peacemaker between philosophy and religion, since it accommodates all the supernatural elements in Islam in the way philosophers would have it. The other thing which delights Shibli in is the novel way he goes about underlining the miraculous nature of the *Qur'ān* through the contents of its teaching on ethics, purification of the soul, Unity of God, Prophecy and the Hereafter. Shibli did not become a modernist because he was impressed by the spirit and thinking of the Mutazilites and the Muslim philosophers.⁷²

Shibli first established the principle that in the formulation of their respective *Sharī'ah*, the Prophets adopted and preached, with suitable changes, the social, economic, judicial and other usages and customs of the people to whom they are sent. Then Shibli goes on to distinguish between two parts of the *Sharī'ah*. Firstly, those beliefs and matters which constitute the universal principles of religion and in respect of which the all the *Sharī'ah* are united, such as the existence and Unity of God,

reward and punishment in the Hereafter, worship, marriage, inheritance etc. Secondly, those rules and practices, that are specified to a particular nation e.g. the matters in which *Sharī'ah* of Moses is different from that of Jesus.⁷³ Shibli raises the question if the *Sharī'ah* can change with the change of time, where will this process end? Can it not encroach upon the religious duties themselves? Can the duties of Pillars also change with the change of time? The answer is if the new custom is not incompatible with *Al-Dalil Al- Shar 'ī* in so absolute a manner as to necessitate the abandonment of the *Nass* (*Nass* means justification from the original sources or texts of Islam or a clear verdict of *Sharī'ah*), the custom will be upheld, provided it is common as the particulariser (*Mukhaṣiṣ*) *Al Dalīl Al- Shar 'ī*⁷⁴

Since the guidance of common people is the paramount object of a Prophet's teachings, their level of understanding has been taken into consideration in the *Sharī'ah* (laws). One should not forget that the *Sharī'ah* s prior to the Prophet (ﷺ) and even the *Sharī'ah* brought through the Prophet (ﷺ) incorporate many local customs and practices which can be open to change.⁷⁵

4.3.6 *Ḥadīth*

Shibli emerges a traditionalist marginally influenced by modernism. He agrees with the modernists on the criterion insisted upon by them in determining the authenticity of *Ḥadīth*, rational examination of the text of an injunction and not the mere biography of the *Ḥadīth* narrators. But this principle of rationalist analysis is regarded by him as not modernistic but implicit in the *Qur'ān* itself.⁷⁶

Shibli accepted the modernity of the Hanafite as compared to other schools of law.⁷⁷ He was well aware of the crucial importance of clearly defining the role of *Ḥadīth* in the process of lawmaking. He devotes seventy five pages of *Sīrah Al-Nu 'mān* ostensibly to show that Abu Hanifa, contrary to the prevalent notion, did not disregard *Ḥadīth* as a source of law.⁷⁸

4.3.7 Shibli's Works

Shibli wrote the commendable biography of the Prophet Muhammad (ﷺ) entitled, "*Sīrat-un-Nabī*", which runs into several volumes. He also contributed extensive and objective writings on the biography of prominent Islamic figures such

as *Sīrat an-Nu'mān*, *Al-Faruq*, *Al-Mamun*, *Al-Ghazali*, *Imam Ibn-e-Tamia* (Edited by Mohammad Tanzeel-ul-siddiqi al-husaini), *Mawlana Rumi Aurangzeb Alamgir Par Ek Nazar Shi'r al-'Ajam*, a history of Persian poetry *"Ilm-Kalām"*, The best book on the history of Muslim theology *Safar Nama e Rome-o-Misr-o-Sham* and other Islamic figures.

4.4 Syed Ameer Ali (1849-1928)

Syed Ameer Ali (1849-1928) was a Muslim thinker of India. He was a jurist, a scholar, a political figure and also a historian of India. He was born in Chinsura, Bengal and was educated at Hooghly College outside Calcutta. Then studied Law in London and was called to the Bar in 1873. Returning to Calcutta to practice law, he also lectured in Islamic law at Presidency College of Calcutta University. In 1870 he became presidency magistrate. In 1881 he was appointed to the Bengal Legislative Council, and in 1883 to the viceroy's Legislative Council. In 1890 he was named a judge of the Bengal High court, where he served until his retirement in 1904. Thereafter he settled in England, his wife's home land, serving as a member of the judicial committee of the Privy Council from 1909 until his death in 1928.⁷⁹

His fame as a historian is even much bigger than as a jurist because of his several books on History, including "*A Critical Examination of the Life and Teaching of Muhammad*", his first book on Islamic History and even the first presentation of Islam by a Muslim in English. He is a Shi'ite by origin, is perhaps the second Muslim thinker, after Sir Syed Ahmad Khān (1817-98), who communicated Islam to the people of the West in English.⁸⁰

During his student life, he wrote answers to the Western/Orientalists' accounts of Islam in "*A Study of Muhammad's Life and Message*", which was published in London (1873). This became the basis of a developing work which he later kept revising and republishing throughout his life, under the title of "*The Spirit of Islam*" (1891). His liberalist modernist interpretation of Islam was favourably received and has remained influential in the West, and also translated in Turkish. His another major book (apart from legal works), "*A Short History of the Saracens*" (London, 1899), also contributed to a new attitude towards the Islamic past on the part of many, both Western and Muslim.⁸¹

As a modern Muslim thinker, his works had a considerable influence on the thinking of Western educated Muslims in India in their efforts to refute British or Christian missionary criticisms of their faith, and in their sense of emerging political and religious identity.⁸² He has, as Farquhar remarks, in his *Modern Religious Movement* double aim in view: Firstly, to defend Islam from Christian criticism and the corroding influences of Western thought in general, and secondly, prove that the religious, social, moral, and political reforms which, through Christian teachings, modern thought and the pressure of the times, are being certainly forced on Muslim society are in full coherence with Islam. Though the second aim of Ameer Ali stated by Farquhar, is open to question, Ameer Ali was indeed greatly influenced by Western thought and culture.⁸³ In 1871, Syed Ahmad Khan came in England visited Ameer Ali, and discussed the position of the Muslims in the political economy of British India and of their prospect in the future. Syed Ahmad Khan pinned his faith on English education and academic training of Muslims, their political training ran on parallel lines with that of their Hindu compatriots and they were certain to be submerged in the rising tide of the new nationalism. In 1877 when he founded the Central National Mohammdan Association we respectfully invited him to give us his valuable support, but he declined. Twelve years later he established the “Muhammad Defence Association”, which moved and considered provocative.⁸⁴

It was the time when the Muslims of India had two major problems, modern education and political organization, and Ameer Ali was well aware of both of them. According to him, not only modern education was enough for Muslim, it was the need of the hour to train them politically.⁸⁵

In 1877 he founded the National Muhammadan Association in Calcutta, the first Muslim political organization in India, this association was supported by Sir Syed Ahmad Khan, but in 1884 he declined to support this association because, according to him, it might cause what he called communal friction among the people of India. He tended to be a pure nationalist and wanted to unite all the people of India regardless of their religious identity.

4.4.1 Ameer Ali's Thought on Religion

Ameer Ali draws a colorful picture of the glory of Islam and had stronger feelings for the religious aspects of this culture. Thus, he presents Islam as a civilizing

force, a grand, noble and modern religion. He claimed that Islam is progress in itself.⁸⁶

Islam not only engages the human and rational aspects but there is also belief or dogmatic aspect, although, according to Ameer Ali limited only to the Unity of God or *Tawhīd*. In this respect, he clearly asserts: “In Islam, with the exception of the unity of God the doctrine of *Tawhīd*, which was the foundation of Muhammed’s Church there was no dogma upon which insistence was placed in any such form as to make Reason to hold back its acceptance.”⁸⁷

There is agreement among the modernist reformers that medieval theology and jurisprudence and even weak traditions/*Aḥadīth* are not only unnecessary for the observance of Islam but are definitely at variance with its teachings. The *Qur’ān* and only the *Qur’ān* with a few authentic traditions is sufficient as guidance for the Muslims. The modern Muslim would exercise his own independent judgment in the light of the *Qur’ān* rather than receive guidance from medieval theologians, commentators and jurists who would be weak as he himself might be.⁸⁸

4.4.2 God and Man

Ameer Ali accepted the concept of God and His Unity as explained in the *Qur’ān* and opposed anthropomorphism, anthroposophism as well anthropopathism. That is why not only did he oppose Christian anthropomorphic God but also rejected *Asharite* notion which tends to describe and reason about God in terms of human wisdom. He also rejected the monistic and pantheistic concepts of God and man convinced by some Sufi leaders.

His analysis on God and man relation, it is obvious that Ameer Ali tends to accept the *Mu’tazilah* view with its notion of free will of man (*Qadr*), rather than the *Asharite* view committed to the fatalism (*Jabr*). In many verses of the *Qur’ān*, Ameer Ali quoted, there are words *Taqdīr* or *Qadr* which mean “law of nature.” Meanwhile, some other verses that he also quoted obviously indicate the divine agency upon human will or “conditioned” upon human will. He said: It is to the seeker for Divine help that God renders His help; it is on the searcher of his own heart, who purifies his soul from impure longings, that God bestows grace. Ameer Ali admits that our belief in God springs from the very essence of the Divine, strictly speaking, divine laws that

regulate the movements of heavenly bodies. But the will of God is not an arbitrary one: it is an educating will, to be obeyed by the scholars in his walks of learning as by the devotee in his cell. That is why the verses in which human responsibility and the freedom of human will are laid down in emphatic terms define and limit the concept of absolutism. He, therefore, explicitly says: Man, within the limited sphere of his existence, is absolute master of his conduct. He is responsible for his actions, and for the use or misuse of the powers with which he was capable. He may fall or rise, according to his "inclination." There is supreme assistance for him sought Divine help and guidance.⁸⁹

4.4.3 Freewill and Predestination

Ameer Ali was also an upholder of determinism. He quotes Ibn Rushd as saying that our actions depend partly on our free-will and partly on causes outside. Humans are free to wish and to act in a particular way but their will is always restrained and determined by exterior causes. These causes spring from the general laws of nature.⁹⁰

According to Ameer Ali every human being has two inclinations one prompting him to good and impelling him thereto, and likewise the other prompting him to evil. In this case, he quotes 'Ali Ab Talib's sayings in one of his sermons, collected by Sharif Riza in his *Nahj al-Balāghah*, as: "It is your conduct which will lead you to paradise or hell as if you had been destined therefor. No man's conduct is the outcome of fatality, nor is he borne along by an irresistible decree to heaven or hell; on the contrary, the ultimate result is the creation of his own actions, for each individual is primarily answerable for his future destiny.

Ameer Ali also maintained that man is not compelled, for that it is attribution of tyranny to God; nor man has absolute discretion [i.e. to decide what is right and what is wrong - Ameer Ali's note], grace is our endeavours to act righteously, and humans transgress because of their neglect (of His commands). It is clear that he tends more to the doctrine of *Qadr* rather than *Jabr*, although in some cases he does not accept the notions of *Mu'tazilah*, such as on the limitless power of reason.

4.4.4 This-World and Other-world Lives

This-world life is, very significant, especially in relation to the actualization of religious teachings. Islam as a religion, in the words of Ameer Ali, is not “a mere creed; it is a life to be believed in the present” - a religion of right-doing and right-thinking, founded on divine love, universal charity, and the equality of men in the sight of the Lord.

According to him, the present life is the seed-ground of the future one, in which every human being is responsible for all his deeds before God and by which he will be happy or unhappy in the hereafter. Two beliefs that should be accepted by all Muslims, in relation to the other-world life, are; (1) every human being will have to render an account of his or her actions on earth, and (2) happiness or misery of individuals will depend upon the manner in which they have performed at the behest of their Creator. Anything else outside both beliefs, that are usually under disputes among Muslim thinkers, according to him, must not be accepted, including questions on what paradise and hell really are. According to Ameer Ali, the idea of happiness and unhappiness in the other-world life has something to do with this-world life, in that by which man is appealed to keep his morality up and perform good deeds. In other words, it might remind and even to make man aware of fulfilling his responsibilities. He thinks that happiness and misery in the other world life are spiritual although they are described concretely.

According to him various chapters of the *Qur'ān* containing the descriptions of paradise as well as hell were wholly or in part revealed in Mecca so that it must be in accordance with the religious consciousness at that time. Prophet (ﷺ) himself not only speaks with people of high intellectuality who can perceive abstract things but also with the common world which was then sunk in materialism. In this respect he wrote:

“Probably in the immaturity of his religious consciousness, Muhammad (ﷺ) himself believed in some or other of the traditions which floated around him. But with a wider awakening of the soul, a deeper communion with the Creator of the Universe, thoughts, which bore a material aspect at first, became spiritualized. The mind of the Teacher

progressed not only with the march of time and the development of his religious consciousness but also with the progress of his disciples in apprehending spiritual conceptions. Hence in the later Suras[of the *Qur'ān*] we observe a merging of the material in the spiritual, of the body in the soul”.

His description of paradise and hell does not explain his opinion clearly, either. He only says: “Without venture to pass any opinion on these different notions, we may take this occasion to state our own belief with regard to the Qur’anic conception of future rewards and punishments.”⁹¹

4.4.5 Conception of God

Ameer Ali’s contemporaries believed that creation was an accident, and there was no design in the universe. In the creation of the heaven and earth, and the alternation of night and day, and in the ship which sails on the sea, change winds and clouds balance between heaven and earth are signs to people of understandings. Is not all creation and all empire His? Glorified be the Lord of the worlds. He is alone is God, God the eternal.⁹²

4.4.6 Conception of Islam

Islam means submission to God, obedience to His unalterable will or law. For when God is thought of as creator and ruler of the universe, and the universe thanks to science, is thought of as obeying a fixed system of natural laws, then one arrives at the conclusion that Islam is obedience to the laws of nature.⁹³

He throweth the veil of night over the day, pursuing it quickly. He created the Sun, moon, and stars subject to laws at His behest. Is not all creation and empire His?

*Glorified be the Lord of the worlds.*⁹⁴

4.4.7 Revelation and Reason

Ameer Ali’s opines on the revelation, its nature as well as on how the process of revelation itself really took place. He interprets the prophetic experience in the cave of Hirā as a blissful mystical experience as that of Şufī leaders, after being deep in communion (*Al Taḥannuth*) with the Almighty in the cave. He told the story of Prophet’s solitude in the cave at full length, after he was irritated to learn the life of

his community which was far away from God's guidance until he finally received revelation or what he called mental vision. By interpreting revelation as mental vision, which looks like self-communion with God, leads to thinking that Prophet's experience of solitude is really the same as that of Jesus who ran away from his community in the hope that there he would have heard the voice of the Almighty.

It is his understanding of the nature of revelation that many people regard him as tending to think that Quranic teachings on legal, moral, economic, social as well as political spheres are created by the Prophet (ﷺ) himself.

According to him, the present stagnation of the Muslim communities is principally due to the fact that the right of exercising private judgment (*Ijtihād*) ceased with the 9th legists, and it is considered sinful to exercise such a judgment today. To the Muslims, in order to become a good follower of orthodox Islam, it is enough for him to follow one of the existing schools. Such a case is not only found in the Sunnite but also Shi'ite wings.

He maintained that Prophet (ﷺ) himself gave a high position to human reason, but our schoolmen and their followers have made its exercise a sin and a crime. There is a necessity for Islamic reformation and, as that in Christianity; it must be initiated with enlightenment. And before there can be a renovation of religious life, the mind must first escape from the bondage of what he calls literal interpretation and the doctrine of "conformity".

Like other modern Muslim thinkers, he claims for exercising *Ijtihād* and to interpret Islam rationally. Not only did he oppose the traditional thought of the Sunnis but also in the Shi'ite, to which he also belongs.⁹⁵

4.4.8 Islamic Law

Ameer Ali is opposed to the rigid formalism imparted to Islam by the Muslim jurists of medieval period as per their demands of the time, If it is accepted, the Prophet's function will have to be narrowed within the sphere of moral reformation, even though moral reformation cannot be effective without some legal ordinances.⁹⁶ He considered the tool of *Ijmā* as a chief and corrective source of Muslim jurisprudence but the *Ijmā*, as per him, rests with the elite and 'Ulamā. Through *Ijmā*,

he provides a principal of constitutional check on the sovereign or the executive authority.⁹⁷

In Islam, exercising *Ijtihād*, a technical device for personal discretion in legal interpretation, is inevitable under diverse and changing circumstances. In other words, the Law must continue to develop. Herein the continuity of Islam is stressed, its traditional Canon Law is not rejected but must be modified i.e., it is accepted in principle.⁹⁸

4.5 Allama Mohammad Iqbal (1877- 1938)

4.5.1 Iqbal's contribution to Modern Islamic Thought

Iqbal qualified to take up the extreme task of reconstructing the religious thought of Islam. His goal was renaissance of Islam in all its perfect glory and simplicity by facing the challenge of modern science and philosophy to achieve the salvation of the whole of humanity not only in this world but in the life to come as well. His speeches, statements and stray reflections, all testify that he sought inspiration and guidance from the teachings of the Holy *Qur'ān* and the life of the Prophet (ﷺ). Iqbal fully appreciated the value of Muslim learning and believed that its revival in the contemporary era can bring a new hope for making as a whole world. This affected in all fields of human activity religions, philosophy, art, culture and politics. He introduces the program for bringing renaissance first by discovering the original works of Muslim savants and then propagates the true spirit of Islamic religio-philosophical thought among the Muslims. For this purpose, he visualized the need of educating and training young Muslims in the fields of Islamic philosophy, history, theology, and jurisprudence as well as in modern western thought.⁹⁹

Change and movement are undoubtedly characteristic features of Iqbal's thought. His concept of God as an Absolute Ego, his idea of the universe as real, and his discussion of mind body relationship, intuition and intellect, space and time, heaven and hell, inevitably follow from his view of Islam as a progressive and a dynamic religion.¹⁰⁰

4.5.2 A Brief Bio-academic Profile of Iqbal:

Sir Muhammad Iqbal (1877-1938) has been a versatile personality a great thinker, notable philosopher, and a prominent poet of the Muslim World of 20th century. He was equally grounded in modern western thought and the eternal teachings of Islam. Allama, as he was titled, was born on November 9, 1877 in Sialkot, Pakistan. He received his early education in Sialkot, passed his matriculation from 'Sialkot Mission School' in 1897. Then he moved to Lahore and obtained B.A. degree from Government College, Lahore. After two years he secured his 'Masters' (P.G.) in philosophy and was appointed as a lecturer of History, philosophy and English. He later went to Europe for higher education, obtained a degree at Cambridge in addition to his doctorate from Munich and finally qualified as a Barrister. He came back to India in 1908. Besides teaching and practicing law, Allama Iqbal continued to compose his religio-philosophical ideas in poetry. He resigned from government services in 1911 and took up the mission of propagating individual thinking among the Muslims through his poetry. Iqbal is admired as a famous classical poet by Pakistani, Indian and other international scholars of literature. His first poetry book, *Asrar-e-Khudī*, appeared in the Persian language in 1915, and other books of poetry include *Rumuz-e Bekhudī*, *Payām-e Mashriq* and *Zabūr-e Ajam*.

4.5.3 Iqbal's views on the Concept of *Khudī* (Self-Consciousness)

Khudī is the central idea of Iqbal's religio-philosophical thought. It did not originate with him, but he spread its scope in the light of Islamic teachings to such an extent and laid much emphasis on it thereby adding considerably to the development of modern Islamic thought. Iqbal laid emphasis on man's consciousness, of its potentiality and its development and expansion through a never ending movement and activity. Although every 'ego/*Khudī*' that has a tendency to move forward, is the ego of man, the highest and noblest form of creation, which has an unlimited capacity of movement and performance and has therefore been adding to the beauty and richness of the universe. This is why man is, as the *Qur'ān* has beautifully put it, the highest manifestations of nature. The act of creation by God is a continuous process and so is the contribution of man in the development of numerous phases of life, and this man is also a creator in a sense. He refers to the exercise of their creative powers as the manifestation of their *Khudī*. Indistinguishable unity can never be established between

the ‘Creator’ and the created. Islam has emphatically condemned the neo-platonic doctrine of the *Batinis* and has thus strengthened the moral basis of man’s conduct. To emphasize the potentiality of *Khudī* in respect of rising higher and higher sometimes Iqbal seems to have used rather strong expressions as for instance, he says:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

“Raise thy ego to such a height that before fixing any destiny,

God should ask his slave, Tell me what thy wish is”¹⁰¹

Individuality is a distinguishing mark in Iqbal’s concept of the *Khudī* /self-consciousness/ego. He believes that the development of individuality not only ensures freedom for the human ego but also endows it with immortal life. In fact, the reality of the ego persists in so far as it retains its separate, unique individuality despite its contact with other egos. Whatever may be the final fate of man it does not mean the loss of individuality.

Immortality can, however, be achievable only in the case of an ego who has reached the highest point of development through performing ego sustaining deeds (i.e. love, *Faqr*, courage, tolerance) and by eliminating ego dissolving acts (i.e. *S’ual* or beggary, slavery, racial pride etc.). The idea of manhood can indeed be realized only through obedience to the law (*Shari’ah*) and self-control, which is the highest form of ego-hood.

Iqbal’s philosophy of the ego is, of course, based on the dynamic and practical outlook generated by Islamic teachings. He has stressed the fact through repeated references to the verses of the Holy Qur’ān. The point is further emphasized while discussing ego’s existence as a free personal causality. Iqbal emphasizes on the distinction in the Holy *Qur’ān* between creation (*Khalq*) and direction/order (*Amr*): “To him belongs creation and direction”. If the soul proceeds from the directive energy of God which bestows on it something specific and individual, then the real personality of the ego is not a thing but an act.¹⁰² Iqbal’s philosophy of the ego will remain incomplete without some mention of his concept of the Ultimate ego. In fact,

the problem of harmonizing the independent entities of the finite human ego and the Infinite Absolute ego, is an important issue in Iqbal's thought.¹⁰³

4.5.4 *Tawhīd*

Iqbal's conception of God is the conception of God in Islam. As such he is a monotheist, and this monotheism, Unity of Allah, forms the central core of this philosophy. Though in the history of Muslim philosophy there are some Muslims stressing upon some particular aspects of the Ultimate Reality, Allah, and the comprehensive nature of Islamic theism is not difficult to understand.¹⁰⁴

There is no god but Allah, is the glorious principle of a Muslim's life. In this brief statement of a revitalizing principle Iqbal finds infinite wisdom and eternal instruction for a human being. For an individual oneness of God (*Tawhīd*) guarantees independence from human will. A person with a firm faith in Allah cannot be intimidated by any human being. Fear of any other kind except Allah, has been denounced by Iqbal in unequivocal terms. Fear of Allah creates a purpose in life while fear of others starves life of all its meaning and purpose. Fear of Allah is the essence of *Imān*/Faith. *Tawhīd* (belief in the Unity) in essence is the core of religion, and religion according to it is synonymous with life itself.¹⁰⁵

A strong faith in the fundamental doctrine of *Tawhīd* was absolutely necessary. Its concept in Islam was different from and more comprehensive than in other religious philosophies.¹⁰⁶ Iqbal explains his conception of God through His attributes. The attributes of God like 'Eternity, omniscience and love' are discussed extensively in his second lecture composed in his *Reconstruction of Religious Thought in Islam*. The other attributes of God like beauty, wisdom, and justice find an exquisite expression in this poetry. Iqbal conceives God in terms of the Ultimate Ego, and seeks the possibility of deriving the other egos of universe from this and, therefore, characterizes His individuality and creative dynamism. In the light of *Surāh al-Ikhlās* where God characterizes Himself as *Al-Aḥad* (the single) and *Al-Samād* (the independent) the singular Being who will not beget nor has begotten from anyone, Iqbal glorifies the individuality of God.¹⁰⁷ *Qur'ān* stated that "He is the first, and the last and the Evident and the Hidden and He is the knower of everything".

¹⁰⁸ Means Allah is an absolute ego, ever active and creative from eternity.

Iqbal's vision on Islam is the unity of God (*Tawhīd*). The oneness of God applies not only to the nature of God but also to his relationship to the world. God is the one creator, sustainer, and judge of the universe, so too his will or law governs every aspect of his creation and is to be realized in every area of life.¹⁰⁹

4.5.5 *Ijtihād*

Iqbal applied the principle of *Ijtihād* resending Islamic thought in a modern and scientific perspective and has made a lasting contribution to its evolution. He laid great emphasis on tolerance, progress of civilization and growth and development of human thought and personality through *Ijtihād* as being the basic features of Islamic thought and practice.¹¹⁰

Iqbal was Influenced by nationalistic tendencies in the beginning and gradually increased his concentration on Islamic thought, particularly the doctrines of *Tawhīd*/Unity and *Risalah*/Prophethood.

According to Alama Iqbal is “the principle of movement in the structure of Islam.” As he writes, “In terminology of Islamic law it means to exert with a view to forming an independent judgement on a legal question. The idea, I believe, has its origin in a well known verse of the *Qur’ān* and to those who exert we show our path.”¹¹¹

Iqbal's views on *Ijtihād* (Reconstruction of Islamic Law within the changing situations) are remarkable in this sphere. He has dealt with it comprehensively in his poetry, letters and lectures. However, in the sixth lecture of his *The Reconstruction*, elaborates the subject at length. The title of this lecture is “*The Principle of Movement in the Structure of Islam*”. He sees the decay of *Ijtihād* in the misdirection of the later Muslim society and the present milieu of Muslims.¹¹²

Iqbal relates *Ijtihād* to the dynamism, mobility and creative spirit of Islam. It reconciles the categories of permanence and change in life and represents spiritual eternity which manifests through variety and change. The principle of movement in the structure of Islam is named by Iqbal as *Ijtihād*. He defines *Ijtihād* both literally and as a legal term of Islam. Like other Islamic scholars, Iqbal defines it as to try one's utmost exertion in forming an independent judgment on a legal question.” Iqbal's concern is here with *Ijtihād*—*Mutlaq* (Absolute *Ijtihād*). He does not deal with

other degrees of *Ijtihād* i.e. *Ijtihād Fī al-Madhab* (*Ijtihād* within a given school of law), *Ijtihād al-Makhṣuṣ* (particular *Ijtihād*). He ignores these two kinds of *Ijtihād* in order to evaluate his philosophy of the relevance of *Ijtihād -i-Mutlaq* in the modern times. There is a detailed discussion of Iqbal on the gradual decay of this kind of *Ijtihād* in the history of Muslims and on its importance for the present conditions of the World. He says that the possibility of *Ijtihād-i-Muṭlaq* is admitted by the *Sunnīs* but they are practically denying it due to the establishment of the schools of law.¹¹³

The decay of *Ijtihād* and the growth of *Taqlīd* (uncritical imitation) are due to the adherence of the Muslim community to extreme positions. It is strange that while dealing with Islamic history, Iqbal does not mention (a great Muslim thinker of 17th century), who does not admit *Ijtihād -i-Mutalaq*. It is pertinent to mention here that Syed Akbar Abadi (1985d.) while commenting on Iqbal's views on *Ijtihād* observes that the latter had the greater concept of *Ijtihād* in his mind, but was not an expert in the field. He adds to exhibit the ignorance of Iqbal about some important works of the present and past '*Ulamā*. Abadi considered that through the technical viewpoint, Iqbal was not studied the science of *Fiqh*, *Tafsīr*, *Ḥadīth* as one would wish he had. So he had not perhaps gone through the books written by and the early and later '*Ulamā*.¹¹⁴

Iqbal is optimistic towards the liberal movement of Turkey¹¹⁵ and considers it an inspiration for the re-opening of the door of *Ijtihād* in the modern times. However, he was conscious of its tendency to overstep the proper limits and insists upon an adequate checkout.

Iqbal gives four sources of *Ijtihād* : *Qur'ān*, *Ḥadīth*, *Ijmā* and *Qiyās* . On the first source of *Ijtihād* i.e. the *Qur'ān*, it is not a 'legal code' "its purpose is to awaken in man the higher consciousness of his relationship with God and the universe". This statement is sometimes misunderstood by the readers and is considered an injustice with the teachings and commandments of the *Qur'ān*. Iqbal means that the *Qur'ān* is not a code of law like any man-made constitution but is an embodiment of both the lofty moral principle and positive legal rules. He also explains uniqueness of this two-fold nature of the book which ensures satisfaction of the varieties of human needs. Iqbal criticizes those '*Ulamā* who consider the finality of the legal schools of Islam and deny the theoretical possibility of absolute *Ijtihād*. He declares this type of attitude of the '*Ulamā* as the result of narrow conservatism which was in conflict with

rationalism. To him the teachings of the *Qur'ān* activate us for their interpretation and reconstruction of the Islamic law in the changing condition of the world.

For *Ḥadīth*, the second source of *Ijtihād*, Iqbal says, that *AḤadīth* are to be divided into two categories, legal and non-legal, to make the formation of Islamic law easier. Again if the study of the traditions will be taken more seriously and critically it will help in understanding the value of the legal principles enunciated in the *Qur'ān*. A complete grasp of their lifetime value alone can equip the Muslims in their endeavour to reinterpret the traditional principles.

Regarding *Ijmā* the third source of *Ijtihād*, it is believed that the growth of democratic spirit and the formation of legislative assemblies in Muslim countries is an advancement of the exercising of *Ijmā*. He supports exercise of *Ijmā* through legislative assemblies and gives its power to both the '*Ulamā* and the modern lawyers. He differs with the opinions of some later scholars like Mufti Mohammad Shafi, Maulana Amin Ahsan Islahi, Maulana Maududi, Maulana Mohammad Taqi Amini. Who profound special rules for a person exercising the power of *Ijmā*. However, on the whole, all have identical views on the subject and feel its use as the dire necessity of the *Ummah*.¹¹⁶

With *Qiyās* (Analogical deduction), Iqbal was deeply occupied with the idea of reconstruction and reinterpretation of the Islamic law in the changed modern situation. He was conscious of the fact that if the narrow conservatism of the scholars/'*Ulamā* would not be refuted and the door of *Ijtihād* is not re-opened, the future of the *Ummah* would be in danger. Iqbal boldly rose against such conservatism and propounded his insights on *Ijtihād* in the six lectures of his *The Reconstruction*. Though his observations depict modern outlook, yet, they work as a synthesis between the '*Ulamā* and the modernists, who would otherwise have lead the *Ummah* to the wrong path. Iqbal's views have to served as groundwork to solve the problem of resuscitating *Ijtihād* in the present century.¹¹⁷

4.5.6 Islamic Fiqh

Iqbal pleaded for the re-valuation and recodification of the Islamic *Fiqh*. He argued that the arguments on which the Muslim jurists built their system stand in need of revision. Just as the Muslims of today need a new science of dialectics (*ʿIlm-al-*

Kalām) to support their religious beliefs, similarly a new jurist should come forward to undertake the revision and reinterpretation of Islamic *Fiqh* in such a way that it is able to satisfy the needs of the present times.

While discussing the problem of legal reform and evolution in Islam, Iqbal maintained that the founders of the juristic schools of Muslims never claimed of being final authorities in their reasoning and interpretations. The claim of the present generation of Muslim liberals to interpret the foundational legal principles, in the light of their own experience and the current-day changing circumstances, is perfectly justified in view of Iqbal. The teachings of the *Qur'ān* that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problems.

Iqbal, however, would tread very cautiously the road to legal reform. He was of the opinion that no people can reject their past as a whole, for it is their past that has made their collective identity. The critic of these institutions must, therefore, try to secure, before, a clearer insight into the ultimate significance of the social experiment embodied in Islam.

Iqbal depicted a sharp distinction between Islamic *Fiqh* and *Sharī'ah*. The *Sharī'ah* is eternal and unchangeable, while Islamic *Fiqh* can be changed and revised to suit the condition of the times.¹¹⁸

4.5.7 Views on Freewill

Another question, on which Iqbal, like almost all eminent Muslim thinkers, had to express his views, was the doctrine of *Jabr* (Predestination) and *Qadr* (freewill): whether man is free or not, in his actions. This doctrine had been a subject of discussion from the first century *Hijrah*, and had given rise to a bitter controversy when the *Mutazilites* had become influential under the patronage of Caliph Mamun. The Asharites had tried to solve it by introducing the concept of *Kasb* (lit.earning). Iqbal seemed not to be committed in entirety to either of the two views as expressed by the *Mutazilites* and the orthodox *Sunni* sections. It may however, be noted that the *Mutazilites* believed in the free will of man while Iqbal thought there were restrictions on his actions and that he acts according to the destiny ordained by God, but this destiny is determined by the forward movement of the ego in the right direction. The

forward movement of ego/*Khudī* in the right direction will make a man's actions identical with his destiny."

"O careless fellow! Try to obey (the orders of God),

Man's freedom of action is born of pre-destination.

And A Muslim is an infidel if he is a slave to fate,

If he is a true believer he himself is the fate."

Iqbal believed man's movement neither to be completely free nor totally bound by the restrictions of fate. He has expressed and referred to this idea in a number of poems; in the following couplet, he clarifies it in clear words.

*"I cannot be considered to be the master of my will, nor am entirely under compulsion."*¹¹⁹

4.5.8 *Waḥdat-al-Wujūd*

Iqbal strongly opposed the Sufi doctrine of *Waḥdat-al-Wujūd* (monism) propounded by Muhyuddin Ibn 'Arabi. Exponents of the Sufi *Waḥdat-al-Wujūd* have drawn upon the thought of many polytheistic nations. His grave charge against Sufism and especially their doctrine of *Waḥdat-al-Wujūd* is that it has led to *Tark-e-Khudī*, i.e., the neglect of one's own self-consciousness. '*Ajami Taṣawwuf*, (Persian Sufism), he said, is a kind of monasticism which has no relation to Islam and under whose influence the Muslims have lost the power and spirit of action. As far as the doctrine of *Waḥdat-al-Wujūd* is concerned, the 'Ulamā' of Islam has arrived at the consensus that it is totally un-Islamic.¹²⁰

4.5.9 Islamic Community/Ummah

The term *Ummah*, frequently interpreted as "Muslim community", is a basic concept in Islam. The Quranic concept of *Ummah*, occurring sixty four times in *Qur'ān*, mostly designates a people to whom a Prophet was sent by God or a people who are objects of a divine plan of salvation. Or it can be held that the term *Ummah* refers to a single group sharing commonly religious orientation.¹²¹ Iqbal considered, *Tawhīd* (Unity), *Risalah* (Prophethood) and *Ukhuwwah* (Brotherhood) as the foundational principles of Islamic community, signifying to the belief in one God,

single value, single truth and moving forward to this single Divine goal. For Iqbal, *Tawhīd* is the fundamental principle that unites Muslims in a single community where they can have a proper and full expression of their divinely conscious life. The other matters like human relationships at large and control over the natural objects are contained in this basis construction of the community.¹²² The *Qur'ān* stated, “Truly, this your *Ummah* is one religion, and I am your Lord, therefore worship Me.”¹²³

Iqbal considered the basis of Muslim *Ummah* in the adherence to Prophet Muhammad (ﷺ) as a ‘Role Model’, by stating:

The essential difference between the Muslim community and other communities of the world consists in our peculiar conception of nationality. It is not the unity of language or country or the identity of economic interest that constitutes the basic principle of our nationality. It is because we all believe in a certain view of the universe, and participate in the same historical tradition that we are members of the society founded by the Prophet (ﷺ) of Islam. Islam dislikes all material limitations, and bases its nationality on a purely abstract idea, objectified in a potentially expansive group of real personalities. It is not dependent for its life principle on the character and genuine of a particular people, in its essence it is non-temporal, non-spatial.¹²⁴

Iqbal has drawn a graphic picture of the Muslim community in his famous poem entitled *Shikwah (The Complaint)*. In this poem he states that the Muslim *Ummah* at the time of its glory with a sense of purpose and spirit of success, though small in number, fought with power and force to spread the message of God. They never hesitated to shed their blood provided the cause was righteous and the mission devoid of all ulterior motives.¹²⁵

4.5.10 Divine Love and Intellect

Another theme in which Iqbal was very near to the *Ṣūfī* thinkers is the concept of ‘Love’. of course, they base their entire philosophy on divine love but in Iqbal’s poetry it also occupies a prominent place, and like them he too considers it to be a more effective source of attaining the truth than mere knowledge or intellect. In this regard also he draws his inspiration from Rumi in whose writings; love of God is the

main theme, his monumental work, the famous *Mathnawī*, begins with this subject. Intellectual knowledge, according to him, is less effective than love.

According to Rumi the origin an intellect is from Satan and of love from Adam. Iqbal is of the view that intellect, which is the source of the progress of the Westerners cannot do without love because it receives strength from it.

“Rise and create a new world,

By bringing about a union of love and intellect.”¹²⁶

4.6 Maulana Abul Kalam Azad (1888-1958)

Maulana Abul Kalam (1888-1958) was a great scholar, theologian, social reformer, journalist and an educationist. He was a man of religion and accordingly a prominent scholar of Islam. He was born in Mecca in 1888. His father Khair-ud-Din was an influential *Alīm* cum *Pīr* (a learned *Ṣūfī* authority) with outspoken anti-Wahhabi learnings. The family moved to Calcutta around 1898, and became critical of his father's bitter opposition to the *Ṣūfī* scripture. For some time Azad fell under the spell of Syed Ahmad Khan's reformist ideas and rationalistic theology. This was followed by a period of doubts, unbelief, and sensuousness. However, he finally overcome this state and re-established his faith in Allah by the end of 1909.¹²⁷

His main contribution was the development of religious thought. He emphatically deliberated on the significance of religion in human life. He believed that the Islamic religious law is completely preoccupied with its primary sources. The *Qur'ān* and *Sunnah* and guides humanity in all educational, political, cultural and other issues. For him, Muslims who accepted any other guide was guilty of polytheism. In addition, he promotes the religious obligation of Muslims mentioned in the clear-cut Islamic injunctions that they should promote good and prevent evil and if the government or the nations is doing the same, they should help them in this regard. In free India, Azad became the union education minister, and later he was elected deputy leader of the Congress following the first general election.

Before independence Azad through his sincere, wise and farsighted approach played a great role in the history of our nation. His religion is equated with law implying the reward of heaven or punishment of hell for man's good or bad actions.

Reward, requital or justice is the casual consequence of man's conduct. *Adalāt* is necessary for the maintenance of equilibrium in life, and is therefore the extension of the element of balance or beauty from the physical laws of the universe to the sphere of human ethics.¹²⁸

4.6.1 Innovation in Islamic Thought

The distinctive feature of Azad's thought was rejection of the traditional (*Taqlīdī*) interpretation of Islam and simultaneously adoption of a new interpretation (*Ijtihād*) of Islam. In his interpretation of Islām, the following three aspects played crucial role. Firstly, he was a *ghayr-muqallid* or non conformist, for modes of thought which had been twisted to justify the Indian Muslim customs. Secondly, he believed in the truth of all religious beliefs and put the ideas of *waḥdat e-adyān* (unity of religions) and *Mushtarik-e-ḥaqq* (unity of truth). He argued that all the religions of the world are correct, but their followers have deviated from the truth. He explained the unity of religions of belief in the existence of Allah in all beliefs, which is the common legacy of mankind. The differences between religious groups are only in the varying insistence of the attributes of Allah, form of worship, and religious law. Thirdly, the *Qur'ān* was to be understood in a natural way as the Prophet (ﷺ) and the Companions had understood it, for this purpose the commentaries interpreting the *Qur'ān* in terms of medieval types of thought had to be completely discarded. He advocated contemporariness in the Quranic commentaries, these ideas were appreciated by the modern minded 'Ulamā'.¹²⁹

4.6.2 Azad's View on Islam

According to Azad, Islam came into the world to command what is right and what is wrong or prohibited. Islam is the universal faith (*Dīn*) revealed in the *Qur'ān*, is a confirmation of all monotheistic religions. It is against Islam to discriminate among the prophets, to follow some and to reject others, they must either all be accepted as having preached the universal faith, or all be denied; to deny even one of them is to deny all. He rejected polytheistic and idolatrous elements.¹³⁰

4.6.3 Azad's Views on *Qur'ān*

Qur'ān is the basis of Azad's faith and it inspired all his thinking. He did not limit his horizon by accepting traditional interpretations, by deriving his opinion from other sources and using the Qur'anic text for formal proof.¹³¹ He maintains that for the *Qur'ān*, the oneness of Allah implies the oneness of His truth. However, difference might have been arisen through the languages in which His message was conveyed. If you believe in one Prophet (ﷺ) and do not believe in other Prophets, it means you accept a reality at one place and reject the same reality at another. The *Qur'ān* calls upon everyone to accept all the Prophets and their books without any discrimination. *Qur'ān* defines the divine truth as a universal gift from Allah. It is not the monopoly of any race or religious group. It invites man to follow this truth and avoid every form of grouping, nationalism and racialism and calls upon everyone to accept all the prophets and their books without any discrimination.¹³²

In religious law, Azad is preoccupied with its primary source, the *Qur'ān*, and the *Ḥadīth*. He replaces the legal concept of *Ijtihād* by that of *ta'sis* (reconsolidation), arguing that in modern times what is needed is not free or new legal thought, but a consolidation of what he interprets as Islam's fundamental varieties which would externalize the perfection inherent in it. He tried to offer humanism, in the place of pure speculation, a synthesis of traditionalism and modernism. Azad rejected *Taqlīd*, and turns to seek the answer to all basic problems, and discover the laws of the universe, man's relationship with Allah and with man, the value of life, ethics, and norms of political morality in the *Qur'ān* itself. He rejected the bulk of the classical Muslim exegetes, when the commentators found that they could rise to the heights of the Quranic thought, and thereby strove to bring it down to the level of their own mind.¹³³

The *Qur'ān* asks: why are there conflicts and tension in the name of God and religion when God is one and the same and His message had been identical? Repeatedly it calls upon man to have faith in one God and to live a righteous life in conformity with that belief without condemning any religion or its messenger. The *Qur'ān* confirms the basic message of all religions. It was the same religion of Allah appearing at different times. It asked the people to return to their own religions by clearing them of the accretion which had gathered around them. Had they done it they

would found no conflict between this message and the message they had received before. Maulana Azad observes that the *Qur'ān* message is that there are deeds which are universally accepted as good and there are also acts which are wicked in the eyes of one and all. For instance, all are one accord that truth is good and mendacity is evil. All agree honesty is a virtue and dishonesty is a vice. All agree that cruelty and ill treatment are evil acts. When all religions of the world, all moral philosophers and all communities, inspite of the difference in other matters, hold similar views in respect of these matters, why then should there be any hostility to the message of the *Qur'ān*.¹³⁴

4.6.4 Tarjumān al-*Qur'ān*

Maulana Azad views underwent a change and came to believe in the oneness of the original form of all religions, an idea creatively expounded in the two volumes of his Tarjuman al *Qur'ān*. In this *Tafsīr*, he discussed the religious teaching of the *Qur'ān* i.e. Divine Providence, benevolence, justice, unity and guidance, *rabūbīyah*, *rahma*, *adālah*, *Tawhīd* and *hidāya*. The aspects that differ are those that have accrued to the faiths in the aberrations of their history and through the compromise of human nature.¹³⁵ Azad's original idea was produced three volumes on the *Qur'ān* first is based on an explanatory translation of the *Qur'ān* called *Tarjumān al- Qur'ān*; second is on the *Tafsīr al- Bayān* providing an interpretation of the significant parts of the *Qur'ān* in the text and third one that of the *Muqaddama-e-Tafsīr* to serve as prolegomena, to the two volumes embodying the fundamental teachings of *Qur'ān*.¹³⁶ *Qur'ān* gives the evidence for the existence of Allah, His Unity, and His attributes based on this system of divine nurture.¹³⁷

*Tarjumān al-*Qur'ān** has two volumes whose first issue was published in *Al-Balāgh* in 1915.¹³⁸ Azad's thought appears in it and his commentary technically concerned only with what is stated in the Quranic text. His thought does spring out of the *Qur'ān* and from no other source, and he has brought to the understanding of the *Qur'ān* along with necessary knowledge. It was not written with the ideas on the west or even Indian Muslim reader, it is deep personal conviction, of belief unpolluted by any extraneous considerations. It is the finest example of the constructive thinking enjoined on the Muslims.¹³⁹ *Tarjumān* is not only a translation of parts of *Qur'ān*, but also a commentary which offers a highly pertinent interpretation of its basic

teachings.¹⁴⁰ Azad finally finished his *Tarjumān* in 1930. He concluded that the *Qur'ān* did not ask the adherent of other religions to embrace Islam as a wholly new faith, it asked them to return to the true form of their own religion.¹⁴¹ Azad was influenced by Abduhu, Ibn Taimiya and Ibn Qayyim.¹⁴² Azad's countless writings and speeches refer to a few fundamental attitudes by his interpretation of *Tafsīr* of the *Qur'ān*. *Tarjumān al Qur'ān*'s main concern is to let the *Qur'ān* speak for itself.¹⁴³

4.6.5 Azad's Views on Revelation (*Wahy*)

Revelation was delivered to mankind of the spiritual laws of nature and to maintain brotherhood under pan Islamism and to lead them towards peace, progress and prosperity.¹⁴⁴ *Wahy* does not communicate anything prominently novel to man. It interprets on the basis of knowledge and faith his inherent support. The tragedy of man has been that he tends to lose himself in his preoccupation with the created phenomena, and does not always seek behind them the Divine Creator; for Allah has thrown such attractive veils over His own creative beauty.

Relation between Allah and man is visualized in *Wahy*; it consists of the radiation of three divine attributes towards all creation and all humanity. These attributes are: *rububiyyat*, *rahmat* (benevolence), and *adālah* (justice). *Rubūbīyyah* is a process of tender and careful nourishment providing from moment to moment and stage to stage all that one needs to gain the fullest possible development, which has been subject to a plan, an order and a law: whatever is needed for the existence and sustenance of every being is provided at the appropriate time and in the appropriate quantity in order that entire machinery of existence run smoothly. A single principle of uniformity and harmony is applied by *Rubūbīyyah* to help the development of all phenomena of nature. It has an outward as well as an inward aspect, the latter being especially relevant to man. Divine activity of creation unfolds itself; *Takhlīq* (creation), giving the created object a proper *Taṣwiya* (mould), assigning to specific *Taqdīr* (role), and giving it *Hidāyah* (guidance) in that role.¹⁴⁵

4.6.7 Azad's Views on Destiny (*Taqdīr*)

It is nothing but the task of a role which is conditioned by the outward and inward capacities or limitation of a creature or a created object, by its nature and by its demands for growth and development. A law of compatibility adjusts the creature

to his environment. Adaptability to the environment and the urge of growth in a creature receives further protection by *Hidāyah* conveyed through the Prophets. Azad also follows Syed Ahmad Khan in acknowledging the *Qur'ān* repeated emphasis on the role of reason, which can study and interpret a scheme of creation that reveals two underlying principles. To begin with there is a single harmonious principle of life which links and holds together all creation; everything is linked to everything else, everything is fitted into the essence of creation for a scientific purpose, and nothing is created in vain. Secondly, the law which determines the interlinking and interdependence of all created objects is the law of causation. If reason aids man in his physical adjustment in his environment, Waḥy helps him and guides him on a higher plane, his ethical and spiritual life. The *Qur'ān* bases its argument for the life hereafter on the analogy of the visible, mundane system of *rubūbīyah* in the actual world. An object like the human being, who is made to appear the best object on earth, and for whose development so much has been carefully provided, is certainly not meant to be a thing which has no better purpose to serve than to strut on earth for a while and disappear forever.

4.6.8 Azad's Views on Guidance (Hidāyah)

Hidāyah is guidance most obvious in the form of instinct. It is evidence that lead on to belief in the Oneness of Allah, in revelation, in Prophethood, in life after death.¹⁴⁶ Azad thought that religious values remain eternal while, through scientific investigations could not understand the spirit of religion. The right thing for understanding Islam was not depend upon the interpreters of *Qur'ān* but to return to the original message of Islam as understood in complete simplicity by the Prophet (ﷺ) and his Companions. He regarded blind obedience to religious beliefs and practices and following them tenaciously, *Taqīd* is a barrier to his search of truth. *Qur'ān* lays down that wisdom and insight but not imitation of tradition of traditional beliefs lead to the cultivation of true religious faith.¹⁴⁷

Some of questions which Muslims have great importance like, faith, revelation, freewill and doubt and the role of Muslims as an independent community do not find sufficient explanation in *Tarjumān*. One would have expected Azad was explained the similarities that exist between different religious faiths and how Islam

eradicates them.¹⁴⁸ Muslims responded to him because of his eloquence and purity of faith was suggested by the clarity of his message.¹⁴⁹

4.6.9 Azad's Views on Attributes of Allah

Maulana Azad gives an outline of the historical development of belief in Allah, but he does not concern himself with philosophical or scientific proofs of the existence of Allah. He begins with an exposition of what the attributes of Allah given in the *Sūraḥ al-Fatiḥah*. The first is *Rabb al-'Alamīn*, Allah is *Rabb*.¹⁵⁰ All the Quranic attributes of Allah imply beauty. He describes himself by beautiful names. And even when a name implies terror or majesty, it is to emphasize justice which is an act of balance and therefore of beauty. Protected as one of the supreme values in Azad's reading of the scheme of the universe, the value of beauty softens his religious thought to a considerable level. There is no absolute destruction anywhere in life and construction is aimed at creating and externalizing the value of beauty. Even as elements were created to give a form of the universe, even so it was invested with the qualities of colour, light, and shade, and of rhythm and beauty.¹⁵¹

4.6.10 Azad's Views on Jihād

Azad had reminded Muslims of their duty of *Jihād* to "Strive" in the way of Allah with their wealth, and if need be with their lives. In the *Mas'alah* too he elaborated at great length on the importance of *Jihād* as the basis of the existence and stability of the *Millat*. The ultimate test of faith and hypocrisy *Jihād* was superior to all other forms of obligatory worship aiding in it was as meritorious as actual participation, and the *Mujāhid* was high above all believers. He clarified that *Jihād* could also be undertaken through means other than war. Azad elaborated that *Jihād* through war was of two kinds: offensive and defensive. He reasoned that the former was all times obligatory, and therefore the *Qur'ān* had commanded Muslims to fight till the whole world submitted to the call of Islām, as it was sure to. Until such time it would be necessary to constantly fight opponent evil forces obstruct the spread of the Islamic mission. He believed that such constant pre-occupation in offensive combat was a *fard-i-kifayah* i.e a collective obligation on the Muslims of every country and region at a given time. The duty of defence was extremely important because, as emphasized in the *Qur'ān* and *Ḥadīth*, national life depended on it Muslims could not be subjugated so long as they remained alive to the obligation.¹⁵²

4.6.11 *Al-Hilāl and Al-Balāgh* Magazines

Mawlana Abul Kalam Azad preached the concept of Hindu Muslim unity through his Journals *Al-Hilāl* and *Al-Balāgh*. After the failure of Khilafat movement he advised the Indian Muslims to join Indian National Congress. He was appointed as the president of All India Congress Committee. Azad would credit his own newspaper *Al-Hilāl* begun in 1912 as an organ of the freedom movement with the creation of a new religious and political awakening among Indian Muslims. Azad emphasized that the aim of *Al-Hilāl* was only to invite Muslims to act solely on the *Qur'ān* and *Sunnah* in all educational, political, cultural and other issues; for the Muslim who accepted any other guide was guilty of polytheism. However, in keeping with their religious obligation of promoting good and preventing evil, they should aid those who were in the right be it the government or any other nation.¹⁵³

4.6.12 Azad's Views on *Dīn* and *Sharī'ah*

The *Qur'ān* makes a distinction between *Dīn* and *Sharī'ah* which consists of the whole body of rules guiding the life of a Muslim in the fields of law, moral and social life. *Sharī'ah* do not deny the oneness of all religious thought.¹⁵⁴ Azad emphasizes the difference between *Dīn* and *Sharī'ah*; while, the *dīn* is an important one, there were varieties of *Sharī'ah* in view of the diversity of circumstances in which human groups have developed. These *Shari'āh* not need be exclusive or hostile; if they need to be reformed in the light of the fundamental principles of the *dīn*. When the *dīn* is inclusive, and if in any instance, we find that it divides where it should unite, the validity of the relevant injunctions should be examined. This would not be anything new, as juristic interpretations of the *Qur'ān* and the *Ḥadīth* have continuously called into questions. If we adopt the attributes of Allah and the universal quality of *Dīn* as our criterion, the results explosive enough to destroy the distinctions created between Muslims and monotheists professing other religions.¹⁵⁵

Azad's interpretation of Islam that, *Dīn* is the essential of all the religions of the World which brings human beings closer to Allah and unlocks the seals of the universe. *Dīn* is not a monopoly of any particular country, community nation and sect and there is no separate Rabb for Muslims, Christian and Jews but one Rabb for all and performs good deeds is a true follower of *Dīn*. Azad elaborates righteous action is

“*Amr bi-l-Ma ‘rūf wa nahy ‘aṇ al-munkar*” means enjoining the goods and forbidding the Evil.¹⁵⁶

4.6.13 Azad’s Views on Religion and Politics

Azad envisioned that the political issues were not apart with religious teachings. Muslims had gone politically decline due to their rejection of the true teaching of the *Qur’ān*. If Indian Muslims had realized its true greatness as a perfect law for all aspects of life, they would not be following the Hindu government in their political policy. He analyzed every branch of human action purely in the light of religion, and to have imbibed his political thought too from it. He accepted the *Shari‘ah* was responsible for the guidance of all aspects of man’s life, without any diversification of religion. He followed the pious *Khalifāh* way for guide to the Muslims therefore; they could regain back their past glory by reviving knowledge and action on the *Sharī‘ah*. Muslims needed to hold faster to their *Sharī‘ah* for their welfare and prosperity.¹⁵⁷

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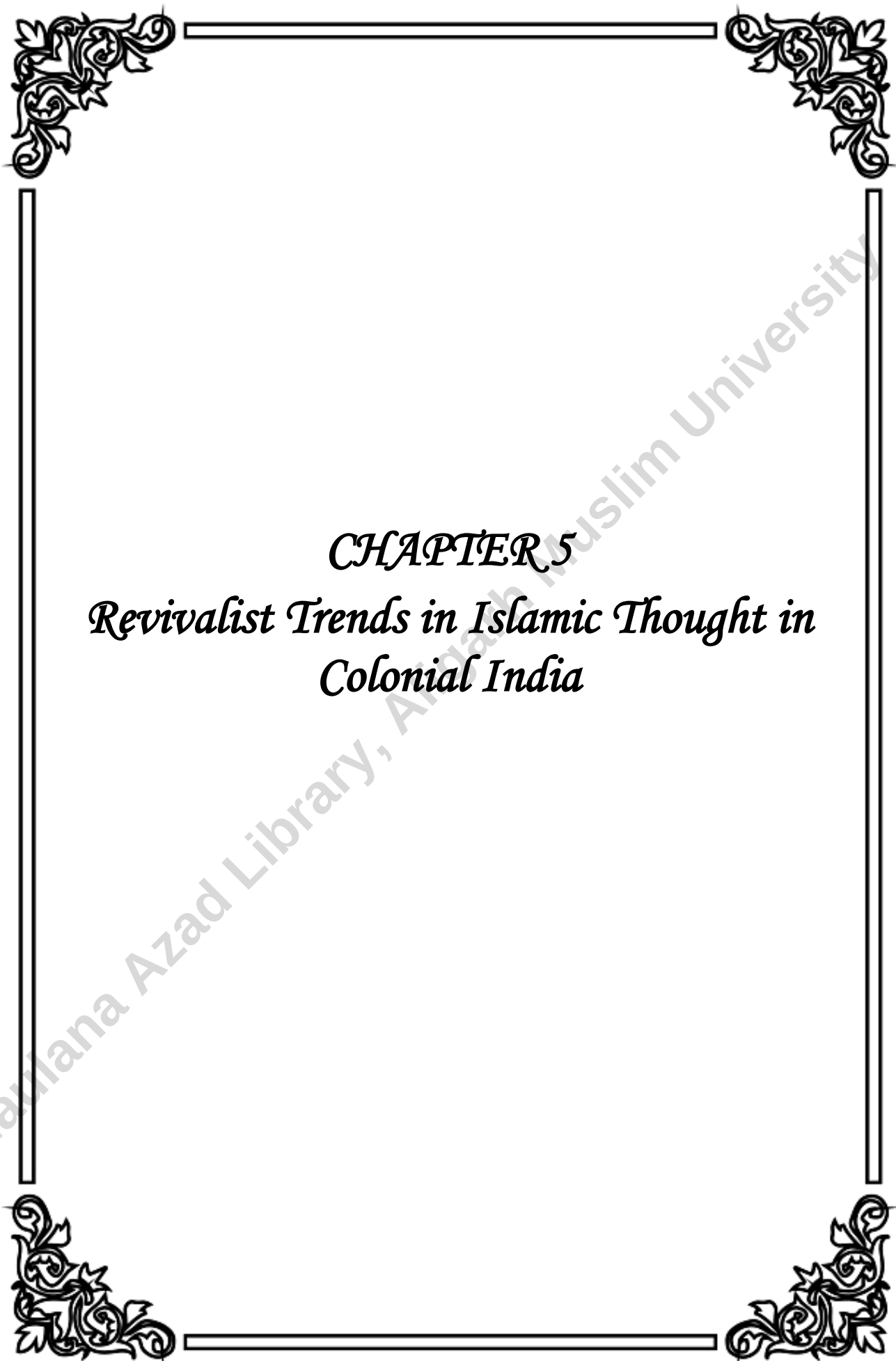
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CHAPTER 5

Revivalist Trends in Islamic Thought in Colonial India

Revivalist Trends in Islamic Thought in Colonial India

Revival is one of the important concepts in the contemporary Islamic thought. Literally, revival has been understood as “an improvement in the condition, strength or fortunes of someone or something”. According to *New Webster’s Dictionary of English Language*, the term implies the act of reviving, or the state of being revived, restoration to life or consciousness, or to vigour, strength, or the like, restoration to use, acceptance, or currency as the revival of old customs, a new presentation of an old play or film, an awakening, in a church or a community, of interest in and care for matters relating to the personal religion, a service for the purpose of effecting a religious awakening law and the renewal of the legal forces of a judgement, contract, or obligation.¹ Similarly, it is derivatives like *Revivalism* mean “belief in or the promotion of a revival of religious favour”; *Revivalist* means “an advocate or adherent of revivalism”; and *Revivalistic* means “of pertaining to or characteristic of revivalist or revivalism”.²

Technically, the concept of revivalism in Islam implies “to improve the condition of Islam and its strength and accordingly make it popular, active, relevant and important again” in the contemporary times. The history has witnessed many important revivalist trends and movements that have got tremendous momentum during the 19th and 20th centuries, the period when the colonial territories were struggling against imperialistic might and power. India is one of these territories where Muslims not only struggled for the independence but also worked for making Islamic injunctions compatible with the changing scenario.

The Indian Context

The Indian subcontinent remained under imperialist powers almost for two hundred years. The Muslim inhabitants of the country played an important role in its freedom struggle and accordingly valour, sacrifice and patriotism of Muslims represent glorious episode of the Indian history. In this historic struggle, Muslims did play a definite role. They shared the responsibility of liberating the country from the yoke of British imperialism side by side with their Hindu brethren, underwent untold sufferings, made great sacrifices and thus served the country commendably. The Muslims revolutionaries from the subcontinent took tremendous actions against the

British government. It was due to this fact that the Muslims became the primary target of the persecutions and many leading Muslim scholars were either imprisoned or sentenced to death. The Muslims scholars, however, continued to save the country on the one hand and preserve and protect the socio-religious and cultural life of the Muslims from the hostilities against Islam and Muslims.

During that period the conditions of the Bengali Muslims were very miserable than other regions of the country. Before the domination of the British, Muslims were enjoying an upper hand as many of these were dominant because of being landlords and Zamindars. To overcome these Muslims the British used their policy of divide and rule and used the followers of other major religion, *The Hindus* against Muslims and thus imposed the permanent settlement by which a Hindu landed aristocracy was imposed upon the Muslim peasants. By this the British successfully caused the position of the Muslims to diminish. In addition, the Muslims were so influenced by the traditions of their Hindu brethren and many un-Islamic practices had crept in and Muslims used to do many such rituals in the name of Islam. Likewise Muslims began to adopt saint-worship as Hindus were doing in their respective temples. The tombs and shrines were regularly visited either in distress or fulfilment of wishes. The veneration and respect of the living Sufis were common. The people have also mutilated the concept of *Pīr-Murshīd* and believed that the only way to achieve salvation is to be a *Murīd* of some *Pīr* without realising that the latter is complying with the teachings of Islam or not.³ There was hardly any book that could the Bengali Muslims according to Islamic injunctions and even the *Qur'ān* was not translated into Bengali till 1886. So, in such prevailing circumstances the revivalist movement was needed that could address Islamic teachings afresh and side by side stand against European imperialism. Among the revivalist movement that emerged as a response to European commercial penetration was the *Farā' - idī* movement in Bengal.

5.1 Syed Ahmad Shaheed (1786-1831)

Another revivalist movement was launched by Syed Ahmad of Rai Bareilwi. He was one of the great revivalists and thinkers of Islam in the Indian subcontinent. He is popularly known as "*Shahīd*" (a martyr of Islam) who led the *Mujāhidīn* movement in India.⁴ Syed Ahmad Shaheed was born in India at Rai Bareli in 1786. His ancestors settled in Rai Bareli during the reign of Aurangzeb.⁵

Ahmad Shaheed was the first fighter for Indian independence who devoted his life for throwing the British power from India and wanted to set up a national government in which there would be no clashes with the ruler's religion and ideology.⁶ Syed Ahmad Shaheed along with his contemporary and friend, Shah Ismail Shaheed aimed at the purification of prevalent Islam and proclaimed *Jihād* against those who create hindrances in practicing and propagating Islam. Both exemplified a strong moral character, an awesome activism and both were staunch leaders of men. This movement was a reformist as well as revivalist religious one aiming at to reform the Muslim society through the removal of all harmful religious innovations and establish a political social organization to release Islamic lands from the domination of disbelievers as well as of the western encroachments.⁷

Syed Ahmad's ardent faith in the oneness of Allah and the supremacy of the *Qur'ān* as the true guide of man inspire his political statements. His thought towards life and politics confirmed that the essence of *Tawhīd* as a working idea is equality, solidarity and freedom.⁸ He was highly impressed by modern scientific thought and worked all his life to reconcile it with Islam. He interpreted the *Qur'ān* in the light of rationalism and science. He advocated the people to develop a critical approach and freedom of thought.⁹ His aim was the regeneration of Islam in the religious as well as political spheres. He had a religious approach both towards politics and other spheres of life. His thought was greatly affected by the teachings of Shaykh Ahmad Sirhindi and more directly by Shahwaliullah's ideology.¹⁰

The Wahābi ideology came to India a few decades after the death of Shahwaliullah. It was Syed Ahmad during his stay in Mecca (1822-1823), who was deeply impressed by the Wahābi approach and upon his return to India organized his work on the pattern of Abdullah ibn Wahab's approach.¹¹ Wahābi movement reached the highest watermark in the struggle of 1857, and was therefore regarded as the first war of liberation from Foreign yoke.¹² Ahmad Shaheed's conversion from Sufism to Wahhabism is clear from his own book *Sirat-e-Mustaqīm* (straight path). He had two objectives of his movement: first to purify Islam of those concepts, rituals and customs which had polluted its teachings and distorted the Islamic beliefs of *Tawhīd*; and second, to establish an Islamic state with an Islamic social order in India.¹³ The opposition movement first found expression in the *Sirat-e-Mustaqīm* of Shah Ismail Shahid, which claims to be an exposition of the Prophetic sayings of his Shaykh, Syed

Ahmad Shahid. These were two powerful personalities as leaders of a reform movement culminating in *Jihād*. This movement was only grounded in theological arguments as to what was right and what was wrong; what was enjoined and what was forbidden by the *Sharī'ah*.¹⁴

His active participation in the *Jihād* movement gave a political complexion to his personality and used his knowledge and quality to convince the people of the urgency of waging war for the establishment of an Islamic state. They were charged with making an anxious endeavour to establish an Islamic State in India. They were revivalists and strove to bring back the glory of pristine Islam. They acted but they were not fully conscious of social and economic factors, they acted primarily in the religious field, believing that religious reform would bring mundane glory. This religious consciousness also exhorted them to achieve the lost political power in order to maintain their social order in reformed shape. Syed Ahmad had a remarkable ability to influence the audience by his inspiring speeches. These speeches were collected by Shah Muhammad Ismail and Abd al-Hayy under the title *Sirat-e-Mustaqīm*.¹⁵

5.2 Haji Shariatullah (1781-1840)

5.2.1 Role of Haji Shariatullah in the Freedom Struggle of India

Haji Shariatullah (1781-1840), was one of the eminent Muslims thinkers and reformers. He founded the *Farā' idī* Movement in the nineteenth century to revive the Bengali Muslims. He convinced Muslims to be the loyal to Allah by performing all the obligatory duties ordained by Allah and that are required by Sunnah. In addition he was against the British domination and considered it detrimental to the religious life of the Muslims. He is considered to sow the seed of freedom struggle. As mentioned earlier, the condition of the Muslims was very miserable. The British policy of distrust and repression towards the Muslims rendered them economically crippled, and the oppression of the Zamindars made their lives unbearable. Under these circumstances Haji Shariatullah's emphasis on the doctrine of the equality of men attracted the lower orders of the society to become members of the reformed sect. However, the reaction of the landlords against the movement caused the movement to swell into a socio-economic issue.¹⁶ However, the equality of the followers of the reformed sect was again and again emphasized.¹⁷

Haji Shariatullah was born at Bandarkhola in Faridpur District of Bengal. His date of birth is not known but assumed to be 1781 C.E.¹⁸ After founding the movement he devoted himself in throwing away the superstition that had weakened the glory and purity of Islam and in enforcing the original teachings of Islam. His first policy was to call the Muslims to be penitent for the past sins as a measure for the purification of the soul. This principle is known as *Tawbah* (penitence). Secondly, to observe strictly the *Farā' id* or the duties enjoined by Allah and the Prophet (ﷺ), then the Unity of Allah enunciated in the *Qur'ān* had to be strictly enforced and whatever belief and customs were found repugnant to it were to be given up, then holding congregational prayers of *Jumah* and *' Id* should be observed in accordance with Hanafi law. He stressed on the Muslim leadership and to emphasize it he held that the congregational prayers are not permitted except in such a township where the *Amīr* and *Qaḍi* were present. Accordingly he argued that the *Amīr* and *Qaḍi* must be appointed by a lawful Muslim Sultan. Lastly, the followers of the movement denied all popular rites and ceremonies which had no basis in the *Qur'ān* and the Prophetic tradition and abolished them.¹⁹

Haji Shariatullah was succeeded by his son Dudhu Miyan, who was more political, minded and improved an organisation by appointing a deputy of *Khālīfah* and dividing Eastern Bengal into circles for the collection of contribution for his campaign of expelling the British and the restoration of the Muslim power. By introducing reforms among the cultivators he became a terror to Hindu feudatory masters (Zamindars) who oppressed the cultivators.²⁰ Dudhu Miyan had two objectives in *Farā' id* society, protecting the *Farā' idī* peasantry from the oppression of the Zamindars and European Indigo planters and Securing social justice for the masses.²¹

5.3 Maulana Syed Abul Ala Maududi (1903-1979)

Maulana Syed Abul Ala Maududi (1903-1979) is widely considered among the most influential Islamic thinkers, politicians, revivalists, religious scholars and the most outstanding personality of the 20th century. He articulated his views on four major aspects of collective human life: religion, politics, economy, and society.²² Besides making important contributions to Islamic thought he inspired the new generation with the ideas of Islam. The movement launched by him, for the revival of

Islam (i.e., *Jama'āt-i-Islāmī*) ranks among the foremost in the universe. No student in the world can remain indifferent to Maududi's status and contribution in the current Islamic revival that is gradually emerging and continuously growing in the world.²³ He adopted a policy of combination of religion and politics, which mirrors the glory of the dynamic time of the Holy Prophet (ﷺ) and *Khulafā Rāshidīn*.²⁴

Maududi was born in Aurangabad state of Hyderabad in India. His ancestors were the leaders of Sufi orders and belong to the family of Khwajah Qutb al-Din, a famous leader of the Chisti *Ṣūfī* order and moved to the Indo-Pakistan subcontinent from Chisht towards the end of the 9th century. After acquiring early education at home, he joined a high school from Madrasah Fawqaniyah, which attempted to combine the modern western education with Islamic traditional. He completed secondary education and graduated from *Dār al-'Ulūm*, Hyderabad. He was expert in Arabic, Persian, English and Urdu to the study of subject of his interest independently.

After completing his formal education, he moved to journalism carrier and was appointed as the editor of *Tāj* in 1920. And then moved to Delhi where he assumed the editorship the newspaper The Muslim in 1921 and later of *Jam 'īyat* in 1925, both were the organs of the *Jam 'īyati- 'Ulamā-e-Hind*, an organization of Muslim religious scholars and it became the leading newspaper of the Muslims of India.

5.3.1 *Tafhīm al-Qur'ān*

Maududi was a gifted writer whose first writing was *Al-Jihād fī al-Islām* that is based on the Islamic jurisprudence of war and peace. It was first serialized in *Al- Jam- 'īyat* in 1927 and was published in 1930. He devoted himself to a deeper study of Islamic theology. Thus, the writing of *Al-Jihād fī Islam* was the first step towards the fulfilment of his mission and devoted his energy to explain this aspect of Islam.²⁵ After his resignation from *Al- Jam 'īyat* in 1928, moved to Hyderabad and devoted his life to research and writing. He took up the editorship of the monthly *Tafhīm al-Qur'ān* in 1933. He concentrated on an explanation of the ideas, thought, values and basic principles of Islam. His special attention to sort out the main problems of the modern age and the questions arising out of the conflict between the Islamic and the contemporary western world views. He adopted new methodology to study those

problems in the context of the experience of the West and the Muslim World, judging them with the teachings of the *Qur'ān* and the *Sunnah*.

Maududi's greatest work is his monumental *Tafsīr* of the *Qur'ān* in Urdu language i.e. *Tafhīm al-Qur'ān*, that made him to spend almost thirty years to complete it.²⁶ Though he has substantiated his arguments by the narrations of the ancestors, Quranic verses and historical evidence yet it is counted as *Tafsīr bil Raī*. Its chief characteristic lies in presenting the meaning and message of the *Qur'ān* in a language and style that appeals to people of today and shows the relevance of the *Qur'ān* to their everyday problems, on both the individual and the societal planes.²⁷ He has also covered a range of disciplines such as Quranic exegesis, *Hadīth*, law, philosophy and history. He discussed a wide variety of problems political, economic, cultural, social and theological and attempted to state how the teachings of Islam are related to those problems. His main contribution was in the fields of Quranic exegesis (*Tafsīr*), ethics, social studies and the problems facing the movement of Islamic revival.

He makes the significant observation that Muslim society has lost a great deal of its original dynamism because it has lost sight of the original order of priorities to the *Qur'ān*, *Sunnah* and *Ijtihād*. The Muslims have reversed this order. They now turn in the first place, to the opinions of the scholars of the past, to the results of their *Ijtihād*. It is only after looking into the opinions of the jurists that turn to the *Qur'ān* and the *Sunnah*. The original dynamism can be recaptured only if the Muslims decide to replace the present by the original order of priorities.²⁸

He was completely against dependence *Taqīd* or blind imitation. Interpretation of laws is not limited to a specific social class, but anyone acquired knowledge and is capable of *Ijtihād* may interpret the law. The Islamic state is totally democratic. On the other hand, no power in the society may challenge the orders which are clearly introduced by Allah or the Prophets that is the reason the Islamic State is sometimes called theocracy. Maududi introduced four legislation sources, including the *Qur'ān*, *Sunnah*, first four *Khālifah*, and jurist Fatwas and also accepted logic and reason to discuss contemporary issues in Islamic social life.

5.3.2 Islamic revivalism and Reformism of Maududi

Maududi is the continuation of the perpetual movement of revival and reformation of Muslim society, thereby making Islam applicable to the changing circumstances. The Islamic paradigm was reinterpreted and reapplied by the revivalist scholars like him.²⁹ For him, Islam is against *Jahiliyah* in all shapes. He wants to bring complete revolution in human life based on Divine guidance. He based his ideological movement on Islamic injunctions and accordingly aimed at social change in the desired direction. His motive was the reconstruction of the socio-cultural thought and building up a new society and state characterized as *Khilāfah ʿala Minhāj al-Nubūwwah* (Caliphate on the Prophetic pattern). His revivalistic approach was to establish Islam in all walks of life and re-establish Islam in its perfect purity to reconstruct the life and society in a given space time context in accordance with Islamic values and principles.

The objectives of Islamic revolution could be through *Tajdīd*, a way to re-interpret Islam to meet the contemporary circumstances. Islam stands for total change and the ultimate objective is the establishment of the ideal Islamic order. The ideals and principles of Islam should be restated in a language understandable to the people of the age. This necessitates that the *Jahiliyah* concepts in trend at a given period of time should be carefully studied, analyzed and subjected to criticism. Islamic principles should be presented in such a manner that their relevance and their superiority over the principles propounded by false, man-made ideologies, become self-evident.³⁰

Maududi's analysis of the contemporary situation is that the Muslim society has floated away from the ideal order established by the Prophet (ﷺ) which had continued and developed along the same line during the period of *Al-Khulafā al-Rashidūn*. The first important change in the political body of Islam was a change from *Khilāfah* to a more or less worldly monarchy with very important changes affecting the role of religion in the social political life. He viewed that the intellectuals played a crucial role in modern society. Islam will become an operational reality in our times when men imbued with faith, truth and a clear vision of the Islamic order; people who are in the front of man's intellectual life and have the ability to run the affairs of the world assume the wheel of leadership.³¹

According to Maududi revival and reformation of Islam needs in every age, change of time and every situation and bring the world round to bow before the authority of the Allah.³² Concept of *Tajdīd* makes an interesting analysis and differentiates it from modernization. For him Revival (*Tajdīd*) means shifting the elements of *jahiliyah* and the promotion of pure values of Islam to its utmost. He considers Islamic revivalism involves three essential steps:

1. To reform the intellectual and mental outlook of humanity and to introduce the Islamic attitude towards life and morality to such an extent that their very way of thinking, ideal in life and standards of values and behaviour become Islamic.
2. To regiment all such people who have accepted Islamic ideals and moulded their lives after Islamic pattern with a view to struggling for power and seizing it by the use of all available means and equipments.
3. To establish Islamic rule and organize the various aspects of social life on Islamic bases, to adopt such means as will widen the sphere of Islamic influence in the World, and to arrange for the moral and intellectual training, by contact and example of all those people who enter the fold of Islām from time to time.³³

5.3.3 Islamic Theological views of Maududi

One of the significant aspects of Maulana Maududi's thought is belief in Allah, the real sense of *Lā ilāha illā Allāh*, namely the unity of Allah which affects man's life, belief in the angels of Allah, belief in the Books of Allah, belief in the Prophets of Allah and the belief in the Day of Judgement.³⁴

5.3.4 Belief in Allah

Maulana Maududi's religious thought is his concept of Allah. The first basic Islamic declaration of faith is "there is no Allah but Allah". The statement doesn't only declare the unity of Allah as the Creator or the sole object of worship. It also proclaims the uniqueness of Allah as the Master, Sovereign, Lord and Law Giver. He alone has the right to give command, to demand of man exclusive service and obedience, to claim man's total loyalty. Allah alone has the right to tell man the true

purpose of his creation, and the way to achieve it.³⁵ Maulana Maududi emphasises that the guidance embodied in the *Qur'ān* and the *Sunnah* embraces the entire life of man. Hardly anything has been opposed by Maulana Maududi as strongly as the attitude of considering Islam an entirely personal relationship between man and Allah. Man's whole life should be an act of devotion and service to Allah, for every act of man whereby he seeks the good pleasure of Allah and wherein he remains thoughtful of the directives of Allah is an act of devotion and service to Allah.³⁶

Faith in Allah is the most important and fundamental principle; it is the centre core of Islam.³⁷ Faith is the driving power to do Allah's will, the motivating force which changes what are apparently physical movements into rich acts of communion with the Divine. Thus Islam, which actually means, one's actual submission to Allah's commands is a manifestation of faith. If man has a faith, he can rise to ever higher stages of spiritual growth.³⁸ Islam does not mean more than submission and obedience to Allah, but as the only source of knowing His attributes, and His chosen path and the day of His judgement. Therefore, the accurate definition of the faith of Islam is to have faith in the teaching of the Prophet, and to follow his ways in life. One who ignores the medium of the Prophet, and claims submission and obedience directly to Allah, is not a Muslim.³⁹

The word Allah is really the essential personal name of Allah. *Lā ilāha illā Allāh* would literally mean, "There is no ilāh (deity) worth worshipping other than the great being known by the name Allah".⁴⁰ It is important that all these divine attributes and powers should exist in one personality. It is impossible for two different personalities, having these powers and attributes equally; to co-exist for only one personality can be the most powerful overlord and master of all.⁴¹

5.3.5 Freewill

Maududi propounded that there are two distinctive spheres of his activity. There is one sphere in which he finds himself completely regulated by Divine law. Like other creatures, he is completely caught in the grip of the physical laws of nature and is bound to follow them. But there is another sphere of his activity. He has been endowed with reason and intellect. He has the power to think and form judgements, to choose and reject, to approve and reject. He is free to adopt whatever course of life he chooses. He can embrace any faith and live by any ideology he likes. He may prepare

his own code of conduct or accept one formulated by others. In short, man has been bestowed with free will. Both these aspects coexist side by side in man's life.⁴²

5.3.6 Rationalization of Islamic Thought

In his renowned treatise *Towards Understanding Islam*, Sayyid Abul Ala Maududi discussed *Sharī'ah* is eternal. It is not based on the customs or traditions of any particular people. It is based on the same principles of nature on which man has been created. And as that nature remains the same in all periods and under all circumstances, the law based on its allowed principles should also be applicable to every period and all circumstances.⁴³

He defined *Dīn* primarily as an absolute obedience to Allah. Allah is our only lord and His guidance *Dīn* as our only way of life. *Tawhīd* is not a mere religious faith, but whole system of life (*al-Dīn*) follows from it. He is not only the Creator but a Guide too. Everything created in light and guidance that was most appropriate and suitable for its particular needs.⁴⁴ The word *Al-Dīn* defined the broadest sense and connotations of the term used in *Qur'ān*. Maududi asserts that there is no separation between Faith in Allah and adherence to His social, political and economic injunctions.⁴⁵

Maududi first discussed in his Urdu work *Ta'limāt* (The Education, 1936) the contrasting views of traditional and modernist Muslims on Muslim educational system. Maududi Islamization of knowledge constituted a "critical analysis of western humanities and sciences to recast them in accordance with the teachings of Islam." Maududi's writings were very influential at the time and he also had a work plan.⁴⁶ His primary concern has been the revival of Islamic values through education, legislation and reform, receiving a deal of attention all over the Muslim world.

5.3.7 Islamic State

Maududi's more stress was to establish a government governed by the Islamic injunctions by which the Muslims could enforce *Sharī'ah* in all walks of life. According to him, its basic concept underlying all its outward manifestations is the idea of Divine sovereignty. Its fundamental theory is that the earth and all that it contains belongs to Allah, Who alone is its Sovereign. No individual, family, class or nation, not even the whole of humanity can lay claim to sovereignty, either partially

or wholly. Allah alone has the right to legislate and give commands. The state, according to Islam, is nothing more than a combination of men working together as servants of Allah to carry out His Will and purposes. This can happen in two ways: either some person should receive the law of the state and its basic constitution directly from Allah or he should follow the lead of another person who is the recipient of such law and constitution. In the working of the state all those who believe in this law and are prepared to follow it will participate. They will all work with a sense of individual and collective responsibility to Allah, not to the electorate, nor to the king nor the dictator. They will proceed on the belief that Allah knows everything overt and covert; from His knowledge nothing is hidden; and from His grip man can never hope to escape, not even after death. The responsibility for running the state has been vested in men not for the purpose of enforcing their own orders or imposing their own will on others, enslaving people of other nationalities, calling upon them to bow down their heads in submission, enabling them to construct spacious palaces by fleecing the weak and downtrodden, in short, for the pursuit of their pleasure and self-glorification. On the other hand, men who are at the helm of the state should have a feeling that this is a burden laid on them that they may enforce the Divine law and administer social justice to the creatures of Allah. They should feel that if they make even a small mistake in following and enforcing the law or become guilty of even a grain of selfishness, prejudice, partiality and dishonesty, they shall be hauled up before the throne of Allah on the Day of Judgment, even if they escape punishment in this world.⁴⁷

Maududi has made a great contribution in political system of Islam within a religious framework. He tries to highlight that political system in Islam is based on monotheism. The Holy *Qur'ān* and *Sunnah* of Prophet (ﷺ) are two sources supportive of this argument. Maududi manages to develop a political and intellectual system that virtually faces no serious opposition from the religious scholars. Maududi maintained that religion under this framework, is not limited to internal and moral affairs that rules the spiritual relationship between Allah and man, but rather it is a social and civil system as well that dictates relationship between religion and politics. In his interpretation of Islamic state, he introduces theocracy (the rule of Allah). What is role of theocracy in the west is the rule of clergies on politics. To differentiate his theocracy from that of the West, Maududi argues that authorities of the clergies in

the West themselves the right to sovereignty, whereas this is rejected in Islam. Theocracy, according to him, means “Allah democracy” in the Islamic state.

Regarding Islamic government, Maududi believes that the individual in Islamic society may not reach success in isolation. His version of Islamic government is democratic Khilafat or religious democracy. The democratic characteristic of the government lies in the fact that the leader is selected through election, rather than an exclusive group, which is a religious democracy ruled by people. A key characteristic of the Islamic state is that the laws are based on the Holy *Qur’ān* and *Sunnah*.⁴⁸ *Khalīfah* plays an important role in shaping the Islamic state. However, he gains power only from Allah. Man is not an independent power but rather are presentative and *Khālīfah* of Allah. *Khālīfah* is eligible to run the state with the command of Allah.⁴⁹

Maududi identified the mutual relationship between *Tawhīd* and state. The state according to Islam is nothing more than a combination of men working together as servants of Allah to carry out His will and purpose. Maududi called this state governed by *Sharī’ah*, principles. Islam is the only faith in the world which seeks to organise the state on the basis of divine principles and laws free from all traces of nationalism and invites mankind to form a non national state by accepting its Allah-laid system. *Tawhīd* requires the establishment of the Islamic state because only then the provisions of Islamic law (*Sharī’ah*) could properly be implemented. Islamic *Sharī’ah* does not recognise any division between religion and other aspects of life and most importantly, it considers religion and state as two sides of the same coin in Islam.⁵⁰

Around the year 1941, Maududi developed ideas regarding the founding of a more comprehensive and ambitious movement. This led him to launch a new organization under the name of *Jamā’at-i-Islāmī* (Islamic Society). After migrating to Pakistan in August 1947 Maududi made his efforts for 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 its socio-political aspects. Maududi was often arrested and had to face long spells in prison. In 1953, he was sentenced to death by the martial law authorities in Pakistan on the charge of writing a seditious pamphlet against the Qāḍiyānī (Ahmadi) community in Pakistan.

In India and Pakistan, Maulana Maududi, an Urdu journalist by profession, became one of the leading interpreters of Islam in the 20th century. Educated as a *Hanafi* Sunni, he was insulated from Western ideas and the English language but acquired a fluent knowledge of Arabic. Stung by Hindu assertions of Islam having been spread by the sword, he emphasized the spiritual and ethical dimensions of the doctrine of *Jihād*, presenting it as a testimony to his profound conversion to the Muslim faith. For the rest of his life, Maududi published his ideas in a monthly, making it the vehicle for his intense anti-Western feelings and his relentless desire to demonstrate the superiority of Islamic culture. For thirty years Maududi worked on his *Qur'ān* commentary, in which he developed his political thought on the Islamic state. In 1941, he founded the *Jamā'at-Islāmī*, a carefully selected group that would disseminate his ideas and implement his plan for an ideal Islamic state that was not confined within national boundaries. Maududi was initially opposed to the creation of Pakistan as a separate state, out of fear that the Muslims in India would lose their religious identity. Nevertheless, when the subcontinent was divided in 1947, he opted to move to Pakistan, becoming the decisive force that directed the new nation away from the ideal of a secular state toward that of an Islamic state and infusing his ideas into the constitution of Pakistan.⁵¹

Maududi believes in a State based on ideal *Khilāfah* and moral values. He argues that Islamic utopia is not achievable by any State, unless it is based on the rule of Allah. His prescription of the state is Divine theocracy, where the representative of the public, who also is a competent Muslim, is granted the power. Maududi believes in election and struggles to find agreement between free election and acknowledgeable leader. Although he recognizes the majority vote, his mission to propose a comprehensive model is fruitless. Another problem, he tries to solve is to propose a model free of historical idiotism. He holds that the human centric and Allah centric fronts have been around in the society since the Holy Prophet (ﷺ). The fight between these two fronts has enveloped Islamic society throughout the history and Maududi fails to bring in a solution for it. The picture of the utopia he represents is limited to concentration of virtue among the rulers in ruling the society. He claims that all states in the history are symbols of idolatry, while the term has an expanded meaning in his thoughts. He argues that states are either morally corrupted or on the wrong path by focusing on man's will instead of the rule of the *Qur'ān* and *Sunnah*.

Likewise, another strain of Muslim intellectuals who represented the development of Islamic thought during the colonial India was of the revivalist. Haji Shariatullah, Syed Ahmad Shaheed and Mualana Maududi were the key figures of this category. They tried to provide an ideological foundation for the contemporary Islamic revivalism and their emphasis on highlighting Islam as a comprehensible and transcendental world-view, helped in undermining the overwhelming influence of the West. Maududi's major contribution and legacy was his systematic presentation of Islam, calling for restoration of Islam's primacy in personal as well as political lives and he attempted to provide a theoretical blueprint for the revival of Islam.

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CONCLUSION

Conclusion

The study of Islamic thought in colonial India is of great significance for the understanding of Islam in the contemporary Indian scenario. The *Qur'ān* and the *Sunnah* serve as the foundational sources of Islamic thought, which has developed significantly since the classical era till the modern period. The persistence of Islamic thought is manifested through the development of *Fiqh* (jurisprudence), *Kalām* (theology), *Falṣafah* (philosophy), *Taṣawwuf* (Sufism) and other religious sciences.

Disintegration of the Ottoman Caliphate in the first half of the 20th century and the simultaneous challenges offered in the modern period led to the disparity and disintegration among the Muslim scholars in their approaches towards these challenges. Some scholars adopted traditional approach, some adopted modernist approach and others preferred the revivalist approach in Islamic thought.

Two contrasting yet complementary tendencies (i.e., the traditionalist and the modernist) evolved with regard to the development of Islamic thought in India during the Colonial period. On one hand, Muslim traditionalists/religious scholars advocated preserving the legacy of Islam following and upholding the classical or medieval interpretations of the *Qur'ān*, *Ḥadīth*, and *Fiqh*. On the other hand, the traditionalist scholars were hardly able to deal with or solve the issues and problems that sprouted out in the wake of industrialisation, colonization and modernism. *Taqlīd* i.e., strict or blind following of a specific school (theological or legal) remained a prominent feature of traditionalists since the fifth century AH right up to the modern period. The traditionalist scholars were gravely distrustful of Western influences and dedicated to revitalizing Muslim society through the revival of traditional religious learning and the values it imparted. Among the traditionalists the prominent figures were Maulana Qasim Nanatawi (d.1880), Nawab Siddiq Hasan Khan (d.1890), Ahmad Riḍa Khan Bareilwi (d.1921), Shabbir Ahmad Usmani (d.1933), Maulana Ashraf Ali Thanvi (d.1943), Maulana Ubaidullah Sindhi (d.1944), Maulana Anwar Shah Kashmiri (d.1949), and so on.

The modernists, on contrary, accepted the modern challenges/issues and espoused to redefine Islam to make it relevant to the current-day challenges/circumstances. Modernism was a territory of conflict *vis a vis* traditionalism. Islamic

modernism, thus, evolved as a process of self criticism. Thus, the modernists aspired to bring about internal reform through a process of reinterpretation (*Ijtihād*) and selective adaptation of the western philosophy, science and technology. The modernists criticised the blind following of the schools of law (*Taqlīd-i-Jāmid*) and advocated a fresh and rigorous exercise of *Ijtihād* or reinterpretation of the basic religious texts to solve the issues/problems and challenges of modern era.

The emergence of Islamic modernism influenced the patterns of thought and action of the Muslims and their attitude towards the West. Their vision inspired Muslim intellectuals and activists across the Muslim world to emphasize educational reforms that incorporated a modern curriculum, legitimated legal and social change, and contributed to the formation of anti-colonial independence movements.

One among the influential modernists was Sir Syed Ahmad Khan, the founder of Aligarh Movement and Mohammadan Anglo Oriental College or modern-day Muslim University Aligarh. He was captivated by the amazing progress registered in multiple fields by the European people and wished for similar scientific and technological sophistication and superiority, material progress and advancement of Muslims as well.

Sir Syed's religious thought was "rationalist", that emphasized a rational approach to Islam; and his undaunted confrontation of Islam with modern thought and his original method of Quranic exegesis inspired by western ideas was no less than a revolution in the history of Muslim theology.

Sir Syed, Chirag Ali and other like-minded Muslim modernists tried to restore Muslim pride in Islam's intellectual and scientific heritage, generated modern ideological interpretations of Islam (though often controversial) that incorporated modern concepts and perceptions, ideas and ideals, disciplines and institutions, and thus, introduced and reinforced a change-oriented mindset.

Ameer Ali's writings signify major development in modern Islamic thought. His contribution was to bridge the gap between the Sunni and Shī'ah Muslims. He was highly inspired to write his two monumental works i.e., *The Spirit of Islam* and *The History of the Saracens*, wherein he has tried to explore the true picture of Islam and its fundamental sciences.

There are some cases that represent the fundamental revivalist trends in colonial India wherein Haji Shariatullah, Syed Ahmad Shaheed and Mualana Maududi were at the forefront of the fundamental responses. Through their writings, thought and ideologies, they provided an ideological foundation to the contemporary Islamic revivalism and highlighted Islam as a comprehensible and transcendental world-view, thus, helped to a large extent to subdue the overwhelming influence of the West. The major contribution and legacy of these scholars was their systematic presentation of Islam, calling for restoration of Islam's primacy in personal as well as political lives and attempted to provide a theoretical blueprint for the revival of Islam. The contemporary debates and discussions on the subject are a result of the influence of these scholars. Today more efforts are being made for the Islamic revivalist thought to present Islam afresh as it was understood and implemented in the classical times.

Thus, in India, during the colonial era Islamic thought developed through the ideologies and thought patterns espoused and advocated by the traditionalists, the modernists and the revivalists. Scholars and intellectuals of great calibre contributed multidimensional ways to the development of Islamic thought during the colonial period to preserve, sustain, reform and revive the Islamic ethos in the contemporary times. Owing to this, the following suggestions and recommendations for future research are made:

- The study recommends comparative studies of the traditionalist, modernist and revivalist approaches to Islamic thought.
- This study particularly recommends an International conference on Islamic Thought to highlight enormous contribution of Muslim scholars for the expression of ideas and the discussion of problems for deliberation and debate in the global scenario.
- Contemporary Islamic Thought in India and its impact on the Muslim world.
- Contemporary Islamic Thought in India and its impact with special reference to Maulana Wahiuddin Khan.

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GLOSSARY

Manilana Azad Library, Aligarh Muslim University

A.H	After Hijrah, Islamic Calendar.
Allāh	God.
‘Aqīdah	(Pl. Aqā’id) a Theological creed or set of beliefs.
‘Aql	Human Intellect, Intelligence, Rationality.
AS	(Aleh-Salam) Peace Be Upon Him.
Ash‘ari School	One of the main Schools of Sunni Theology.
Ayyām Al Arab	A term used in the Arabic Literature for the “Days of Pre- Islamic Arabia.
Bayt Al- Ḥikmah	The ‘House of Wisdom’.
Bayt Allāh	House of Allah.
C.E	Common Era or Current Era.
Caliph	A political successor to The Prophet Muhammad (ﷺ) leader of the Muslim community.
Caliphate	The office or jurisdiction of the caliph, which after the Rashidun caliphs become hereditary and often much-disputed.
Dār Al-Ḥarb	‘Abode of war’
Dār Al-Islām	‘Abode of Islam’, a nation ruled by Islamic law.
Dhikr	Devotional prayer for the remembrance of God.
Dīn	Religion way of life, religious obligations that humans owe to God and for which they will be judged.
Falṣafa	Philosophy.
Faqīh	(Pl. Fuqāha) a Muslim trained in jurisprudence.
Fatwa	(Pl. Fatawa) an opinion on a point of religious law given by a Mufti in a response to a question by a petitioner.
Fiqh	An arabic term literal meaning “deep understanding” as terminology used for the body of Islamic law.

Fuqaha	Plural of Faqīh, which means Islamic jurist, an expert in Fiqh or Islamic jurisprudence.
Hanafī School	A major Sunni School of religious law developed from the teachings of Abu Hanifa and his followers.
Hanbalī School	A School promoting the law and theology of Ahmad Ibn Hanbal and his follower.
Hadīth	A report describing the words, action or habits of the Prophet Muḥammad (ﷺ).
Ihsan	Beauty, Goodness.
ʿIlm	Knowledge.
Ijmā	The consensus of opinion.
Ijtihād	Is an Islamic term that means “Independence Reasoning” and the most effort an individual can put forth in activity.
Imām	A leader or model, such as a leader of prayer, an important scholar, caliph, and in shiʿi belief, one of a number of descendants of the Prophet (ﷺ) believed to be his legitimate successor.
Imān	An faith in particular, belief in god, angels, books of revelation, prophets, the judgement of deeds and the all-encompassing knowledge.
Ithna Ashari	Twelver Shiʿa; the main body of Shiʿa Muslims who acknowledge a line of twelve descendents of the Prophet Muhammad (ﷺ) as his legitimate successors.
Jaʿfari School	The main Shiʿi school of law.
Jabr	Belonging to the <i>Jabriyya</i> , a group that arose in the umayya period, asserting that human beings do not possess free will, and that all acts are predetermined by God.
Jahīliyah	A state of ignorance, particularly referring to the Pre- Islamic era.
Jamāʿt al Islamī	An Islamic political movement founded in 1941 in British India by Maulana Maududi.

Jihād	An effort or struggle, including personal striving against sin, a religious war to prevent or overcome oppression.
Kalām	Word, speech, utterance among other things.
Madhhab	A school of thought, such as a school of law or theology.
Madrasah	A school or college for the study of the religious sciences.
Malikī School	A major Sunni school of religious law named after Malik Ibn Anas.
Masjid	Named after a place of prostration, Mosque.
Messenger	A Prophetic figure bearing a divine scripture.
Mu‘tazili	Belonging to the <i>Mu‘tazila</i> , an early theological school that emphasized the absolute transcendence and oneness of God. Particularly known of their belief in the created nature of the Quran.
Mufti	A scholar authorized to give a Fatwa on a question of religious law.
Mughal Dynasty	Indian empire founded by Babur, who was descended Mughal Dynasty Indian empire founded by Babur, who was descended from Tamerlane and Genghis Khan in the sixteenth century.
Muḥaddithūn	Hadīth collectors, plural word of Muhaddith.
Mujaddid	Renovator, derived from the root word <i>Tajdīd</i> which means renewal
Mujtahīd	One capable of performing <i>Ijtihād</i> and deriving interpretations of religious law.
Muslim	A follower of the religion of Islam, someone submitted to the will of God.
Mutakallim	(Pl. <i>Mutakallimun</i>) a theologian, one learned in theology.
Muwahiddūn	Unitarians. also used for followers of Muhammad Ibn Al-Wahāb.
Naqshbandi	Belonging to the <i>Naqshbandiyya</i> , a major sufi group who trace their connection to the Prophetic teachings.
Qadar	The divine decree, the measure or Determination of everything in

	existence
Qaḍi	A Judge.
Qadiri	Belonging to the <i>Qadiriyya</i> , a Sufi group named after Shaykh Abd al – Qadir Jilani
Qadri	Belonging to the <i>Qadariyya</i> , those early theologians who asserted
Qiyās	A Sunni instrument for driving law through analogical reasoning
Qur’ān	Muslim Holy scripture, the word of God as received and transmitted by the Prophet Muhammad (ﷺ)
Ṣaḥīḥ	A grading category of Hadith in which a tradition is considered sound or authentic.
Salāt	Ritual Prayer, one of five essential practices that all Muslims are commanded to observe, and which involves recitations and movements repeated in cycles, five times a day.
Sama‘	A concert or poetry recitation used by Sufis to Induce ecstatic worship.
Shari‘ah	Religious law, Which Muslims derive from the <i>Qur’ān</i> and The practice of the Prophet Muhammad (ﷺ); Islamic law.
Shaykh	A respected elder, religious leader, Sufi guide.
Successor	A Muslim who lived during the time of the Companions and met at least one of them; second generation of Muslims.
Ṣufī	One who practices <i>Tasawwuf</i> or ‘Sufism’, the mystical branch of Islam
Sunna	The act and practices of Prophet Muhammd (ﷺ)
Sunni	Belonging to the <i>Ahl Al-Sunna</i> (those who follow Sunna), Those Who acknowledge among other things the Rashidun caliphs as successors to the Prophet Muhammad (ﷺ)
Tafsīr	Islamic term used for the explanation of the <i>Qur’ān</i> .

Tajdīd	The renewal of Religion.
Taqīd	Blind following of the opinions of specialists in theology and law.
Tariqāh	The Mystical path to God; Sufi Order
Tawhīd	Central Islamic doctrine teaching the absolute oneness of God.
Traditionalist	Muslim traditionalists religious scholars whose thoughts is transmitted by the Prophet Muhammad (ﷺ).
‘Ulamā	Scholars of religion; Scholars.
Ummah	The Muslim Community.
‘Usūl	Origins, roots, fundamental principles as they relate to the religious sciences such as usūl al-din or usūl al fiqh
Waḥdat Al-Shuhūd	‘Oneness of witnessing’. Ahmad Sirhindi’s answer to the Waḥdat al-Shuhūd, which asserts that the unity of being experienced by the created order was one of perception, not reality.
Waḥdat Al-Wujūd	Oneness of being. A doctrine often attributed to Ibn Arabi, that God is the true existence and creation is the manifestation of His attributes in the perspective diversity.
Wahabi	Belonging to the <i>Wahhabiyya</i> , those who follow the teachings of the eighteenth century puritan reformer Muhammad ibn Abd al-Wahab.
Waḥy	Divine inspiration, such as that received by Prophets.
Zakāt	The purification of wealth through the payment of Alms, one of the five essential practices that Muslim observes.