

Islam and the Modern Age

Volume XLVIII No. 2 May 2021



Zakir Husain Institute of Islamic Studies
Jamia Millia Islamia, New Delhi

Islam and the Modern Age

Vol. XLVIII No. 2 May 2021

Editor

A. NASEEB KHAN

Assistant Editor

MOHD SAYEED ANWAR



Zakir Husain Institute of Islamic Studies
Jamia Millia Islamia, New Delhi 110025

ISLAM AND THE MODERN AGE

(Established 1970)

R. N. No. 19876

Published quarterly in February, May, August and November

International Standard Serial No. 11 ISSN: 0021-1826

SUBSCRIPTION RATES

	<i>Single Copy</i>	<i>Annual</i>	
Inland	₹ 100	₹ 380	(by regd. mail)
Pakistan & Bangladesh	US\$ 4	US\$ 15	(by regd. mail)
Other countries	US\$ 12	US\$ 40	(by regd. airmail)

LIFE MEMBERSHIP

Inland	₹ 5000
Pakistan & Bangladesh	US\$ 150
Other countries	US\$ 400

Back issues are also available.

Zakir Husain Institute of Islamic Studies does not necessarily agree all the statements or opinions expressed by contributors who are themselves responsible for their views and comments.

Published by Honorary Director, Zakir Husain Institute of Islamic Studies,

Jamia Nagar, New Delhi 110 025

E-mail: zhis@jmi.ac.in

Printing Assistant: Rashid Ahmad

Typeset at Sai Graphic Design, 8678/XV, Arakashan Road, New Delhi 110 055

Printed and supplied by Ratna Sagar P. Ltd., Virat Bhavan, Mukherjee Nagar

Commercial Complex, Delhi 110 009

SUBSCRIPTION

Please send me **ISLAM AND THE MODERN AGE**

Single Copy Four Issues (Annual)

Name: _____

Address: _____

Payment enclosed by Cheque/Draft No. _____

Please enrol me as Life Member payment enclosed by

Cheque/Draft No. _____

Signature

Please continue annual renewal of my subscription until I advise you to cancel.

*Please make all payments in the name of **Jamia Millia Islamia**

FOUNDER EDITOR
(Late) Dr. S. Abid Husain

EDITORIAL BOARD

Prof. Najma Akhtar (*Chairperson*)

Mr. Najeeb Jung, IAS (Retd.)

Prof. Talat Ahmad

Mr. Syed Shahid Mahdi

Lt. Gen. (Retd.) M.A. Zaki

Prof. Riyazur Rahman Sherwani

Prof. Anwar Moazzam

Prof. M. Sulaiman Siddiqui

Prof. Anisur Rahman

Contents

<i>Editorial</i>	
A. NASEEB KHAN	7
Maulana Abul Kalam Azad and His Contribution to Arabic Journalism	
PROF. MOHAMMAD AYUB NADWI	13
Iqbal and Islamic <i>Tassawwuf</i> (With Special reference to Ibn al-Arabi's Sufism)	
PROF. IQTIDAR HUSAIN SIDDIQI	22
Status and Role of Women in Islamic Society	
DR ALI MUHAMMAD BHAT	31
Qurratulain Hyder An Illustrious Writer of Urdu Fiction (1927-2007) (A Literary Tribute)	
DR SYED MOHAMMAD AMIR	46
Good Conduct vis-à-vis Non-Muslims: A Study of the Prophet's Life and its Modern Relevance	
DR NADEEM ASHRAF	57
Ibn Taymīyyah's Classical Work <i>al-'Ubūdīyyah</i> An Analysis of Ṣadrudīn Iṣlāḥī	
DR ROOHNUMA PARVEEN	66
<i>Contributors</i>	95

Editorial

Zamee (n) meer o sulta (n) se bezaar hai

(The earth is sick of the leaders and rulers)

—IQBAL

It is an earnest gesture to exercise our sincere thanks to God for His invaluable gifts. The expression of our gratitude comes to signify our awareness of God's blessings. At the same time, it leads to the cultivation of habit of acknowledgement, appreciation and humility – these are the attractive character traits of those who contribute meaningfully towards strengthening the bonds within communities and societies, holding people together in organised and unified social structures. It is through our honest acknowledgement of others' endeavours and contributions that we foster a culture of mutual admiration, and promote unity in productive manners. Nothing but virtues like understanding and empathy can invigorate social fabric and grind down the divisive forces.

One of the most precious gifts of God for which we must be deeply thankful to Him is our innate desire to bloom in connections, associations and mutual relationships and affection. This intrinsic quality helps us live in cohesive and interdependent groups formed on diverse basis, such as cultural values, religious beliefs, commercial transactions, social, educational and healthcare objectives and so on. This desire teaches us how to admire the rare natural potential residing within every human being. It also urges us to resist discrimination and artificial margins and boundaries, and focus on recognising possibilities existing inherently in the human essence. Whatever the basis of relationships, the groups sustain only when they have potential to make integrated efforts for nourishing a profound sense of inclusion, alliance and belonging. Humanity prospers through mutual trust, forthright communication, acceptance and celebration of diversity.

The afore-mentioned striking merits bring diverse perspectives and talents together, empowering groups and enriching understanding and conviction – the modern world relies heavily on them. One can conveniently mention here G20, an international forum. It welcomes countries from different religious and political persuasions. The G20 Summits take care to express it that the religious convictions must promote healthy cultural values, vigorous political ethics, impartial and unbiased justice and equitable governance. It is imperative for the religions to promote even art, literature and other branches of knowledge and sciences. It is an integral part of their social responsibilities.

Art, literature and other branches of learning unite people and enable them to be sensitive to their fellow human beings, grow both patriotic and cosmopolitan. The religions do depress and negate every form of extremism and aggression, conflict, hostility, mistrust and fanatical loyalty to one's nation or group and belief in the supremacy of one's culture. These things are harmful for the worldview that initially nurtures sensitive attitude of accepting others while annihilating the sense of otherness. It is our responsibility to cultivate sincere habit of understanding others' value and significance. We can realise these aims if we represent true religious beliefs, and love for art, literature and other forms of learning and knowledge. They have deep impact on our lives.

To every believer, their worship houses hold a valued significance. These sacred precincts represent the teachings of righteous lives that transcend all divisions and borders. The essence of the lessons imparted there is universal, as it stresses the need of interconnectedness and integration through the quest for an upright and meaningful life. There goes an old saying with a lot of wisdom in it – truth prevails. I feel drawn to a heart-warming practice in some Indian villages. If one goes to a village in eastern Uttar Pradesh or Bihar, one is likely to come across a very heartening sight – a pretty good number of men, women and children eagerly wait outside the mosque, each holding a bowl containing water or oil, especially during Maghrib Namaz, prayer that the Muslims perform just after the sunset. The faith and hope of these people are quite clear on their faces, for they believe that when a devout slave of God breathes into their bowls after the recitation of some sacred verses from the Qur'an while seeking God's grace, the ailing individuals get restored to health or experience relief after they

drink the water or apply the oil. As men, women and children include Hindus and Muslims, they bear witness to harmony, rising above their religious persuasions. The devout individuals coming out of the mosque demonstrate their true sincerity and benevolence as they blow into the bowls, and at times even upon the faces of some ailing sick children, with due genuine concern, piety and devotion. It goes without saying that genuine worshipful and moral acts performed regularly with conscious introspection and steadfastness to ethical principles elevate one's soul, refine character and enhance empathetic consciousness towards life and societies.

Like social, economic and religious needs, the quality of life, healthcare, education, maintenance of hygiene and general sanitation for our well-being and contribution to a healthy environment also necessitate collaboration and cooperation with our fellow citizens in our communities and societies. In today's interdependent and interconnected world, autonomy seems to be impractical. But one should not mistake it that this world discourages self-reliance. Your self-reliance enables others to comfortably rely on you for their needs. Our life has always centred on the idea and ideals of serving all, giving preference to the welfare and well-being of others over individual or exclusive concerns and interests. It requires a genuine concern and a firm moral character, fundamentally social in nature, to build organised, cohesive and prosperous communities and societies.

It also demands us to keep personal and social dimensions harmoniously integrated, providing good examples to all our fellow citizens for embracing fairness, neutrality, impartiality, liberal-mindedness and readiness to sacrifice our valued things for the sake of greater good.

It is an undeniable fact that most of us are conscientious individuals. But, unfortunately, many of us fail to encourage the art of peaceful and productive coexistence. As a result, people with fissiparous tendency drive us into the horrors of conflicts and hostilities. It is only appropriate and prudent for us to deepen and elevate our relationship with one another. We need to challenge the paradigm in every walk of life, cause healthy shift in conviction and mind-set, and develop sensitive perception and understanding of our civic duties. It is incumbent on us to contemplate our actions in relation to discontent and unrest which stem not only

from economic inequality but also from other issues. Indisputably, we thrive and realize our potential within our communities and societies. It naturally calls for self-assigned responsibilities and duties.

As responsible and dutiful citizens to our country, we are aware of the fact that the territory of our freedom extends beyond personal domains. It is so because liberty is a type of social contract, an arrangement made for the growth of every individual. We willingly forgo a part of our liberty so that others can delight in greater freedom. It means that life in societies and communities basically involves and demands a golden balance of social exchange. 'Live and let others live' or 'live with / for others': we have to wisely choose one of the two or adopt both ways while dispelling the thought of dominating and governing others, that too despotically. It is essential for everyone to live with an awareness of the importance of collective perspectives and viewpoints. The divided, uninformed, inattentive and weak-willed are the oppressed. Resolute determination, alertness, watchfulness and communication with others are the mandate of nature.

It is a common knowledge that genuine opinions are nurtured, shaped and expressed through various media. Every entity has an important responsibility vital to the ultimate well-being of the entire society. It is necessary for us to endorse honest and sincere causes, helping them to exercise enormous influence on the communities and the societies. Similarly, we have to vouch that educational institutions have roles of crucial significance – they foster and shape the minds of future citizens and enable them to emerge as a force for genuine awakening among people in respect of true ideal democracy.

Genuine democracy ushers in a conscious public opinion and arms them with abilities and opportunities to manage their own affairs. They are not left vulnerable to the whims and fancies of dishonest and fraudulent people who manipulate them and exploit their trust and faith. It is truism that everyone admires the robust system which provides protection to one and all against those who aim to vitiate the reliability and trust of the people for petty personal advancement and gain. This is how justice is able to prevail and the voice of the people reverberates across the nations, echoing the sublime truth.

Our vision is firmly rooted in the belief that the people of India have the inherent potential to restore to the nation its unique art of unifying and harmonising a significantly large and diverse population, strengthening the nation's cohesive fabric and identity. Let us urge one another to break free from the shackles of preoccupied notions and biases, and embrace a more vibrant, dynamic and progressive interpretation of our religious persuasions. Our posterity needs to learn from us the art of intellectual, moral, cultural and social regeneration and rejuvenation in the light of modernity and contemporary demands.

It is unavoidable for us to recognise our inherent dignity and potential, and create a deeper social connection, strengthening the layers of human relationships and discovering the essence of pure love generated during our ecstatic journey on this earth. Since the earth belongs to God, every patch of it is a hallowed zone, let us live on our sacred zones while recognising the transformative power of the nuances of human emotions with the same powerful sense of unity that permeates our worship houses...

A NASEEB KHAN

Maulana Abul Kalam Azad and His Contribution to Arabic Journalism

Maulana Abul Kalam Azad (1888-1958) is considered one of the most prominent figures in the history of Muslim intellectuals in modern India. He served as the bridge between new and old thought through his personality, actions and ideas. He had been benefited from the ideas of East and West. He always promoted unity between Muslims and Hindus and tried to link the *Khilafah* movement to the Indian struggle for freedom. He was a link and a middle ground between moderate leaders and extremist leaders in the struggle for freedom.

Maulana Abul Kalam Azad was an enlightened scholar, a brilliant writer, a prominent journalist and a seasoned politician regardless of his contributions to the history of Islamic religious and political thought in India. Maulana was a tolerant Muslim who left a profound impact on the idea of pluralism in Islam, and he is unique in that. He was born into a famous Sufi Muslim family. His father wanted him to be ready for the role of a cleric and mystic in Indian society. But he left the traditional way of his family and became a journalist, eventually gaining an excellent reputation as a political thinker.

Abul Kalam Azad belonged to well-educated family background. His ancestors had migrated to India from Herat in Afghanistan during Mughal emperor Babur's times. His ancestors first settled in Agra, and later moved to Delhi. According to his own autobiography *Tadhkirah*, his ancestors have origins of some of the leading families of India and Hijaz. He narrated the religious and literary accomplishments of three branches of his family that were closely interconnected with each other. In the opening chapter of *Tadhkirah*, he wrote:¹

“Azad was born in Makkah to an Indian father and an Arab mother in 1306 AH / 1888 AD and was named *Muhib al-Din Ahmad*. The family moved two years after his birth from Makkah to Calcutta in

India. Her mother was the daughter of a virtuous scholar from Medina. But unfortunately she left for her heavenly abode after coming to India by one year. His father had stayed in Makkah for thirty years.”

According to the prevailing traditions of the Muslims of India since old times, which are still prevalent to some extent to this day, Azad began his studies by learning the Arabic language, memorizing the Holy Qur'an by heart, reading books of Hadith and other Islamic sciences. He learnt Urdu after coming to Calcutta. He was preoccupied with reading and writing. He had deep interest in politics until he became one of the leaders of the Muslims of India at that time and had a prominent role in awakening Muslims from their slumber and calling him to the liberation movement. He conducted negotiations with the British as a representative of India until it gained its independence. He had started his religious reform movement among Muslims since he was a young man, and he instilled in them the spirit of Islam that rejects humiliation and worked to remove all obstacles and barriers that were preventing them from being close to Hindus, because, to him, they (i.e. Muslims and Hindus) lived under one sky and on one earth, and so they were linked by brotherhood and one nationhood.

Azad founded a monthly magazine called *Al-Misbah* in Calcutta in Urdu in 1901 AD. Then he joined the Urdu magazine *Al Nadwah* Lucknow, which was considered the mouthpiece of the *Nadwatul Ulama* at the insistence of Shibli Nomani (1857-1914 AD). Here he was influenced by Shibli Nomani in his thoughts and methods along-with Allama Syed Suleiman Nadwi. After a brief period of time, he moved to Amritsar and founded the bi-weekly Urdu newspaper *Al-Wakeel*, but his stay there lasted only one year. He came back to Calcutta where he started his famous organ *Al-Hilal* and *Al-Balagh* respectively which aroused the awareness of Muslims towards the need to be independent. He also travelled to many countries. He began his trips to Islamic and Arab countries starting in 1908 AD. He traveled to Turkey and the Arab countries to increase his knowledge in religious sciences in addition to the religious and national movements in these countries and learn about their developments, leaders and famous personalities. He met the scholars of *Al-Azhar al-Shareef* in Egypt. He acquainted himself with the opinions of Jamaluddin Afghani and Sheikh Mohammad Abdohu. They had deep respect in the hearts of Egyptians. Their views were

based on the true religion and were destined to liberate the country and they influenced the hearts of the Egyptians at the time. He was benefitted from the ideas of Al-Afghani and Muhammad Abdohu and from the ways they used to educate the people and instill the spirit of revolution and rebellion in their hearts against the colonizers. This all was done through lessons, newspapers and speeches. The truth is that these three leaders including Azad had a great impact on the renaissance of Muslims and awakening their thought at the beginning of the twentieth century. From Egypt, he headed to Turkey and then to Europe, where he visited France and got acquainted with the way of life there. He returned to India following the news of his father's illness and did not complete his trip to London. These trips had a great impact on the formation of his personality, and he dealt with the issues in view of the collective benefit and not the personal one. He made great efforts in calling Muslims to unity, through his magazines and newspapers, which were all published in Urdu, all except one, i.e. *Al-Jami'ah* which was published in the Arabic language. He used to write in Arabic language in an eloquent Arabic style, and sometimes he wrote the editorials of some of his Urdu journals in Arabic. For example, we find his writing in Arabic in "Al Balagh" newspaper in which he wrote:

«مضت الأيام والأعوام، وتوالت القرون والأجيال، علت فيها الأرقام وسقطت، وارتفعت وانحطت، وخسرت وكسبرت، وتخالفت وانفقت، وذاقت من الأيام آلاماً، وتقبلت في السعادة والشفاء أياماً، فانقل البش من حال إلى حال، وارتقوا من طور إلى طور حتى إذا ما ارتقت عقولهم بقلب الزمان، واستعدوا لتحكيم العقل والتفكير في مدركات الحس والوجدان بعث منهم خاتم النبيين، ومنحه دين الإسلام الذي هو كالعقل العام والمرشد الحكيم لجميع الأنام، الموافق لهم في كل مكان، المنطبق على مصالحهم في كل زمان، فهو للقبائل السانجة كالمربي الحكيم وللشعوب الراقية كالإمام الحكيم»².

Days and years passed, centuries and generations advanced, in which nations rose and fell, went up high and went deep down, lost and gained, disagreed and agreed, and tasted pain in life, and accepted days in happiness and misery, so people moved from one condition to another, and rose from one stage to another. When their minds were changing with the vicissitudes of time, and they were ready to use the mind and think about the perceptions of the senses and conscience, from among them, the Seal of the Prophets rose. He was granted the

religion of Islam, which is like the common sense and the wiser guide to all people, agreeing with them in every place, and applying to their interests at all times. He is like a wise guide for the naïve tribes and like a wise leader for the developed nations”.

AL-JAMIA MAGAZINE

In 1912, the British encouraged the ruler of the Hijaz at the time, Sharif Hussein bin Ali, to revolt against the Ottoman Turkish caliphate, and thus the aforementioned ruler of Hijaz became king on the throne of Hijaz. As a result, the conditions of the Hijaz and the Arab countries worsened at a time when the Muslims of India were looking to the Ottoman Turkish Caliphate with the feelings of appreciation and respect. They were disturbed. There were thoughts that swarmed in their minds because of the British control of the Hejaz, and Sharif Hussein bin Ali played a major role in this matter. Meanwhile, Maulana Abul Kalam Azad was imprisoned after his arrest by the British on December 20, 1921 AD. Despite these circumstances and the psychological conditions he experienced in the prison, he was deeply saddened by what was happening in Hijaz. It was the time that he decided to issue a magazine in Arabic-language in India which would play a crucial role in changing public opinion against the ruler of Hijaz, and in support of the Ottoman Turkish Caliphate. He was released from the prison on 6th of January 1923 AD. Azad believed in the greater impact of the pen in changing public opinion, as if the pen for him was a shining sword. Abul Kalam Azad issued an Arabic magazine called *Al-Jamia* on the first day of April 1923 AD from Calcutta. It was a fortnightly magazine published twice a month. It was supervised by Maulana Azad himself, and funded by the Central Caliphate Society of India. He delegated the management of its editing to Abdur Razzaq Malihabadi.

The magazine aimed to unite all Muslims in particular and all eastern nations in general. It also aimed to introduce the Muslims of the Indian subcontinent to the Arab, Islamic and Eastern countries, and to support each other so that Muslims everywhere and in the countries of the East would be able to rise and progress, and gain freedom. It also aims to direct the eastern nations to reform their conditions. Abul Kalam Azad also aimed with this magazine to serve as a stage for the exchange of

opinions and ideas between writers, thinkers, scholars of all Islamic and Arab countries, so that Muslims everywhere could unite instead of the dispersion that afflicted them, and so that they would be like a solid structure that strengthens each other, not shaken by the power of the world.³

Al-Jamia, like other previous Arabic magazines in India, aimed to spread and develop the Arabic language in the countries of India and the land of Afghans as per the magazine, because it is the sacred language of Muslims in all parts of the world, and their social, moral and religious life is linked to this language. This magazine played a major role in reviving Islamic sciences by publishing religious and scientific articles and cultural studies by scholars of that era, as well as through research and investigation. It stirred the Islamic fervor in their hearts, even though it was not long-lived, and the time did not extend for a long time, as its publication was stopped due to its poor economic conditions, as happened to many other Arab newspapers and magazines in India. It stopped in March 1924. This is in addition to the fact that the government of Sharif Hussein bin Ali in Hijaz has fallen and ended, and that was the first reason for the publication of this magazine. Due to the bad economic conditions, he was also forced to publish the two issues of the month in one volume. So it can be said that it was often issued once a month.

This magazine is considered an important source of information related to the political situation during the years 1923-1924 AD in India, Turkey and the Hijaz, and through it, we were also informed about the movement to liberate India from the British colonialists and its manifestations at the time. It has served as a historical and political source at the same time.

Sharif Hussein Ali, the governor of the Hejaz, launched a campaign against the magazine *Al-Jami'a* because it opposed him in many of its issues. Not only that, but he also published a lot against *Al-Jamia* in his government magazine *Al-Qibla*. Sharif Hussein used to mock Abul Kalam Azad and write his name as Abul Kilab (father of dogs) instead of Abul Kalam. About this, Sheikh Abdul Razzaq says:

Al-Jami'a magazine was revolutionary and characterized by its daring and critical style. Therefore, it was the reason for many Muslims' attacks on Sharif Hussein bin Ali, who raised his fervor against the magazine,

and he forgot his position and began cursing rather abusing it in his government magazine *Al-Qibla* which was distinguished by its educated readers, where he made mockery of Abul Kalam calling him as Abul Kilab. His language was poor. I had heard him preaching in Makkah, so I understood from his style that the words published in the magazine *The Qibla* against *Al-Jamia* were what he himself dictated to his secretary.”⁴

We mentioned earlier that Abul Kalam had established the magazine *Al-Jami'a* in order to be able to provoke the campaign against Sharif Hussein who was in agreement with the British. Indeed, the magazine succeeded in overthrowing Sharif Hussein's rule. About this, Sheikh Abdul Razzaq says:

“This movement (establishing the magazine *Al-Jamia*) was correct and timely, because it disturbed the Muslims of India in particular and the Muslims in general who stood up against Sharif. Not only that, but it encouraged Ibn Saud, who was hesitating to advance against Sharif fearing the British. The magazine explained to him that the British cannot help Sharif looking into the international policy. That is why Ibn Saud was encouraged and finally succeeded in expulsion of Sharif Hussein and his family from Hijaz. Thus the mission of the *Al-Jami'a* magazine, for which it was founded, ended. It was to liberate the two Holy Mosques from Sharif Hussein, and therefore its publication was stopped.”⁵

Al-Jamia magazine reminded the Arab countries of their importance in the international political arena, urging them to be independent from the colonialists and that India supported them in all their issues and problems. The editor of the magazine wrote an article entitled “The Method of *Al-Jamia* magazine and the Arabs”:

إن العرب في رأينا خير أمم الأرض، وهم مخ العالم الإسلامي وقوامه، لا صلاح له إلا بصلاحتهم ولا مستقبل له إلا بقيامهم، وذلك لأسباب لا تخفى على أحد ممن درسوا تاريخ المسلمين وحالتهم الماضية والحاضرة درساً صحيحاً. هذه الحقيقة هي التي تسوقنا معشر مسلمي الهند إلى الاهتمام بالمسألة العربية أكثر من غيرها من المسائل الإسلامية وهي التي حملتنا (الهنود) على أن لا نستريح إلا بعد أن نرى هذه المسألة قد حلت صحيحاً»⁶

“The Arabs, in our opinion, are the best of nations on earth, and they are the brain and the base of the Islamic world. There is no goodness for them except through their righteousness, and there is no future for

them except with their rise, and that is for reasons that are not hidden from anyone who has studied well the history of Muslims and their past and present. This righteousness of them is what guides us, the Muslims of India, to be concerned of Arab issues more than other Islamic issues, and it is what made us (the Indians) not to rest until we see that this issue has been properly resolved. On the support of the Muslims of India to the Arab countries, Azad said in a sermon he delivered at a meeting of the conference of a big National organization:

إن الهنود تؤكد لمصر وسوريا والعراق ومراکش وجميع الأقطار الشرقية أن منات الملائين من القلوب بالهند متململة لنجاحها وفوزها، وأن الهنود بأجمعهم يتمنون لها الحرية والاستقلال كما يتمنونها لأنفسهم... إن الهند تؤكد لجميع سكان البلاد العربية بأن صون استقلالهم وحفظ بلادهم من النفوذ الأجنبي لا يزال اليوم أيضاً غاية كبيرة بجهادها كما كان في سنة 1920م الماضية وأنها لا تزال تجاهد وتناضل حتى لا يبقى في أي ناحية من البلاد العربية أدنى نفوذ للأجانب»⁷

“The Indians assure Egypt, Syria, Iraq, Marrakesh and all the eastern countries that hundreds of millions of hearts in India are restless over their success and victory, and that all Indians wish for their freedom and independence as they wish it for themselves... India assures all the inhabitants of the Arab countries that preserving their independence and protecting their country from foreign influence is still a big goal, in their jihad, as it was in 1920 AD, and it is still striving and struggling so that no part of the Arab countries remains under the slightest influence of foreigners.”

In the history of Muslim intellectuals of modern India, Maulana Abul Kalam Azad had been an outstanding one. He was found serving as a bridge between the new and old world of thought through his personality, action, and thoughts. He was also a unique synthesis of the East and the West. He always propagated for Hindu Muslim unity and tried to relate the Khilafat movement with the Indian freedom struggle. Maulana Azad argued for a compromised formula between moderates and extremist leaders of the freedom struggle.

In the history of Islamic, religio-political thought, very few religious individuals show the courage to criticize their own thoughts and fight against their own prejudice. Maulana Azad is one of the tolerant Muslims who have left a profound impact on the idea of pluralism in

Islam, and he stands as unique. He was born into a reputed Sufi and Islamic scholar family. His father groomed him for a Sufi saint role. But he became a journalist instead, eventually earning an excellent reputation as a political thinker.

CONCLUSION

Maulana Abul Kalam Azad had a great interest in the Arabic language, as he had learned it from his mother, as she was an Arab woman from the Hijaz, and Maulana was born in Makkah Al-Mukarramah and spent his youth there. So he was nurtured with the love of the Arabic language from his childhood. Therefore, we find that Maulana was a great scholar who learned and contributed in Arabic, Persian, Urdu and Islamic sciences. When Maulana Abul Kalam Azad published the Urdu magazine *Al-Balagh* in 1914 AD, he wrote his editorial in the first two issues in Arabic. In 1923 AD, he published his Arabic newspaper known as *Al-Jami'a*. He also published a quarterly magazine in Arabic called *Thaqafatul-Hind* after India's independence.

NOTES

1. Ram Malik, ed., Tadhkirah, Sahitya Academy, New Delhi, Reprint 2017, p. 25.
2. Al-balagh Editorial Friday 4 Muharram 1334 AH/12 November 1915 AD.
3. Al-Jamia Magazine, Vol. 1, Part 2 1923 AD.
4. Zikre Azad, p. 299.
5. Zikre Azad, p. 304.
6. Majalla Al-Jamia No. 9-10, Vol. 1, p. 25.
7. Majalla Al-Jamia No. 11-12, Vol. 1, p. 6.

REFERENCES

- Abu Salman Shahjahanpuri, Dr. Maulana Abul Kalam Azad ki khidmat, Idara Tasnif wa Tahqiq, Karachi, Pakistan, 1989.
- Abdul Razzaq Malihabadi, Zikre Azad, Dafter Azad Hind, Calcutta, 1st edition, 1960.

Abdul Munem al-Namer Dr. Abul Kalam Azad Vol 1 al-Majlis al-Aala
lishouoon al-Islamia, Egypt 1974.

Abdul Munem al-Namer Dr. Tareekhul Islam fil Hind, Darul Ahed al-Jadeed
for Publishing, 1st Edition Egypt 1959.

Majallatul Jamia from No 5th to 20th Calcutta, India

Majalla Thaqaafatul Hind ICCR, New Delhi

Jarida al-Balagh Urdu Friday 4 Moharram 1334AH/12 November 1915

Iqbal and Islamic *Tassawwuf* (With Special reference to Ibn al-Arabi's Sufism)

The article is an attempt to have an argument on Iqbal's approach to *Tassawwuf* and the shifts that took place in his attitude towards Ibn-al-Arabi and his metaphysical philosophy.

Iqbal seems to have had mystic tendencies from the very beginning as he was brought up in a family, whose members had long association with the Sufi tradition. Generally, both the educated and the uneducated Muslims were traditionally attached to the chisti and Qadiri *silsilabs* (orders) in Sialkot and the districts around. The Sufi saints, belonging to the *silsilabs* had been the ardent followers of Shaikh Muhy uddin Ibn al-Arabi, respectfully called *Shaikh-i-Akbar* (the great saint), at least since the fifteenth century Ad. Iqbal, influenced by his family background and environment, began as a believer in Ibn al-Arabi's ontological pantheism. he remained so till he reached england for his higher education in 1905.

During this early period of life, he neither seems to have ever entertained doubts about the veracity of the popular traditions relating to miraculous powers possessed by the past Sufi saints, nor he evinced any interest in studying the influence of non-Islamic sources on Sufism. He remained a traditional believer in Sufism. He held that khwaja Moinuddin chisti was the first Muslim to come to hindu India for the missionary work among the hindus but the fact is otherwise.¹ He also visited the dargahs (tombs) of Sufis and offered prayers there, regarding it an act of religious merit. When he left for england, he dropped on his way in delhi to pay visit to the dargah of Shaikh Nizam uddin Auliya (d. Ad 1325), believing that if the Shaikh was effective in his lifetime, he was more so in death because through death all bodily limitatioins were transcended. Though, by this time he had become a sound scholar

of Islamic sciences and modern western philosophy, yet he was not different from other Muslims in idolizing the past sufis.

The review article written by Iqbal in 1900 on Shaikh Abdul karim Jili's (d. 1428) *Insan el-Kamil* further casts light on his interest in speculative Sufism as well as his proficiency in Arabic classics at an early age of 22 or 23 years. As a follower of Ibn al-Arabi, Jili explains in his work Ibn al-Arabi's view with modification so as to make them appear not to be in clash with the koranic concepts. Iqbal analysing the philosophical subtleties emphatically states that Ibn al-Arabi's and Jili's ontological monism is quite different from the hindu concept of *Maya*, i.e. the universe being illusion. Iqbal, comparing Jili with the modern philosophers of germany, emphasizes the importance of his contribution to metaphysical philosophy.²

In England also Iqbal seems to have remained a defender of Ibnal Arabi's philosophy and discussed it with his european friends. The letter written by dr McTaggart to Iqbal in 1920, after the publication of reynold A. Nicholson's english translation of Iqbal's *Asrar-i-Khudi* (*The Secrets of the Self*), substantiates this fact. McTaggart was surprised to mark the change in Iqbal's religious views vis-à-vis pantheism. He writes to Iqbal: 'I am writing to tell you with how much pleasure I have been reading your poems *The Secrets of the Self*. Have you not changed your position very much? Surely in the days when we used to talk philosophy together you were much more of a pantheist and mystic. For my own part, I adhere to my own belief that selves are the ultimate reality, but as to their true content and their true good my position is as it was, that it is to be found in eternity and not in time, and in love rather than in action'.³

Exposed to european life and culture and influenced by the teachings of Saiyid Jamaluddin Afghani, Muhammad Abduh of egypt and the Wahabi doctrine, Iqbal began to reflect on the causes responsible for the decadence of Muslims who had once led the world in culture and civilization. He realized that too much stress laid by Sufism on other-worldly life hindered the material and moral progress of man. The more he reflected on this matter the more critical he became of mysticism. In the dissertation entitled 'the development of Metaphysics in Persia', completed by him at cambridge, he presents the development of esoteric

philosophy, called Sufism in Islam as a decadent phenomenon, having nothing to do with the original ethos of Islam.⁴

The note made by Iqbal in his personal diary shows that his aversion to Sufism increased after his return to India in 1911. He also became critical of Ibn al-Arabi's doctrine of *Wahdat-ul wujud*, wrongly translated in English as 'unity of being' whereas 'unity in essence of the creator and the created' may convey the sense better. Now he rejects all Sufism as heresy in Islam. he observes:

The present-day Muslim prefers to roam about aimlessly in the dusky valleys of hellenic-Persian mysticism which teaches us to shut our eyes to the hard reality around, and to fix our gaze on what it describes as 'illumination'—blue, red and yellow, reality springing up from the cells of an overworked brain. To me this self-mystification, this Nihilism, i.e. seeking reality in quarters where it does not exist, is a physiological symptom which gives me a clue to the decadence of the Muslim world. The intellectual history of the ancient world will reveal to you this most significant fact that the decadent in all ages have tried to seek shelter behind self-mystification and Nihilism. Having lost the vitality to grapple with the temporal, these prophets of decay apply themselves to the quest of a supposed eternal, and gradually complete the spiritual impoverishment and physical degeneration of their society by evolving a seemingly charming ideal of life which seduces even the healthy and powerful to death! To such a peculiarly constructed society of Islam the work of these sentimental obscurantists had done immense harm. Our birth, as a society repudiating the ideas of race and language as principles of social reconstruction, was due only to our subjecting ourselves to a system of law believed to be Divine in its origin; yet the old mystic frankly held and secretly preached it to be merely phenomenal; nothing more than an outer husk of the Real which is to be attained by means other than the law of God.⁵

Besides, the trenchant criticism of Ibn-al Arabi and Mansur hallaj in the 'Introduction' published with the first edition of *Asrar-i-Khudi* in 1915, further reveals that he considered Sufism a harmful heresy in Islam. He tells us that hindu intellectualism and Islamic pantheism destroyed in man the capacity for action, based on scientific observation and interpretation of Phenomena, which distinguished the Western peoples and especially the English.

The publication of *Asrar-i-Khudi* that Iqbal expected would rouse the Muslims to action, unfortunately raised a storm of clouds against him.

The educated Indian Muslim, the majority of whom were emotionally attached to the pious memory of the Sufi saints, got annoyed with Iqbal. Even the friends who had no doubts about his integrity were shocked by his critical assessment of Sufism. This reaction among Iqbal's fellow Muslims, however, forced him to be well-guarded in his criticism of the Sufi(s) and Sufism in future, so that his message for the resurgence of Islam and the political awakening of his community should not lose its appeal. The letter that he wrote to Akbar Ilahabadi in 1918, is important in more than one way. It casts light on Iqbal's missionary zeal on the one hand and the modification of harsh style that he considered necessary in the interest of Muslims on the other. he writes to Akbar Ilahabadi in reply to his letter that contained objections to his criticism of the great sufi(s) and *Tassawwuf*:

I have nowhere levelled the charge that khwaja hafiz's diwan popularizes the consumption of wine. My objection to hafiz's (style) is of different nature. Whatever I have written in *Asrar-i-Khudi* is nothing but the criticism of a literary ideal, so popular among the Muslims for centuries. It might have been inspiring during hafiz's age; at present it is not only irrelevant but harmful as well. As regards the saintliness of khwaja hafiz, I have never questioned it. The allusions made by him to wine in his verses do not imply the liquor that is served in the restaurants; indeed, this wine means the spiritual intoxication which he advocated through poetry.

I have already made my position clear about the type of *Tasawwuf* I detest. My criticism is not something new. Long ago, hadrat (his holiness) 'Ala' ud-dawla Simnani severely criticized (this type of) *Tasawwuf*. Junaid Baghdadi's⁶ use of harsh words against Shaykh Muhi uddin Ibn al-Arabi and Mansur hallaj, although hazrat 'Ala' ud-dawla Simnani and Junaid baghdadi have denounced the sufis in vituperative language.⁷

It may be recalled here that in his critique of Ibn al-Arabi's philosophy and the Ajami tassawwuf Iqbal makes generalization, losing sight of the development of a non-'Ajami tradition in Islamic spirituality that Ibn al-Arabi represents. Ibn al-Arabi represents the Maghrabi tradition that had developed in Spain and North African countries independent of 'Ajami influence. the Sufi(s) of Iran and central Asia who represented the 'Ajami tradition were influenced in thought and practices by Manichean, buddhist and hindu metaphysical idea. Unlike them, the sufi(s) of Maghreb strictly followed the sharia (Islamic law)

as interpreted either by the Zahiri or Maliki school. Ibn al-Arabi came from the Maghreb to hejaz after his religious thought had matured. he had already written a number of treatises on Sufi philosophy that he later expanded in *Futubat-I Makki-yah* or in its modified recension, *Fusus-ul Hikam*. He is free from 'Ajami influence. for instance, Ibn al-Arabi's view about the seal of sanctity marks the line of demarcation between him and the 'Ajami sufi(s). With the exception of the orthodox Naqshbandi *silsilah*, other 'Ajami *silsilahs* that originated in the Persian-speaking world held that the seal of sanctity resided in the fourth caliph, Ali. The Naqshbandi (Sufi(s), tracing their spiritual genealogy to the first caliph, Abu bakr, hold that he was the successor of the Prophet, whom the latter made share with him his Prophetic qualities. Unlike them, Ibn al-Arabi considers Jesus christ the universal seal of sanctity and thus his perspective can be explained in the koranic paradigm.⁸

It may also be pointed out that Iqbal does not appear to have persisted in his aversion to Sufism for long. Muslim reaction to his critique of Ibn al-Arabi and his followers, led Iqbal to study the religious literature produced by the followers of Shuhudi school of Sufism, in particular the epistles of Shaikh Ahmad Sirhindi.⁹ It was under the influence of Shaikh Ahmad Sirhindi that he changed his scornful attitude towards Ibn al-Arabi. No doubt, Shaikh Ahmad Sirhindi controverts Ibn al-Arabi's doctrine of *Wahdat-ul-Wujud*, yet he maintains a very respectful attitude towards him. He not only recognizes Ibn al-Arabi as a great sufi thinker but also praises him for originality in his thought. The following passage from the third volume of *Maktubat-i Rabbani* throws light on this:

O god! What can I do in this battlefield? It is the Shaykh (Ibn al-Arabi) with whom I sometimes agree. It is he who laid down the foundations of the theory of gnosis (*Sukhan-i-Ma'rifat-o-Irfan*) and elaborated on it. It is he who spoke in detail about unity (*tauhid*) and union (*Ittihad*) and who explained the emergence of Multiplicity. It is he who attributed existence solely to god (*Haqq*) and asserted that the world was imaginary. It is he who established the stages (*tanazzulat*) of existence and distinguished between the qualities of each stage. It is he who considered the World to be essentially identical with god and who said 'All is he' (*hama-ust*); this notwithstanding, he found the stage of his transcendence beyond the world and considered him too remote and too pure to be seen or known. the sufi(s) who preceded him—if they speak

about these matters at all—only hinted at them and did not elaborate. Most of those who came after him chose to follow in his footsteps and used his terms. We late comers have also benefited from the blessings of that great man and learned a great deal from his mystical insights. May god give him for this the best reward.¹⁰ Iqbal finds in Shaikh Ahmad Sirhindi an ideal Muslim saint. It is because the Shaikh was not only interested in his own spiritual development and the training of his disciples but he could also struggle for the resurgence of Islam in India.¹¹ Like that of Ibn al-Arabi, Sirhindi's system represents a blend of mysticism and philosophy but it is more in harmony with the orthodox Islamic concept of the transcendence of god. He holds that the world has a separate individuality and is not the part of divine essence.

Now Iqbal seems to have reassessed the importance of Ibn al-Arabi's philosophy. he rather appears to have been impressed by the creative imagination in Ibn al-Arabi's sufism. the references to Ibn al-Arabi as contained in *The Reconstruction of Religious Thought in Islam* support own statement. Iqbal refers to Ibn al-Arabi twice appreciatively. first, he mentions him in discussing the doctrine of atomic time and the divine attribute to eternity: 'Indeed', says Iqbal, 'some of the greatest Muslim sufis believed in the mystic properties of the word *Dahr*. According to Muhy uddin Ibn al-Arabi, *Dahr* is one of the beautiful names of god'.¹² Again, in discussing the nature of religious experience, Iqbal pays homage to Ibn al-Arabi in these words: 'the great Muslim sufi philosopher, Muhy uddin Ibn al-Arabi of Spain, has made the acute observation that god is a percept, the world is a concept'.¹³ It is also true that Iqbal could not reconcile to the doctrine of *Wahdat-ul Wujud*, in spite of the fact that he had begun to appreciate Ibn al-Arabi.

Iqbal also does not get on with Ibn al-Arabi and his followers over the issue whether sainthood (*wilayat*) had precedence over *Nubuwwat* (Prophethood). Ibn al-Arabi regarded sainthood superior to prophethood. As it raised a controversy, Ibn al-Arabi's followers, modifying their master's view, said that every prophet had two dimensions—prophetic and saintly, and that the latter had precedence over the former. In India, Shaikh Sharaf uddin yahya Maneri, the firdausi saint (d. 1384) was the first to declare that one breath of the Prophet's was more blessed than the entire life of a saint.¹⁴ Again, when the sufi(s), belonging to Ibn al-Arabi's school, propagated the same theory, Shaikh Ahmad Sirhindi had to contradict it during the seventeenth century.¹⁵ Iqbal who now

used restraint in criticizing the sufi(s), of eminence, emphasizes the superiority of prophethood over sainthood in the very beginning of his fifth lecture entitled *The Spirit of Muslim Culture*. Referring to Shaikh Abdul Quddus gangohi's remark, 'Muhammad of Arabia ascended the highest heaven and returned. I swear by god that if I had reached that point, I should have never returned'. Iqbal observes: 'for the mystic the repose of "unitary experience" is something final; for the Prophet it is the awakening, within him, of world shaking psychological forces, calculated to completely transform the human world'.¹⁶

Another great sufi saint who had been criticized by Iqbal in the 'Introductoin' to *Asrar-i-Khudi* for propounding the doctrine of *hulul*, supposed to be un-Islamic was Mansur hallaj. Later on, Iqbal's view about hallaj also underwent a change. he was influenced both by Sirhindi and the research work of the french orientalist, M. Massignon, to consider hallaj's achievement in the spiritual sphere a great landmark in the history of religious experience. criticising the non-Islamic influence on the theological thought of Islam, Iqbal writes: 'devotional Sufism alone tried to understand the meaning of the unity of inner experience which the koran declares to be one of the three sources of knowledge, the other two being history and Nature. the development of this experience in the religious life of Islam reached its culmination in the well-known words of hallaj: 'I am the creative truth'.¹⁷ The contemporaries of Hallaj, as well as his successors, interpreted these words pantheistically but the fragments of hallaj, collected and published by the french orientalist, M. Massignon, leave no doubt that the martyr saint could not have meant to deny the transcendence of god. The true interpretation of his experience, therefore, is not the drop slipping into the sea, but the realization and bold affirmation in undying phrase of the reality and permanence of the human ego in a profounder personality'.¹⁸

In the last decade of his life, Iqbal seems to have been more concerned with cosmic consciousness and then mystic leanings again grew stronger in him. But his enthusiasm for originality in thought and action ever subsided. He was always opposed to conservation in religion because 'it destroys the ego's creative freedom and closes up the path of fresh spiritual enterprise'.¹⁹ Likewise, he remained critical of neoplatonic mysticism till his last breath for the same reason. He writes: 'the quest after a nameless nothing, as disclosed in New-Platonic mysticism—be

it christian or Muslim—cannot satisfy the modern mind which, with its habits of concrete thinking demands a concrete living experience of god'.²⁰

Before we conclude, we may point out that there are pantheistic strains discernible in Iqbal's works produced during the last decade of his life. Perhaps, pantheism continued to lurk in his subconscious and surfaced at the time of inspired moments. Strangely enough, it is discernible where Iqbal lays so much emphasis on the individuality. for instance, he declares the world, 'the self-revelation of the great I am'.²¹ or 'Neither time nor Space, there is but the all abiding presence of Allah'.

In interpreting above-quoted declaration, one may point out that here Iqbal gets closer to Ibn al-Arabi who also says: 'Not only ourselves but all things that surround us are so many forms of the divine self-manifestation. Every 'reality' corresponds to and owes its very existence to a divine Name which is its prototype. there are as many divine Names as this world'.²² In fact, to Iqbal religion without mystic touch was hollow.

NOTES

- 1 According to Shaikh Hamiduddin Nagauri Sufi, the khalifa (successor) of Shaikh Moinuddin chishti, the Shaikh of Ajmer, came to India during the reign of Sultan Shamsuddin Iltutmish (AD 1210-1236). He left central Asia alongwith other emigrants after their homeland had been conquered by chingiz khan in 1220; the Muslim cities and town were given to pillage and their inhabitants massacred.
Cf. Anonymous, *Surur-us-Sudur (Malfuzat* or collection of utterances of Shaikh hamiduddin Nagauri and Shaikh fariduddin Nagauri) MS. habib ganj. collection, Maulana Azad Library, Aligarh, f. 227a. also Muhammad bihamad khani, *Tarikh-I Muhammadi*, MS. British Library, London, no. 130f, f 141b-142a. The account of the early Sufis in India available in the *Tarikh-I Muhammadi* is totally free from haglographic embellishments.
2. Muhammad Iqbal, *Jili and the Doctrine of the Unity of Being*, Urdu tr. Naqdo-Nazar, vol. 5, no. 1, Aligarh, 1983, pp. 9-30.
3. Mctaggart's letter as copied by A.S. Vahid, *Introduction to Iqbal*, karachi, n.d., p. 9.
4. This work was first published by Luzac and Co., London in 1908.

5. R.A. Nicholson, *The Secrets of the Self*, London, 1920, p. XII.
6. Iqbal does not mention Shaikh Junaid Baghdadi and Shaikh 'Ala-ud-Dawla Simnani in a chronological order. Shaikh Junaid is one of the early sufi(s) whereas 'Ala'uddawla belonged to a later period. He passed away in Ad 1336.
7. Letter written on 11 June 1918, quoted in full by Yusuf Salim Chishti, *Asrar-I Khudi Ki Sharh*, Urdu, ed. Itiqad Husain Siddiqui, New Delhi, 1981, pp. 32-3.
8. Henry Corbin, *Creative Imagination in the Sufism of Ibn-I Arabi*, Eng. tr. Ralp Maheine, Princeton University Press, 1969, p. 406.
9. Iqbal calls Shaikh Ahmad Sirhindi a great religious genius of the seventeenth century and, recognizing the great merit of his role as a spiritual leader, quotes him at length in support of his own philosophical views. *The Reconstruction of Religious Thought in Islam*, Lahore, 1962, rpt., pp. 192-4.
10. Epistle as cited in translation by Y. Friedmann, *Shaikh Ahmad Sirhindi: An Outline of His Thought and Study of His Image in the Eyes of Posterity*, London, 1971, pp. 64-5.
11. Iqbal's poem, 'Panjab ke-Pirzadon se' in *Bal-I Jibril*.
12. *The Reconstruction of Religious Thought in Islam*, op. cit., p. 73.
13. Ibid., p. 183.
14. Sharafuddin Yahya Maneri, *Maktubat-i-Sadi*, epistle no. 20.
15. Friedmann, op. cit., p. 38.
16. *The Reconstruction of Religious Thought in Islam*, op. cit., p. 124.
17. According to Shaikh Ahmad Sirhindi, Hallaj did not deserve to be punished with death and his ecstatic cry 'I am the truth' should not have been interpreted exoterically. Friedmann, op. cit., p. 61.
18. *The Reconstruction of Religious Thought in Islam*, op. cit., p. 96.
19. Ibid., p. 183.
20. Ibid., p. 90.
21. *The Reconstruction of Religious Thought in Islam*, op. cit., p. 71.
22. Henry Corbin, *Creative Imagination in The Sufism of Ibn al-Arabi*, cited by Robert Avens, *Prophetic Philosophy of Ibn Arabi, in Hamdard Islamicus*, Karachi, vol. IX, no. 4, 1986, p. 6.

Status and Role of Women in Islamic Society

ABSTRACT

In contemporary era, Muslim world is witnessing thought crisis and challenges in relation to status and role of women in the Islamic society. The diminished status and role of women as per Islamic teachings, is an outcome of either direct bearing of their so called male dominated social setup or through illogical criticism about the status of women in Islam. The way Muslim women are viewed in the world is a significant issue which needs to be revisited. In different societies, women are viewed in terms of their needs. Their existence is used as an adornment of the market and as poster sign and honourless as smudged. In this article an endeavour is made to highlight the acme and the position Islam gave to them.

Key Words: *Women, Role, Status, Islam, Feminism*

In Islamic Society women do enjoy respect, security, marital rights, maintenance, guardianship and custody of their children. Property rights of Muslim women are protected by Sharia'h and she can deal with it in a legal way as per her choice without any outside interference, even her husband. She has exclusive right to decide about her life partner. She is allowed by Sharia'h to move outside her home, but the basis of the law—the verses in the Qur'an that set out rules and regulations for her life indicates clearly that her wifely role is the primary one. In some societies she is considered to be the root of all sins. In modern times, a woman is nothing more than an advertising tool and a toy for entertainment. She is adorned with every sign of entertainment. Moreover, feminist movements have even snatched her home and womb of purity. Such movements have made her a free homeless bird and tarnished her status and character.

Different civilizations and societies of the world before Islam had variant views about the status and role of women in their societies. The important aspect was; women were very oppressed and deprived of social dignity and respect. There was no role for a woman anywhere because she was considered the root of every problem. Even in Christianity, woman is considered as the root cause of every evil.¹ The same situation is of other religions about women but Islam has included gender sensitive in social and educational life in the resources for her development. The dignity and status that Islam has bestowed to women is unparalleled in the history of world religions.² Islam not only established the rights of women but also gave them the same status as were given to. The fact is that Islam has declared woman to be a precious gift of nature in every form; mother, sister, wife and daughter. Without her partnership, everything of man is dull and blurred.³ Without a woman, the universe is not only incomplete but also a vicious refuge. Allah Almighty has made man her protector and shelter. According to Carl Taurus and Carl Wade, the position that the Qur'an gave to woman was unmatched in the world. She has been declared as an important part of the society.⁴ The Qur'an has taken her to a high place of greatness and has become the protector of her rights. وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ.

And women have rights similar to those against them in a just manner, and men are a degree above them (Al-Quran 02: 228)

However, men have a degree of responsibility over women. This level of power is not for unjustified use, but is the correct use of it by staying in the level of justice. Explaining this blessed verse, Amin Ahsan Islahi, the author of Tadbar-e Quran writes that the Qur'an, along with the right of return of the husband, has also stipulated that it is only for the purpose of reform, that is, to live a married life with happiness and love. This is not intended to harass a woman. Had it been otherwise, it would have been a very cruel exercise of his rights which could lead to the wrath of Allah.⁵ Syed Qutb Shaheed says that some people have taken this phrase to mean that men generally have superiority over women. This doesn't mean man has exclusive rights over women.⁶ In the human world in general and in the Muslim world in particular, the position that Islam has given to women is no less than that of men, because when it comes to reform, the role of women is more desirable in the inner home than that of men because it is unlikely for a man to

play any special role in child care. A woman, by nature, is more patient than a man.⁷ Women bravely face all kinds of taciturn situations. On the basis of such determination, diligence and perseverance, Allah Almighty has placed Paradise under her feet.⁸ Woman is the caste from whose womb the constellation of Prophets (sww) was born who have brought the message of integrity and guidance for humanity. In the Qur'an and the history of Islam, there are mentions of many famous women from Eve to Ayesha, which include Abraham's wives Sarah, Hagar, Pharaoh's wife Asiya, Umm Musa, Hazrat Maryam, Umm al-Muminin. Hazrat Khadijah, Umm al-Mumineen Hazrat Ayesha, Umm al-Mumineen Hazrat Umm-e Salma, Syeda Hazrat Fatima, and many other women whose deeds have left a deep impression on Islamic culture and civilization.⁹ The importance of women in reforming society is decisive and undeniable. In this case, her role is the key to success as the foundations of reforming society starts from her lap itself. Like men God laid down a condition of piousness and virtuousness. Smith and Haddad believe that in Islamic history some women were as tall as men, especially Maryam, Khadijah, Fatima and Ayesha, who were perfect men in that respect and their character and steadfastness guaranteed to rule over the humans and their steadfastness forced even Prophets to take suggestions in some crucial matters.¹⁰

The child raised in the arms of a righteous woman is usually pious, virtuous and morally very high. She is a figure of justice, patience and a friend of man. Her patience is a silent lesson for a man to understand some concepts necessary for world affairs. This is why Allah Almighty has bestowed a high status to her. She is the core for human development and an immutable part for running world affairs. There is no denial of the fact that the virile personality is very different from the female. Their body structure is fundamentally designed by nature differently in order to fulfil different human needs.¹¹ Allah Almighty knows very well (and this is also a natural expression of it) what, when, when, where and how the things to be kept.. The feminist movement, which seeks to assert her rights under the guise of feminist domination, seeks to give the impression that Allah Almighty has established male domination in the universe by rebelling against such a system of justice which is utterly a brute thinking. Sayyid Badi-al-Din Shah writes that Allah Almighty has established this whole system on the basis of justice and balance. If

balance and moderation had not been established in the various objects of the universe, it would have ended in natural catastrophes. In such circumstances if man is essential part of the universe, women too is basic tool of the universe of which whole system is based on justice and balance.¹²

Studying the ancient and modern ignorance about it clarifies that women have been treated equally in both the times. The only difference is that in the ancient times, she was forced by situation to do wrong while as in modern times, she is hypnotised to do the same. The idolaters of Makkah used to oppress the women in order to snatch the rights of their wives. They kept them in hover, neither they left them nor divorced them completely.¹³ Islam responded honestly and not only allowed to live her life freely but also gave her the right to claim *khula* against oppression. In that case, it is the responsibility of the judiciary to address such issues and restore the rights of women, because the female race is also of the human race. To threaten women cause humanity to suffer, the Prophet (pbuh) explicitly declared about it saying: *النساء شقائق الرجال* i.e. women are from the same sex as men.¹⁴ Islam is the guarantor of women's social rights and gave women a position that they cannot think of even after hearing the slogans of freedom.¹⁵ Along with Muslim women if non-Muslim women do a careful study of Sha'riah, they will definitely infer that only Islam provides more rights, dignity and honour to her. The French researcher Dr. Gastavili writes: "Islam has a very useful and profound effect on the cultural condition of women. It is much more useful than Europe's "inheritance law" and "women's rights" and is determined by the nature of women."¹⁶

An Orientalist Walter writes in his views on Islamic civilization: "I tell you that those who accuse Islam of fantasy and women luxury are ignorant and weak-minded. All these accusations are unjust and untrue."¹⁷ Another European writer, Professor DS Margolit, criticizes Christianity and Judaism in terms of feminist rights, writing in plain words: Both religions (Christianity and Judaism) do not allow her to own property and to be as economically prosperous as men. The real status of women was bondage in those religions, cultures and societies that were at the mercy of men. But the prophet Muhammad (pbuh) gave women dignity and respect as well as autonomy and the right to live with self-confidence.¹⁸

The rights that Islam has bestowed on Muslim women is the resulted in Muslim women emerging as shining stars in Islamic history and making great sacrifices for the sake of Islam. The history of Islam is incomplete without mentioning the sacrifices of the women. Women, along with men, increasingly participated in the preaching and defence of Islam. The role of Muslim women in the early history of Islam is also an unblemished lesson for modern day Muslim women.¹⁹ Umm- al-Mumineen Khadijah (not only accepted Islam first but dedicated her whole life and property for the sake of Islam. The Prophet Muhammad (pbuh) said: The best women in knowledge are Maryam and Khadijah.²⁰ His greatest blessing to women is that he told the world that a Muslim woman can do scientific, religious, social, political, reforming and good deeds for the Ummah even behind the passages.²¹ Hazrat Ayesha has a unique place among the wives of the Prophet Muhammad (pbuh). She was the most intelligent as well as wise. She had high and unique position on the basis of her intelligence, intellect and exposition of knowledge. The Prophet (pbuh) said: Half of my religion will be safe because of Ayesha. Eight thousand companions of the prophet (pbuh) took a tour on the science of Hadith and theology in the discipleship of Ayesha. It is narrated on the authority of Hazrat Imam Zuhri that if the knowledge of all the women and wives of the Ummah is collected, then the knowledge of Ayesha at the topmost.²² Acquiring knowledge is the duty of every Muslim (without distinction between men and women). Allah Almighty blessed Ayesha with a high academic position, She achieved a high profile scholarship of her era and benefited from the blessed company of the Prophet Muhammad (pbuh). Urwah bin Zubair, the mufti of Madeena says about the scholarly position of Ayesha, I have been in the company of Ayesha. I have not seen a scholar or narrator better or greater than her.” I asked the aunt that where she had learnt medicine. She said, “If I got sick, something would be prescribed for my treatment by the prophet Muhammad (pbuh), someone else would get sick and some medicine would be prescribed for him. Imemorized all those medicines verbally.²³ The prophet (pbuh) said that half of my religion would be safe because of Ayesha. Islam has given the idea of a full social life for women. They are respected as a daughter, sister, wife and mother in every way. A woman can do anything with the protection and sanctity of her virginity. The companions used to approach Ayesha

to ask her questions. Barda bin Abi Musa narrates from his father Abu Musa al-Ash'ari that there is no such thing as the companions of the Messenger of Allah (pbuh) had a hadith. Whenever the companions of the Prophet (pbuh) encountered a problem, we asked Ayesha about it, and we found out about it.²⁴

The Holy Prophet (pbuh) himself arranged education for Hafsa bint Umar. She excelled in *tafaqquh fi-al-Deen* and became great scholar of jurisprudence. She was well versed in poetry, science, medicine, history and philosophy. The Prophet's aunt, Safiyya, was a very brave and fearless woman. During the war, she used to take the wounded out of the battlefield without fear and danger and bandage them. She bared great bravery on the occasion of the Battle of Trench (*Jung-e- Khandaq*). When a Jew tried to attack Muslim woman, she struck her hard and killed her.²⁵ Umm-e- Ammara was a famous companion, fought in the battle of Uhud bravely while the disbelievers of Makkah spread the rumour of the prophet Muhammad's martyrdom. She protected bravely and for her bravery the prophet (pbuh) in said the following, "Wherever I turned whether right and left, I saw Umm-e- Ammara fighting in her defence."²⁶

The youngest daughter of the prophet Muhammad (pbuh) was of unique character and worked as shield for her father during Makkan period. In the beginning of Islam, she fought the oppression of the Quraysh chiefs with great courage, bravery, fortitude and saved the prophet (pbuh) from many persecutions and sufferings.²⁷ This makes it clear that a woman can play her role in any field, and has not been created to give birth to children only. The development and well-being of any society depends, not only on men but also on women at equal footing. There is no denying that in modern times, a woman has been given no position other than a marketing tool. A man has continued his dominance by wearing a suitable dress. Men are earning more than women due to this criminal procedure. It is Islam which elevated her status in human society and accepted all-round role of women on religious, moral and social grounds. In ignorant Arabia and Europe, women were not given any right to inherit property. The birth of a girl child was considered nuisance among the tribes. They used to bury them alive. In modern times, modern thinkers of democratic and secular systems are performing same the acts in the name of family

planning. Even though it has been declared a crime to diagnose the sex, but behind the acts of family planning there is a complete reflection of the age of ignorance. On contrary, Islam has honoured women. The history has been full of brilliant traditions regarding “Women Rights”. Islam also gives women the right to participate in legislation based on the Qur’an and Sunnah. A dynamic society cannot be established as long as individuals (both male and female) do not fulfil their mutual responsibilities and do not remain negligent about their duties. But in contemporary era, it is a tragedy that a woman demands more rights but dodges to fulfil her duties.²⁸ As far as the role of women in the society is concerned, the fact is that more than half of the world’s population is made up of women and important functions such as better education and training of children for the survival of the human race, child nurture and care is not possible without her role. The role of a woman as a mother is very important, Umar used to say, “Give me good mothers and I will give you a good nation”.²⁹

Women were encouraged to participate in both religious and educational activities.³⁰ During the prophetic era, they attended congregational prayers in the mosque, they were given opportunities to participate in educational meetings and play an active role at various social levels. In the prophet’s time, special care was taken for permanent education of women and the classes were established in the prophet’s mosque. Some of the women companions were appointed as Imams of the congregational prayers for women in their homes.³¹

In present globalization era, women must play a strong role and support as pioneering revolution for the revival of Islam. To achieve such goal, women have to strive for moral and spiritual development and train themselves as religious consciousness and with Islamic revolutionary thoughts.³² The scope of da’wah is universal in nature and every God conscious human being is responsible for dissemination of religious knowledge without any gender discrimination.³³ Rights of inheritance are divine in nature and Islam provided her share in order to safeguard her from any calamity which later may force her to beseech or spread her hands before people. Islam, entitled women for her share in inheritance, put some legal restrictions and forbade women from giving-up this right under any social pressure. For example, a Tabi’i, Amir Sha’bi says that a Quraish girl was told by her brother to gift her

inheritance from her father's property before marriage. After marriage she felt the need of property to run her household affairs. Caliph Umar intervened to get it back and directed Judges that the property gifted by women must be put at halt and considered as illegal unless she passes a year or gives birth to a child in her husband's house.³⁴ In determining the status of women the Quran says;

O people! Be careful of (your duty to) your Lord, Who created you from a single being and then made its mate of the same (kind) and then spread out of you many of them, both men and women.³⁵

Quran put maintenance of women as an obligatory duty on men but doesn't give him an exclusive right to use their power indiscriminately. Explaining etymologically *Qawamiyyat*, Mail Khairabadi says that *Qawwam* means an entity that maintains its institution, factory or house and does not allow it to collapse.³⁶ The radix of human creation (both male and female) is the same and is socially equal in status. Conservative scholarship considers man as superior on the basis of permanence and virile. This view has also been rejected by Allah in the Qur'an and it is said that the reward with Allah in privilege is equal for both. Whoever of them does a good deed, will receive full and equal reward. Allah says: "Their Lord accepted their prayer (and said): 'I do not waste the deeds of any of you who do good deeds'".³⁷

Islam bound the heir (male) for maintenance of a woman and entrusts him to provide food, clothing, shelter, education and medical care. In contrast, Western societies that raise the slogan of women's freedom and equality don't have any such duty bound verdicts. It has also made it mandatory for women as members of society to earn a living so that they can bear their mutual burden. Such a situation forced Western women to lose her and become a toy and a showpiece. Maulana Maududi in his famous book "Parda" discusses various aspects of women's emancipation in great detail and presents the Islamic point of view, targeting the example and attitude of the modern Western world as under;

"It is necessary to regulate the sexual power of man by bringing it under moral discipline so that a pure and virtuous civilization may be built instead of being lost in vagrancy and hegemonic emotions".³⁸ He further writes, "In the

Islamic social system, the limit of freedom for a woman is to open her hands and mouth as per need and necessity and can move out of the house according to her needs³⁹.

A study of a European woman reveals the fact that she has become accustomed to hooligan life style. She is in an acclimatised habit of sleeping late in the morning and at night too. According to Yurzeal Seamon, women have left their house hold jobs and are made addicted to worldly desires. Due to such activities they are no longer a woman but are a toy in the hands of the western world. Another thinker, Jeom, writes that these women have extreme level of hatred about rules and regulations of cultural living, they have entirely forgotten the natural way of living and slaughtered innate womanish wisdom. Such adoption neither made western woman as man nor left her to be a woman due to her physical nature and configuration and acts of Manish character.⁴⁰ Islam has prearranged woman the status of a responsible being. Being head of family, reform in household affairs is not possible without her role. Mohsin Ali of Najaf says that ancient *Jahiliyyah* deprived a woman of her humanistic status while as *Jadid Jahiliyyah* deprived her from femininity. On contrary, the Qur'an neither deprives her of humanistic nor femininity status, instead does it declare her as husband's life partner. In such a way, being humans are of equal status, but both have their own roles in their gender jurisdiction required for happy life. وَبَيَّنَّا مِنْهُمْ أَجْرًا لِكَثِيرٍ أَوْ نِسَاءً: The human race was not spread through multiple families, but from a single family consisting of Adam and Eve. That is why the natural needs of all human beings are the same. The system of life and the law for its regulation, therefore, are the same.⁴¹

In pre-Islamic era, there were no significant rights for women in the Arabian Peninsula. Not to speak of acknowledging the status of a woman, she did not have even the right to live in society. They had no share, even in ordinary affairs of life. Men would keep good things for themselves and give useless things to women. This behaviour of ignorant Arabs is explained by the Quran as under;

O people, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind), and spread from these two many men and women. And keep your duty to Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. Surely Allah is ever a Watcher over you.⁴²

In unison, Islam never left a woman free for vulgar life style. Instead, it gave her a perfect and complete constitution of life to live in with moral code of life. It is strongly against the undue freedom. The honour and dignity of a woman in society and the protection of her trustworthiness is hidden in her modesty and privacy. Allah Almighty has commanded general Muslim women while addressing the wives of the prophet (pbuh) and declared them each other's life partner and spouse. The partner in Arabic language is called "joint".⁴³ The husband-wife relationship lasts long when there is equality of status and trust.⁴⁴ It envisioned men and women to walk side by side, step by step, and both of them, being each other's spouses, deserve respect, comfort and ease so that they can have a good married life.⁴⁵ There was a woman behind the prophet (pbuh) who offered prayers and there was also a woman who spent her wealth in the way of Islam, namely Khadija). The prophet (pbuh) called the best wife the most precious wealth of the world.⁴⁶ How important was the support of a woman to the prophet Muhammad (pbuh), that he revealed his secret of prophecy to her. Khadija, (was the first to confirm the prophet-hood and to narrate the biography of the prophet Muhammad (pbuh). In Islam, there is no restriction on women acquiring wealth because Khadijah herself was a great business woman and the prophet (pbuh) did not impose any restrictions on her for doing business. If a woman's earnings were *haram* (prohibited), then Muhammad (pbuh) would not spend Khadijah's wealth in the way of Allah. Islam did not impose any restrictions on women for economic activities and livelihood.⁴⁷ Similarly, In Islam, the rights of the wife are the duties of the husband and the rights of the husband are the duties of the wife. A woman's duty is to obey her husband and to protect her home in her absence.

In Islamic society, it is by no means appropriate for a person to give a girl a lower status than a boy and does not need to ignore her education. Iqbal's teachings, women's education, women's hijab, birth control and many such topics are a beacon and a source of salvation for many modern women. The majority of those who invite Muslims to adopt Western thinking are the ones who have simply got fascinated by the temporary glare or material superiority of the West and have no real or profound awareness of Western thought. They brought women out of her house and made her a gizmo of market. Since Iqbal is an

orthodox Muslim as well as deeply aware of the intellectual foundations of Western civilization, his following thoughts are worth mention.⁴⁸

The European Civilization is considered immortal!
 But its fruit is death for human beings!
 The knowledge that makes a woman Nazan
 Ambassadors of knowledge called it death.
 If women remain ignorant of religious knowledge
 But for the love and passion knowledge and art is death.⁴⁹

Iqbal was a staunch supporter of women's liberation. But he also opposed Western-style freedom for women. And in Iqbal's eyes, such freedom is like poisonous sugar. He, therefore, says;

I can't decide anything about this debate
 I can't understand, whether it is poison
 What is the use of saying something that is even worse?
 The children of civilization are already angry with me
 Only a woman's insight can reveal this secret.
 They are compelled, they are disabled
 What's more, femininity is more elegant and valued than an emerald necklace!⁵⁰

In a hadith of Sahih Bukhari, the prophet (pbuh) said, "If a man has a slave girl, he should give her good education and teach her good manners then he should set her free and arrange marriage for her. In that case there will be a double reward for him".⁵¹

Islam has declared the paradise of the believers under the feet of their mothers and has given the mother the most honourable and respected position in the society. The prophet Muhammad (pbuh) said that the most deserving of good deeds is the mother and declared the status of mother to be three times higher than that of father. The Prophet Muhammad (pbuh) gave her a place of honour and respect. A woman is the soul of human society and life cannot be complete without her. Undoubtedly, Women are the basis of human evolution and are the fulfilment of human love and sympathy.

It is very important to mention Ha'jira, the wife of the prophet Ibrahim (as) a blessed woman who respected, obeyed and followed the commands of prophet Ibrahim whole heartedly and shared the burden of divine teachings bravely in the barren land of the Makka. By the command of Allah, it was obligatory on all men and women to imitate

their deeds till the Day of Judgment. It is worth mentioning that these pure women and their life styles are the role model for modern day women, especially those women who consider themselves free and unrestricted, to build their self-confidence. The contemporary Muslim women should play their role as per commandments of their lord.

In fact, Islam is a religion of nature and it considers everyone as an equal participant in social life. Islam has best protected all the rights of women and has given them a high position in the society whereas in western societies, a woman is a means. In a communist capitalist society, it is the worst. From raising children to working with men everywhere like digging roads and farming has become her obligation. With this lifestyle, she has become the property of the state and has lost her dignity in the society. This woman has lost her identity in Russia, Britain, France and New York. She has lost her right to a legal inheritance and has been deprived of her femininity by the oppression of men. Where it was supposed to give a new generation to the world, it is forced to live an unmarried life.

Islam needs to create a spirit of dying and sacrificing everything. Syeda Zainab's militant and revolutionary character needs to be revived. Today again we need wives like Umm-al-Mumineen Khadijah who showered her wealth in the way of Islam. In the modern world Muslim women need to realize their status and divine favour that uplifted their human immoral debris to full-fledged human dignity. A generation grows up under her lap and today's daughter becomes tomorrow mother. Great mothers play great role in their children's life and mould them as true human beings. Baba Farid-ud-Din Ganj Shakar¹ once said that he did not remember that he had ever left the *tahajjud* prayer (prayers offered anytime after midnight till the Isha time ends). His mother Majida said, "My mother never fed me without ablution." When mothers are of such a character, sons like Fariduddin Ganj Shukrare born. The mothers whose feet dance to the tune of music and do not get time from vulgarity, nakedness and immorality, even the heavens are ashamed of the women with such character. If the Muslim Ummah wants to see revival, it has to prepare such great daughters and great mothers who prove to be the first line for the Islamic revolutionary struggle. No revolution or major change is possible in the world that does not involve the struggle of women. Iran's Islamic revolution also took place

when women became its backbone. Western women became tycoon of western culture and use every procedure to spread it in the world. In contemporary era, it is for Muslim women to revive Islam and spread it through all corners of the world. Muslim women are heirs of a divine system, and children raised in their cocoons are the future of the Islamic system. Daughters who sacrifice their time, their wealth and even their lives in the upbringing of their children are true representatives of glory of Islam.

Islam is the religion which reforms the mind-set of the people without any discrimination. Its teachings are universal and this global character is its miracle and adopts humans without any gender discrimination. In the Muslim world, people believe more in their traditional religious character than paying any respect to its basic sources. Islam lays its responsibility on both male and female without any discrimination. A responsible being is considered with high esteem by Islam and declared as *Muttaqi* (pious). A pious person neither oppresses any one nor snatches the rights of others. Women are held at high esteem by Islam and the success of life hereafter is declared under their feet. Women need to understand such features of Islam and never let it down due to their lavish and immoral activities.

NOTES

1. Syed Mohammed Ali, *The position of women in Islam, a progressive view*, State University of New York Press, Albany, 2004, p. 1.
2. Lila, Abu Lughod, "Feminist Longings and Postcolonial Conditions" in *Remaking Women: Feminism and Modernity in the Middle east*, Princeton: Princeton University Press, 1998, p. 2.
3. *Ibid*, p. 2.
4. Amin Ahsan Islahi, *Tadabur al-Quran*, Vol.1, p. 543.
5. SyidQutbShaheed, *Fi Zalail Quran*, Idara Manshura Islami Lahore, p. 369.
6. Mail Khairabadi, *IslamiNizam Main Urat Ka Muqam, Aik Fitri Aur Scientific Jaizah*, Markazi MaktabaIslami Publishers, Nei Delhi, 2018, pp. 45-65.
7. SunanNisai, Hadith no. 3106.
8. Aisha Abdurrahman Bewley, *Muslim Women: A Biographical Dictionary*, Ta-Ha Publishers, 2004; WaddyCharis, *Women in Muslim History*, London and New York: Longman Group, 1980, p. 72.

9. Karl Elisabeth B0rresen, *Women's Studies of The Christian And Islamic Traditions, Ancient, Medieval And Renaissance Foremothers*, Springer-Science Business Media, B.V., 1993, p. 235.
10. Harold Hill and Alan Johnston. *Categorizing sex and identity from the biological motion of faces*. *Current Biology*, 11(11): 880-885, 2001, Lee Ellis et al, *Sex Differences: Summarizing More than a Century of Scientific*, Psychology Press, New York, 2013, pp. 20-40.
11. Syed Badiuzzaman, *Islam Main UratKaMuqam*, JamiatAhl-I Hadith, Sindh, 2001, p. 70.
12. *Ibid.*, p. 15.
13. Abu Daud, hadith no. 236, Ibn Majah, Hadith no. 612, Addarimi, 256, Muslim; 184, Masnand Ahmad, 61.
14. Syed Jalaluddin Umri, *Musalman UratKay Haqooq Aur Un Par Aeterazatka Jaiza*, Idarah Tahqeeqwa Tasneef slami, Aligarh, 1986, p. 15.
15. *Sunnat-I NabiAurJadid Science*, Darul Ulum, vol. 94, issue 2 Feb 2010.
16. *Ibid.*
17. D. S. Margoulith, *Muhammad and Rise of Islam*, Blackie and son Limited, London, 1939, p. 80.
18. <https://urdu.arynews.tv/great-women-who-sacrifices-for-islam/>
19. Muhammad SaniHussani, *Sahabiyatki Deeni Khidmat*, Monthly Payam Arafat, RaiBarailyi, Vol.46, June 2012, p. 7.
20. *Seerat Aisha*, compiled Maulan Sulaiman Nadvi, Talkheas Muhammad Shakeel Shamsi, Iqra Welfare Trust, Bangalore, p. 59.
21. Tibrani, Salam bin Ahmad, *Almuajam al-Kabeer*, Maktaba Ulum waHukm al Mousal, 1983, hadith 299, 23, 18.4
22. Ali bin AbiBakr bin Sulaiman, *Mujmua al ZawahidwaMounba al-Fawahid*, Maktaba al-Qudoos, Qahira, 1994, p. 949.
23. Imam Zahri is considered as Fiqh and Hufaz in the Fiqh of Muhannad bin Muslim bin Abdullah al Shihab al Zahri.
24. Ibn Hisham, *Seerat un Nabavi*, Dar alKutub al-Arab, 1990, pp. 29-30.
25. *Monthly, Dukhtaran Islam*, May 2016.
26. Zakir Naik, *Islam Main Khawateen Kay Haqooq: Jadid Yah Farsuda*, Dar al-Noor, Lahore, 2006, p. 50.
27. Sameera Rafaqat, *Islam Nay Uratko Muasharati Aur Samaji Satah Par Buland Muqam Ata Keeyah Hai*, <https://www.minhajsisters.com/urdu/tid/13336>
28. Firdaus Bano, *Educational Status of Muslim Women in India: An Overview*, IOSR Journal of Humanities and Social Science (IOSR-JHSS) Volume 22, Issue 6, Ver. 3 (June. 2017) pp. 10-13.
29. *Sahih Bukhari*, Hadith no. 873.

30. Abu Daud, Hadith no. 520.
31. Muhammad Tahir al-Qadri, Islam Main Khawateen Kay Haqooq, Minhaj al-Quran, Publications, Lahore, 2005, p. 6.
32. Surah An-Nissa, Verse-7.
33. MusanifIbnAbiSeeba, vol. 14, p. 191, vol. 16, p. 219.
34. Surah An-Nissa, Verse-1.
35. Mail Khair Abadi, op. cit., 2018, p. 26.
36. Surah Aal-Imran: 35.
37. Syid Abu Aala Maududi, Pardah, Markazi Maktaba Islami, New Delhi, (nd) pp. 20-30.
38. Ibid.
39. Mail Khairabadi, op. cit, p. 40.
40. Allama Sheikh Muhsin Ali Najfi, Balag al-Quran, Dar al-Quran al-Kareem, Islamabad, 1436 A.H., pp. 105-110.
41. 139:6 وَقَالُوا مَا فِي بُطُونِ إِذِهِ الْأَنْعَامِ خَالِصَةٌ لِلَّذِينَ كَفَرُوا وَمُحَرَّمَ عَلٰى أَزْوَاجِنَا وَنَ يَكُن مَّيْبَةً ۗ
42. Surah An-Nissa:1; Surah Naba: 8.
43. Al-QamoosJadida, Word: Zaouj.
44. Ghulam Farooq Baloach, Saida Maingal, Sinfi Masawat: Tareekhi Tanazur Main Ba Hawala Khususi Baloachistan, Mujallah Tarikhwa Saqafat Pakistan, April-2016, pp. 120-130.
45. Sahih Muslim, Hadith no. 3649.
46. Masnada Ahmad, SahihibnHabab, JalaludinUmri, op. cit., p. 54.
47. Javaid Nama, p. 28.
48. Kuliyaat Iqbal, Aurat Aur Taleem.
49. Kuliyaat Iqbal, Azadi Niswan.
50. Sahih Bukhari, Kitabal-Jihad, Bab Fazal min Aslam, vol. 3, p. 1096.
51. Hafiz Farooq Hassan, Azwaj-e Mutahirat, Maktab Urdu Digest, Lahore, 1996, p. 305.

DR. SYED MOHAMMAD AMIR

Qurratulain Hyder
An Illustrious Writer of Urdu Fiction (1927-2007)
(*A Literary Tribute*)

“(*Sab Kahan? Kuch Lala-o-Gul Mein Numayan Ho Gaien
Khak mein Kya Suratein Hongi Ke Pinha Ho Gaien*)”

Urdu literature originated sometime around the 14th century in North India among the sophisticated gentry of Persian courts.¹ Short story, Urdu fiction's most popular form, entered the literary arena in the early 20th century and stood head and shoulder above the rest. 'Fiction' is among the words that have been borrowed by Urdu from the English language but this loan word has very much become part of the Urdu vocabulary. The word *fiction* is often used as a synonym for *novel*. Sometimes the term fiction denotes prose narratives, that is, novel and short story. But literary critics usually agree that fiction is a more general term and it includes any literary narrative that is imaginative and does not claim to be true. This extension in the definition of the term implies that the works of poetry also fall in the category of fiction. The early works of Urdu literature, have a form very close to *dastan*, whether it is prose or poetry, be it a romance or a fable, a parable or an allegory. Initially, Urdu novels focused on urban social life, eventually widening in scope to include rural social life. They also covered the changing times under the progressive writing movement inspired by Sajjad Zaheer. However, the partition in 1947 had a great impact on the novel, bringing up questions of identity and migration as can be seen in the major works of Abdullah Hussain and Qurratulain Hyder. Towards the end of the last century the novel took a serious turn towards the contemporary life and realities of the young generations of India. The *second generation* of Urdu short story writers included Qurratulain Hyder, Qazi Abdul Sattar and Joginder Paul.

Qurratulain Hyder, (born January 20, 1927, Aligarh, Uttar Pradesh — died August 21, 2007, Noida, Uttar Pradesh, India), an Indian writer, editor, scholar, journalist and translator who helped the novel become a serious genre of hitherto poetry-oriented Urdu literature. Her masterwork, *'Aag ka darya'* (1959; *River of Fire*), has been compared to those of Colombian novelist Gabriel García Márquez and Czech novelist Milan Kundera. Born with an impeccable literary lineage, her father was Sajjad Hyder Yildirim (1880-1943) and her mother Nazre Sajjad Hyder, (1892-1967) both early and vigorous proponents of Urdu fiction. Qurratulain Hyder wrote her first story *'Bi-Chuhiya'* at the age of 8 in 1938 and it got published in the children magazine *Phool*.² Her first collection of short stories, *'Sitaron Se Age'* was published in 1945.³ Over the years, she produced a formidable array of travelogues, translations, novels, plays, novelettes and short story collections, each more liltingly and evocatively—titled than the other; *Safina-i-Gham-i-Dil*, *Agley Janam Mohe Bitiya Naa Keejo*, *Gardish-i-Rang-i-Chaman*, *Fasl-i-Gul Aaye Ya Ajal Aaye*, *Patjhar Ki Awaaz*, *Hamin Chirag Hamin Parwane*, *Kaar-i-Jahan Daraaz Hai*, *Akhir-i-Shab Ke Humsafar*, and *Chandni Begum*⁴ among others.

Qurratulain Hyder was an iconoclast. She appeared on the scene after *Krishan Chandra*, *Saadat Hasan Manto*, *Rajinder Singh Bedi*, and *Ismat Chughtai*, four distinct and famous names of Urdu fiction of twentieth century who turned the short story into a major genre of Urdu literature. But she very tactfully changed the temperament of the Urdu fiction and also enlarged the canvass of Urdu fiction to such an enormous expanse where times, centuries, cultures, histories and destinies of men and women melt into one another to produce a work of art which is timeless in scope.⁵

A prolific writer, she painted with broad sweeping strokes across a panoramic canvas taking in generations and civilizations, large swathes of peoples and cultures and studding her narratives with jewel-like cameos and memorable characters. *Aag Ka Darya*, written in Urdu in 1959 and 'trans-created' into English by Hyder, herself some 40 years later, traces the trajectory of the Indian people from Mauryan period to modern times, putting four sub-stories into one gigantic whole. This magnum opus portrays an immense and complex smorgasbord of cultures and identities while remaining true to the *spirit of liberal*

humanism that was the hallmark of diverse threads and narratives into a seamless whole that *marked her as an excellent social historian*.⁶ Her novels and short stories trace human destinies in the whirlpool of history, especially in the tension between different cultures like Hindu and Muslim, Indian and European, and between private wishes and public demands. She has created some very impressive female figures and shown in her choice and treatment of themes a lasting willingness to experiment and to make innovations.⁷

The recipient of the Jnan Pith Award, for 1989, Qurratulain Hyder, was without doubt, the most outstanding writer of fiction in Urdu language. Her career as a novelist spans *a period of nearly four decades*, during which time she has produced a large number of novels and collections of short stories. Unmindful of the adverse criticism of her early work, and eschewing all political and ideological affiliations, she has pursued her calling with a single-mindedness of purpose and an unwavering sense of commitment. Her art has grown steadily over the years, and displays a significance of theme and treatment, rarely found in other writers of Urdu fiction.

Qurratulain Hyder's creativity is reflected in the innumerable life-like; Characters that fill her short stories, novelettes and novels. But character, in her fiction, it appears, assumes vitality only in the context of place and time. Indeed, time is the greatest reality in her fiction. Her strong *historical sense* has enabled her to produce 'period' novels marked by *an authenticity of detail of an almost photographic accuracy*. It is this sense of history which has resulted in the writing of such novels as '*Aag Ka Darya, Aakhir Shab Ke Hum Safar, and Gardish-i- Rang-i-Chaman*' The truth which emerges from her artistic depiction of the reality of history is that time, like history, repeats itself, and that human experience manifests itself in a recurring pattern.⁸

This truth is brought out vividly in her novel, *Aag Ka Darya*, where, using a large canvas, she paints the repetitive pattern of life in India from the Vedic period to our own times. Another aspect of her fiction is the ruthless, almost cynical manner, with which she depicts human folly and depravity. In a large number of her stories there is an inevitable decline and fall in human behavior. The transformation of '*Good*' characters into '*Evil*' ones, of '*revolutionaries*' into '*reactionaries*' is a fairly common occurrence in her fiction. Yet another quality,

which marks her writings, is the sympathy and compassion with which women characters are treated. The suffering, the cruelty and the heart-break to which women have always been, and still are, subjected in our society are featured with a sense of detachment but always tinged with pathos.⁹ Despite her disclaimers to the contrary, Qurratulain Hyder's fiction shows a serious preoccupation with technique, resulting in bold and original experimentation in '*Aag Ka Daya*' (*An analysis of human predicament starting from 4 century B.C up to the independence of India, the creation of Pakistan, and her rejection of the Two Nation Theory*) and '*Kar-i- Jahan Daraz Hai*' (a quasi-autobiographical novel). Her rich and varied experiences as a writer, journalist and broadcaster in India, Pakistan, Bangladesh U.K and Iran have provided her with the raw material which she has shaped into fictional art of the highest quality.

In '*Aag Ka Darya*' confidently writing about India's Buddhist and Hindu past, Hyder, *a Muslim by birth*, also provides *an example of the secular literary culture of the subcontinent* that has largely remained untainted by sectarian tensions. She argues for a culture that is inclusive. It is a book that questions the relevance of religion in defining Indian identity.¹⁰ According to *Rakshanda Jalil*, "interspersed with human drama involving the main caste of dramatis personae, the narrative throws up many questions . . . that look at the 'idea' of India from different points of view at different times in history".¹¹ *Rakshanda Jalil* calls River of Fire "a classic instance of Imagining India and timeless metaphor for imagining India and 2500 years of its history, in the form of a ceaselessly flowing river. *Jalil* argues: Through it (Hyder) shows how history is a continuum, a coming together of many small rivulets and tributaries that together make one sweeping river . . . The River of Fire is the river of Time and Time, like the river . . . by its very nature ceaselessly flowing. Those who stand or live beside its banks, occasionally watch it pass by; but very few stop to listen to its wordless story. The river urges those who stand on its banks to travel with it; some do some don't. Even those who travel on the river do so only for a short while; then they must either get off or drown. . . . And while men and women carry on with the business of their lives, while wars are waged, empires rise and fall, Time is flowing too as ceaselessly as a river. One can neither hold it nor ride it; one can however try and hear it as passes by in the soft ripples of the waters".¹²

The India of her imagining or imagination was much larger than the one invoked by the Hindu fundamentalists of India and the mullah of Pakistan. In Hyder's world, we find an India where Muslims and Hindus lived together and formed a great high culture. It is a part of Indo-Pak history that must be remembered and taught, for only then, may be, one day both Indians and Pakistanis will be able to see beyond the politics of religion and nation-state and connect each other as human beings who once shared a common history.

Qurratulain Hyder has always shunned publicity, and has little faith in literary awards and prizes which, according to her, tend to reduce literature to a commercial commodity, betraying an almost total lack of discrimination. But we know that no writer in Urdu deserves the prestigious Award more than she does. Qurratulain Hyder, a great literary figure, a champion of women's right and a woman of remarkable convictions; equally one of the last embodiments of our secular nationalist heritage and a vocal proponent of composite culture remained till the very end, a profound scholar and aesthete with all-consuming Nehruvian Idealism and the high priestess of pluralist inheritance.

She attended Isabella Thoburn College, Lucknow and graduated from the University of Lucknow, (U.P) in 1945 with a master's degree in *English literature* in 1947. After the division of the subcontinent, Hyder and her mother (Nazar Sajjad Hyder) (*by that time her father had died in 1943*) moved to Pakistan. There she worked on documentary films for a time. She then went to England, where she worked for the BBC, London. In 1961, she returned to India from Pakistan and remained here, apart from *travels and guest lectureships, until her death.*¹³

*“(Hijrat Ke Taqazon Ko Dil Ab Tak Nahin Bhula
Ab Tak Teri Diwar Ke Sae Pe Nazar Hai)”*

*In addition to writing, she worked as a radio and magazine journalist and taught at several universities in India and the U.S. Fluent in English and Urdu, she translated works of world literature from English into Urdu and works in Urdu—including some of her own into English. She had journalistic experience while working for *Daily Telegraph, London and Illustrated Weekly of India.**

Her other works include *Mere bhi sanamkhane* (1948; *My Temples, Too*), *Patjhar ki awaaz* (1965; *The Sound of Falling Leaves*), *The Street*

Singers of Lucknow, and Other Stories (1996; originally published in Urdu), *A Season of Betrayals: A Short Story and Two Novellas* (1999), and *Aakhir-i shab ke hamsafar* (1994; *Fireflies in the Mist*). In *Aakhir-i shab ke hamsafar*, she constitutes an attempt to link the sub-continental experience to that of the international, postcolonial cultural renewal. Despite the fact that it also explores the themes of time and history, Hyder uses a relativistic approach toward the more modern themes of the social and cultural uprooting by the powerful Western influence, analyzing in detail the impact of British rule over the Hindu, Muslim, and Christian traditional identities and how it deeply unsettled the lives of so many people. In Hyder's view, one's early, primary self is not entrapping, disgraceful, or something to be shunned as a source of contradiction, but an entity which every person must come to terms with and accept.¹⁴

Qurratulain Hyder wrote *Mere Bhi Sanamkhane* in 1947 at the age of nineteen. She was unusual in translating (or "transcreating," the term she preferred,) many of her novels herself: *Mere Bhi Sanamkhane* was *transcreated* as *My Temples, Too*. The novel is set in Lucknow, long a cosmopolitan center with a combination of Muslim and Hindu inhabitants, in the lead-up to and aftermath of Indian Independence. Founded in 1775 when the Nawabs of Avadh shifted court there, Lucknow had a large and well-educated Hindu middle-class. Though the monarchy fell to the British in 1856, the traditional feudal system that upheld high-cultural traditions (poetry, arts, and music) lasted until Independence in 1947. *My Temples, Too* depicts a post-Independence period of growing suspicion and animosity between religious groups, when large numbers of Punjabi refugees were entering Lucknow. Hyder's novel documents, the rapid disintegration of the city—and, by extension, India—as an ideal of Hindu-Muslim unity that would prove unattainable.

'*Mere Bhi Sanam Khane*' (My Temples, Too) is different from many other Partition novels, such as Khushwant Singh's *Train to Pakistan* (1956), Bisham Sahni's *Tamas* (1974), or Bapsi Sidhwa's *Cracking India/Ice-Candy Man* (1988); it deals with a localized group of youth from privileged backgrounds, rather than a *list of horrors* or a *border communities ripped asunder*. In depicting Lucknow as a site of political and cultural change rather than intense corporeal violence, Hyder's

novel is more akin to Attia Hosain's *Sunlight on a Broken Column* (1961). The focus on divided families, shattered lives and trust was an early concern of female writers of Partition, only later taken up by male writers. Though Hyder may not have called herself a feminist, her focus on emotional trauma and change sets her apart from her male contemporaries, and she articulates specifically female interpretations of and response to history. As publisher Ritu Menon has indicated, in an article, even if Hyder didn't call herself a feminist, her writing itself is evidence of her intention to be subversive from a gendered perspective. A postcolonial feminist reading of literature is expansive enough to encompass works that do not adhere to commonly perceived notions of feminism.¹⁵

She received a number of notable literary awards during her lifetime, including India's highest literary honor, the Bharatiya Jnanpith Award, (1989); the Sahitya Akademi Award (1967), Soviet Land Nehru Award (1969), Ghalib Award (1985) and a Sahitya Akademi fellowship (1994), Award from Urdu Academy, Mahila Shiromani Award, Amrit Jayanti Award, Navratan Award, Iqbal Aizaz, Award, Bhai Vir Singh Intl. Award, Sanskriti Ratan Award, Award from Ghalib Institute, the latter being the Indian government's highest literary honor; and the Padma Shri (1984) and Padma Bhushan (2005), two of the country's highest civilian honors, Kul-Hind Bahadur Shah Zafar Award and Doctorate Degree '*Honor is Causa*' from Jamia Millia Islamia, New Delhi in 2007.

Qurratulain Hyder is known as the most celebrated woman writer of the subcontinent. Her published works include six novels, many novellas, and several collections of short stories, literary criticism, and translations into Urdu of such writers as *Henry James*, *T.S. Eliot*, and *Truman Capote*. In 1968 the *Sahitya Akademi* awarded her a prize for her collection of short stories *Patjhar ki Aavaaz* (The Sound of Falling Leaves) and her controversial voluminous novel *Aag ka Dariya*—which was especially mentioned by the Nobel Laureate J.M.G. Le Clézio as among her favorite works—has been translated into fifteen Indian languages, including an English translation, *River of Fire*, by the author herself. She was one of the editors of *Imprint* magazine, Mumbai; later she worked for many years as a member of the editorial staff of the *Illustrated Weekly of India*. She had travelled widely and in 1979–80

was a writer-in-residence for the *International Writers Program of the University of Iowa*, United States.¹⁶

She served as members of prestigious cultural and literary organizations including the Sahitya Akademi, Advisor to the Chairman of Central Board of Film Censor, Government of India, Bombay, New Delhi. She was the visiting Professor in the Department of Urdu at Aligarh Muslim University, Aligarh and Jamia Millia Islamia, New Delhi and held the position of Professor of Emeritus, Khan Abdul Ghaffar Khan Chair, Jamia Millia Islamia, New Delhi. She delivered lectures at Universities including Chicago, California, Texas, Arizona and represented India at the Writers' Conference held at Riga, Latvia and Pushkin Festival in Russia. Finally, she left for heavenly abode on Tuesday 11 August 2007 at Noida, U.P after a prolonged illness at the age of 80 and was laid to rest at Jamia Millia Islamia cemetery. *Jamia thus paid his homage to this great writer, as the very first gate of Jamia named as (Bab-i-Qurratulain Hyder) after her great memory and Jamia ends with her grave within the campus at its end in Jamia's graveyard (Qabristan).*¹⁷

“(Muddat Ke Baad Hote Hain Paida Kabin Who Log
Mitte Nahin Hain Daher Se Jin Ke Nishan Kabhi)”

Her contribution to Urdu fiction is significant in many ways - *for its substance, its innovation, and its fine follies*. As a trend setter, she has exercised a profound influence on the art of novel-writing in Urdu in the Indian Sub-continent. Qurratulain's questionable habit of idealizing her protagonists and putting them in melodramatic scenes is more than offset by her zest in storytelling, her sense of irony and the breadth of her vision. In India and Pakistan she is virtually a literary icon, and though she is viewed warily by younger readers, her rank as an epic storyteller and mistress of words is beyond question. Qurratulain Hyder inspired generations of Urdu readers and there is not a single Urdu writer of post-independence era who has not been influenced by her. She had a civilizational consciousness that took us beyond the nation-state identities that we are so familiar with in our everyday lives. And, of course there was romance – the notion of eastern and Indic romance – that touched our lives.¹⁸

In conclusion, It would be worth mentioning here that at a time

when Urdu literature was dominated by the *Progressive writer's movement* and used to voice leftist opinion, Hyder—scandalously for some—wrote not about the paradigmatic peasant and plough, but about her own privileged literate surroundings and the destruction of its composite culture. However, Hyder's work could also be used for political expression; her personal background and education, together with creative experimentation, led her to express in fictional form her own commitment to social change. With *A Season of Betrayals*, originally published in 1960, Hyder began the trend of feminist literature in India, which sought to rewrite the patriarchal Weltanschauung and challenged the set order. Her energetic characters—though caught in a parochial society—have the strength to face their struggles. The themes of identity and self-play a central role almost in all Hyder's work: the necessity of recovering one's primary or youthful self is usually present as a clashing paradigm, illustrating the difficulties a person will have in realizing and accepting his past, especially after life has fashioned him into what seems like a completely different person.¹⁹ Qurratulain Hyder remains a fascinating alchemy of scholarship and sudden compassion, and—although in comparison with some other Indian literatures as *Bangla, Malayalam, or Marathi*, Urdu has not produced enough writers of promise who could have contributed to the development of a novel tradition—one may assert that she is to be considered the real founder of modern Urdu prose.

“(Kya Log The Jo Rahe Wafa Se Guzar Gae
Ji Chahta Hai Naqsh-e-Qadam Chumte Chalien)”

It is worth mentioning here that *Mohiuddin Ibn-Arabi*, (1165-1240) *one of the great Sufis of the Middle Ages*, was too young when *Ibn-Rushd* (1126-98), *the famous Philosopher* died. He, very minutely saw the event when the body of Ibn-Rushd was carrying away at his home-town for burial, was kept on the one side of the mule's back. Somebody suggested there that for making balance, the body to keep all the writings (*literary collection*) of Ibn-Rushd on the other side of the mule instead of keeping anything else. Everybody liked this and thus all his literary works had been collected, when kept, it got a good balance on the back of the mule. Young Mohiuddin Ibn-Arabi became impressed and anxious after seeing this and started to think. Later on, he wrote in his writings

that I began to think long time which side of mule's back was the much precious thing kept? *Remains of a dying man (Jasd-e-Khaki) or his literary works (Tasneefi-Karnama)*? At the time of *Qurratulain Hyder's burial*, I was recalling this incident again and again which I had read long years back. History repeats itself and this is my best tribute to this learned scholar.

*Urdu hai jiska naam hami jante hain Daagh
Sare jahan me dhoom hamari zaban ki hai*

NOTES

1. Qadiri, Hamid Hasan; '*Dastan-i-Tarikh-i-Urdu*', Educational Publishing House, 2007, pp. 37-43.
2. Akhtar, Jameel; '*Nawa-e-Sarosh (Interview with Qurratulain Hyder dated-7 August 2001)*' International Urdu Foundation, New Delhi, 2001, pp. 24-112. See also; '*Andaz-i- Bayan Aur*' (*Interviews with Qurratulain Hyder*), Farid Book Depot Pvt. Ltd. New Delhi, 2005, pp. 28-34.
3. Sultana, Akhtar; '*Qurratulain Hyder Tabreeron Ke Aaine Mein*', Maktaba Sher-o-Hikmat, Hyderabad, 2005, pp. 72-80. See Also; Neelam, Farzana; '*Urdu Adab Ki Ahem Khwateen Novel Nigar*' A Ph. D Thesis, Urdu Department, AMU, Aligarh, 1985, pp. 117-233.
4. Jabin, Nageena; '*Urdu Novel Ka Samaji Aur Siyasi Muta'ala, 1947 Aur Uske Baad*', Keshu Prakashan, Allahabad, 2002, pp. 293-297.
5. Kareem, Irtaza; '*Qurratulain Hyder, Ek Mota'ala*' Educational Publishing House, Delhi, 1992, pp.434-40. See Also; Khan, Mujeeb Ahmad, '*Gul-e-Sad Barg*' (Qurratulain Hyder Ke Mazameen Ka Maj'mua), Kitabi Dunia, Delhi, 2006, pp. 09-22.
6. *Qurratulain Hyder, 'Shakhsiat Aur Fan'*, (An Special Issue of *Kitab-Numa*), Edited by Zaidi, Humayun Zafar & Alam, Mohd Mahfooz, Maktaba Jamia Ltd., New Delhi, 2007, pp. 119-127. Also see; Anwar, Khursheed; '*Qurratulain Hyder Ke Novelon Mein Tarikhi Shaoor*', Anjuman Taraqqi Urdu, New Delhi, 1993, pp. 85-116.
7. Vikram, Nand Kishore; '*Biswin Sadi Ka Maqbool Tareen Urdu Novel, 'Aag Ka Daria*', Aalami Urdu Adab, Delhi, Oct. 2008, pp. 277-80.
8. Biyabani, Suhail; '*Qurratulain Hyder Ki Afsana Nigari*', Educational Publishing House, Delhi, 1998, pp. 143 156. Also see; Narang, Gopi Chand; '*Urdu Afsana' Rawayyat Aur Masail*', Educational Publishing House, Delhi, 1981, pp. 436-449.

9. Kitab Numa, (*A Monthly Urdu Magazine*), Maktaba Jamia Ltd. New Delhi, Vol. 47, Issue No. 09, Sept. 2007, p. 26. See Also; Hasan, Khalid: '*Qurratulain Hyder, Literature's First Lady*' Annual of Urdu Studies, *University of Wisconsin, Department of Languages & Cultures of Asia*, Madison, 2008, Vol. 23, pp. 206-207.
10. Azmi, Shahab Zafar; '*Urdu Novel Ke Asaleeb (Criticism)*' Takhleeqkar Publishers, Delhi, 2006, pp. 186-200. Also cited in ; Aiwan-e-Urdu, (*A Monthly Urdu Magazine*), Urdu Academy, Delhi, Vol. 21, Issue No. 09, Jan. 2008, pp. 98-1-4.
11. Jalil, Rakshanda. (Ed.) "*Imagining India: In and as the River of Fire*" *Qurratulain Hyder and the River of Fire*", Aakar Books, Delhi, 2011, p. 179.
12. Ibid, p. 176. See also; Rizvi, Syed Mohd Aqeel; 'Aag Ka Darya' Aaj Kal, (*A Monthly Urdu Magazine*), New Delhi, Vol. 48, Issue No. 10, May 1990, pp. 4-9.
13. '*Qurratulain Hyder, 'Shakhsiat Aur Fan*', (An Special Issue of *Kitab-Numa*), Edited by Zaidi, Humayun Zafar & Alam, Mohd Mahfooz, Maktaba Jamia Ltd., New Delhi, 2007, pp. 119-127.
14. Khan, Mumtaz Ahmad; '*Urdu Novel Ke Chand Ahem Zawie*', Anjuman Taraqqi Urdu, Karachi, Pakistan, 2003, pp. 69-78.
15. Opcit; *Kitab Numa*, pp. 26-34. See Also; 'Lost/ Found in Translation: *Qurratulain Hyder as Self-Translator*' Annual of Urdu Studies, *University of Wisconsin, Department of Languages & Cultures of Asia*, Madison, 2008, Vol. 23, pp. 234-249.
16. Aiwan-e-Urdu, (*A Monthly Urdu Magazine*), Urdu Academy, Delhi, Vol. 21, Issue No. 09, Jan. 2008, pp. 66-69.
17. Akhtar, Jameel ; 'Andaz-e-Bayan Aur' (*Interview with Qurratulain Hyder*), Farid Book Depot Pvt. Ld. New Delhi, 2005, pp. 28-34.
18. Opcit; pp. 3-24. See Also; Neelam, Farzana; '*Urdu Adab Ki Ahem Khwateen Novel Nigar*' A Ph. D Thesis, Urdu Department, AMU, Aligarh, 1985, pp. 117-233.
19. Biyabani, Suhail; '*Qurratulain Hyder Ki Afsana Nigari*', Educational Publishing House, Delhi, 1998, pp. 143 156. See Also; Neelam, Farzana; '*Urdu Adab Ki Ahem Khwateen Novel Nigar*' A Ph. D Thesis, Urdu Department, AMU, Aligarh, 1985, pp. 117-233.

DR. NADEEM ASHRAF

Good Conduct vis-à-vis Non-Muslims A Study of the Prophet's Life and its Modern Relevance

ABSTRACT

Islam, among all religions, is the one which has been the favorite religion of God since the time of Adam (AS) and whose acceptance has been expressed through various verses of the *Qur'an*. It is the basic right of all human beings to enjoy the blessings of this religion. This responsibility belongs to those people whom Allah has honored with this unique bliss. The Prophet (PBUH) first made a place in the hearts of others through his actions and character and then invited them to the right path. Those hearts had already been overwhelmed by good conduct of the Prophet (PBUH). Consequently, they did not hesitate to accept the invitation. It resulted in a large number of people embrace Islam.

Even today, there is a need to establish better relations with the non-Muslims in our society, try to make a place in their hearts through our manners, good conducts and make the efforts to convey them that the true religion does not propagate hate against any.

This article shall deal with the good conduct of the Prophet (PBUH) with non-Muslims, especially with Jews, Christians and hypocrites, and what his teachings have been and how we have made these lessons a model for ourselves in the present age.

Keywords: Islam, Prophet, Good Conduct, Non-Muslims, Jews, Christians, Hypocrites

TREATMENT TO NON-BELIEVERS

There was no such oppression from the part of the polytheists in Makkah which were not tolerated by the Prophet (PBUH). That is to say,

the unbelievers persecuted him (PBUH) enormously. He was called a magician, a poet and soothsayer and was tortured physically and mentally as well. He was also pelted with stones and pebbles. Thorns were laid in his path and the attempt was also made to strangle him. A camel's intestine was placed on him while he was praying. Plans were made to assassinate him. For three years, he was confined in the valley of Abi Ṭālib, in which he had to live by eating the acacia leaves. People abused and tortured him so much that his shoes were drowned with blood. He was forced to migrate from Makkah to Madīnah. The Prophet Muhammad (PBUH) was even barred from living a peaceful life. A planned campaign was launched against the Muslims and the Prophet (PBUH) in collaboration with the Jews. On the occasion of the conquest of Makkah, the disbelievers saw death in front of them. They feared that their persecution would be avenged today. But hats off to the Prophet Muhammad (PBUH) who said:

O Quraysh! What do you expect me to do with you at this time? They replied: We have good hopes. You are a noble soul and brother, and you are the son of a noble brother. He (PBUH) said: I tell you what Yūsuf (AS) said to his brothers: There is no blame on you today, go, you are all free.¹

Can there be any example of mercy in human history like that which occurred on Fatah Makka? Islam not only teaches good manners but also makes forgiveness an essential part of a virtuous society so that the world may know that if it wants to find a good example of good morals, then come and live in a society where all human beings are treated equally as the family of God and that pardon and forgiveness are considered to be the hallmarks of the same society.

TREATMENT TO THE JEWS

The Jewish tribes were settled in Madīnah. After the migration of the Prophet Muhammad (PBUH) to Madīnah, the Jews, at first, remained neutral and silent, but after that they could not hide their enmity and hostile attitude towards Islam and the Prophet (PBUH) and the Muslims for long. They did their best to harm them. They conspired secretly, plotted to initiate a revolt and devised a ploy to kill the Prophet

(PBUH). In short, they never missed an opportunity to harm Islam and the Muslims. One of the reasons for this was jealousy, selfishness and prejudice among the Jews (Jews are still of the same nature today). Secondly, their beliefs were false, morals were vile and their nature was filthy. Even after those conspiracies, the Prophet (PBUH) showed great morality to them.

After having migrated to Madīnah, the Prophet (PBUH) made an important treaty with the Jews so that there would be good relations between them and the Muslims. Both should be tolerant of each other and help each other in difficulties.

The following are some of the provisions of the agreement:

1. All Jews will have the same citizenship rights they had before Islam.
2. Muslims will be friendly to all people.
3. If a Muslim is killed at the hands of a man from Yathrib, then, with the approval of the heirs, blood will be shed from the killer.
4. Whoever commits a serious crime among the inhabitants of Madinah, the punishment will have nothing to do with his family.
5. When the opportunity arises, Jews will help Muslims and vice-versa.
6. Neither party will lie to its ally.
7. The oppressed and downtrodden will be helped regardless of their nationality.
8. If the Jews are attacked by an external enemy, the Muslims must help them.
9. Jews will have religious freedom.
10. If any of the Muslims commits atrocities, he will be punished by the fellow Muslims.
11. The Jews of Banū 'Awf will be among the Muslims.
12. Whenever there is a dispute between Jews and Muslims, it will be settled down by the Messenger of Allah (PBUH).
13. This covenant will never side with any oppressor or transgressor.²

The Prophet Muhammad (PBUH) continued to treat the Jews according to this treaty, but they did not abide by it. They helped the polytheists of Makkah against the Muslims and always persecuted Islam and the believers of the Islamic Faith.

BEHAVIOR WITH THE CHRISTIANS

The Messenger of Allah (PBUH) has also shown exemplary tolerance towards the Christians. A distinguished delegation from Najrān, located between Makkah and Yemen, came to the Prophet Muhammad (PBUH). He made them stay in the mosque. They discussed religious matters with the Prophet of Islam (PBUH). On the occasion, he made a historic truce with the Christians. Some of the points are as follows:

1. They will not be turned away from their religion.
2. They do not have to go to the collector to pay the *Jizyah*.
3. Their lives will be safeguarded.
4. If an enemy attacks them, they will be defended.
5. They will be given religious protection.
6. Their property will be secured.
7. Their caravans and trade caravans will be protected.
8. Their land will be protected.
9. Everything they had will be restored.
10. Pastors, monks and church leaders will not be fired.
11. Crosses and statues will not be harmed.
12. *Al-'Ushr* will not be taken from them.
13. No army will be sent to their country.
14. They will have freedom of thought and belief.
15. The rights they once have will not be taken away.³

The above-mentioned rights have been granted by Islam to other nations and subjects. Even a government does not grant this amount of rights to its people. The Islamic view of non-Muslims living in Islamic government and society is that they are under the protection of Allah and His Messenger. That is why they are called *Ḍimmīs*. The Islamic law is that since the *Ḍimmīs* are under the protection of Allah and His Messenger (PBUH), all their rights will be taken care of, as will be seen in the following details.

RIGHTS OF NON-MUSLIM SUBJECTS (*ḌIMMĪS*)

Islam came as a beacon of mercy for all human beings and their classes. That is why it has dealt with non-Muslim nations and subjects with

financial compassion, equality, sympathy and tolerance. For the first time in human history, they have been given social rights that no religion or culture has given to people of other religions and civilizations. Islam guarantees the protection of their lives, property, honor and religious freedom to those non-Muslims who reside in a non-Muslim Islamic state and society. The rulers are obliged to treat them equally as Muslims. Regarding these non-Muslims (*Ḍimmis*), the Islamic viewpoint is that they are under the protection of Allah and His Messenger (PBUH). Therefore, a pledge or commitment should be made with them. If they are wronged, they should be defended and the *Jizyah* should be imposed on them as much as they can afford:

It is narrated by 'Amr Ibn Maimūn (RA): 'Umar (RA) (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (the new Caliph) to take care of those non-Muslims who are under the protection of Allah and His Apostle (PBUH) in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not over-tax them beyond their capability."⁴

In the same way, their lives and property will be protected. The Prophet of Islam (PBUH) said:

'Abdullāh Bin 'Amr (RA) reported that the prophet (PBUH) said: "Whoever killed a person having a treaty with the Muslims, shall not take in the smell of Paradise though its smell is perceived from a distance of forty years."⁵

The blood of the *Ḍimmis* is as protected as the blood of the Muslims and so is the case for their property.⁶

The Prophet (PBUH) said:

If anyone kills a man whom he grants protection prematurely, Allah will forbid him to enter Paradise.⁷

In short, whoever kills a covenanter (non-Muslim), Allah will forbid him Paradise.

TREATMENT TO THE HYPOCRITES

Islam not only called to depict an exemplary comportment towards the open enemies, but also to those who are apparently with the Muslims

but have hatred and enmity for them (Muslims) in their hearts and carry out secret conspiracies. In Madīnah, a group of profiteers was born who did accept Islam verbally, but their hearts were devoid of faith. These people, seeing the growing influence of Islam, apparently sided with the Muslims, but inwardly, they had strong hatred, envy and jealousy towards them. Their leader was ‘Abdullāh Bin Abī Ibn Salūl. He was an influential man of Madīnah. The people of Madinah were preparing to make him the ruler before the arrival of the Prophet Muhammad (PBUH). His aspirations were shattered by the migration of the Prophet (PBUH). Despite pretending to be a Muslim, he remained a *Kāfir* at heart. The hypocrites made every effort to divide Muslims. Even the foundation of Masjid al-Ḍirār was laid down, whose mention is found in Sūrah *al-Taubah* (Chapter 9). The Qur’ān says:

*Then there are those who establish a mosque to cause harm, and disbelief, and disunity among the believers, and as an outpost for those who fight God and His Messenger.*⁸

The hypocrites reviled the Prophet of Islam (PBUH). Together with the unbelievers and the Jews, they devised plans to harm Islam and the Muslims. In spite of all these mischiefs and enmities, the Messenger of Allah (PBUH) as well as the Muslims treated them with kindness and tolerance. The funeral prayers of ‘Abdullāh Bin Abī Ibn Salūl was offered by the Prophet (PBUH). At the request of his son, he (PBUH) offered his cloak for enshrouding him.⁹

This method of the Prophet (PBUH) is a distinction of the Islamic society as well as the Islamic state. In short, the Muslims kept their chin up, having the firm belief that there would be light at the end of the tunnel. No matter what the situation was, they always responded with kindness and positivity.

ISLAMIC GUIDELINES FOR THOSE WHO FIGHT NON-MUSLIMS

Islamic society is based on peace and harmony. Every effort has been made to ensure that the atmosphere in the society does not deteriorate. Its peace is maintained, and that there is no need for killing and strife with non-Muslims. But if there is an initiative on their part and Muslims are being harassed in various ways, and that there is no other

option for peace except fighting, then Islam allows combating them with certain conditions.

In Makkah, the polytheists were levying severe atrocities on Muslims. They made their lives miserable. They were being harassed in every possible way. Therefore, the Muslims first migrated to Abyssinia and then to Madīnah. But even after that they remained a victim of the conspiracies of the infidels, polytheists, Jews and hypocrites. A huge force invaded Madīnah with the intention of devastating it and wiping out the Muslims from the face of the earth. In that state of extreme compulsion, there was no choice but to allow the Muslims to make use of the sword. So, Allah, the Exalted, allowed the Muslims to fight and said:

*Permission 'to fight back' is 'hereby' granted to those being fought, for they have been wronged. And Allah is truly Most Capable of helping them 'prevail'.*¹⁰

Jihād has been allowed to counter oppression. It also taught unparalleled tolerance and good manners to the fighters that most of the religions do not have. The Islamic guidelines in this regard are as follows. If all nations follow these principles, then war will not be waged.

- (1) If they fight you, then fight them.¹¹ This means that one is not allowed to take the initiative in the war. But if the infidels do, then it is allowed.
- (2) Fight in the cause of Allah 'only' against those who wage war against you, but do not exceed the limits.¹²
- (3) Enemy messengers will be protected. It is reported in Abu Dāwūd:

Nu'aym Ibn Mas'ūd (RA) said: I heard the Messenger of Allah (PBUH) saying to the two envoys when he read Musailamah's letter:

"What do you both say about Musailamah?" They said: "We say what Musailamah said," The prophet (PBUH) said: By God! If it were not for the envoys' assassination, I would have killed you both."¹³

- (4) The enemy's women, children and the disabled will not be killed.¹⁴
- (5) It was prohibited to cut the verdant fields and fruit trees.¹⁵
- (6) It was forbidden to demolish the places of worship. The Qur'an says:

Had Allah not repelled 'the aggression of' some people by means of others,

destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah's Name is often mentioned.¹⁶

- (7) Prisoners of war were forbidden to be harmed and that the prophet (PBUH) bequeathed good deeds to them. He (PBUH) said:

Take good care of the prisoners.¹⁷

- (8) If the enemy asks for reconciliation, it will be accepted. Allah says:
If the enemy is inclined towards peace, make peace with them.¹⁸

- (9) It prevented to have Jihād only for the sake of the booty of war. The Prophet (PBUH) said:

Abū Hurayrah (RA) says that a man said: O the Prophet of Allah (PBUH)! A person intends to wage war in the cause of Allah for the sole purpose of acquiring worldly goods. The prophet (PBUH) replied: There is no reward for him.¹⁹

- (10) Looted property has been declared illegal. It is reported in Abu Dāwūd:

Abū Lubayd said: We were with 'Abdur Raḥmān Ibn Samurah in Kabul. The people got booty and plundered it. He ('Abdur Raḥmān Ibn Samurah) stood and addressed (the people): I heard the Messenger of Allah (PBUH) prohibiting getting property from the booty before its distribution. Therefore, they returned what they had taken. He then distributed it among them.²⁰

These are the principles of warfare which always make Muslims realize that they are the best of the community. Therefore, there should be no injustice and revenge on their part, otherwise they and their society will not be a role model for others.

CONCLUSION

In summary, despite all the immorality and wickedness of the non-Muslim nations, the good behavior of the Prophet Muhammad (PBUH) and the Muslims tell the world that the Islamic society has the distinction of keeping in view the view of the unity of humanity. It is believed that all human beings should be treated equally. He does not humiliate

and devour mankind, but considers its sorrow as his sorrow and its joy as his joy. He is not a firm believer in cruel exploitation and hatred, but he is a pioneer of justice and equality. He has determined the highway for the welfare of humanity till the end of the day, by following which man can attain the essence of life apart from peace and security.

NOTES

1. Abu Muhammad Abdul Malik bin Hisham, *Al-Siratun Nabawiyyah*, Vol. 4, Darul Fikr, Qahirah, 1955, p. 1254.
2. *Ibid.*, Vol. 2, pp. 527-530.
3. al-Balādhurī, 'Aḥmad ibn Yaḥyā ibn Jābir, *Futūḥ al-Buldān* (trans. Sa'īd Abū'l-Khayr Maududi), Vol. 1, Nafees Academy, Karachi, 1962, p. 106.
4. Bukhari, al-Jami al-Sahih, *Kitab al-Jihad*, Vol. 4, Hadith no. 287.
5. Bukhari, al-Jami al-Sahih, *Kitab al-Diyat*, Hadith no. 6914.
6. Zaila'ī, 'Abdullāh Ibn-Yūsuf, *Nasb al-Rāyah*, Vol. 4, *op.cit.*, p. 337.
7. Abu Dawood, al-Sunan, *Kitab al-Jihad*, Hadith no. 2760.
8. The *Qur'an*, 9:107.
9. Ibn Jarir al-Tabari, *Tafsīr al-Ṭabarī*, Vol. 10, p. 126.
10. The *Qur'an*, 22:39.
11. The *Qur'an*, 2:191.
12. The *Qur'an*, 2:191.
13. Abu Dawood, al-Sunan, *Kitab al-Jihad*, Hadith no. 2761.
14. Syed Muhammad Ameen ibn-e-Abideen, *Radd al-Muhtār 'ala al-Durr al-Mukhtār*, Maktabah Zakariya, Deoband, 1996, pp. 211-213.
15. Zaila'ī, 'Abdullāh Ibn-Yūsuf, *Nasb al-Rāyah*, Vol. 3, *op.cit.*, p. 407.
16. The *Qur'an*, 22:40.
17. Abu Muhammad Abdul Malik bin Hisham, *Al-Siratun Nabawiyyah*, Vol. 2, *op.cit.*, p. 686.
18. The *Qur'an*, 8:61.
19. Abu Dawood, al-Sunan, *Kitab al-Jihad*, Hadith no. 3845 and 2516.
20. Abu Dawood, al-Sunan, *Kitab al-Jihad*, Hadith no. 2703.

DR. ROOHNUMA PARVEEN

Ibn Taymīyah's Classical Work *al-'Ubūdīyyah* An Analysis of Ṣadrud-dīn Iṣlāhī

IMPORTANCE OF THE TERMINOLOGY

The basic terms of a religion acquires the same status in respect to the religious matters as vital organs acquire in respect to the human body. If the heart, brain and the liver and so on carry their respective functions normally, the human body remains in a healthy state. Contrary to this, if any of these organs started malfunctioning, the human body cannot remain in a healthy position. In the same line, if the pure and healthy meaning of the religious terms lingers in the minds, a person can access its real meaning and remain well aware of its requirements in the true sense. Otherwise, the same could never happen. Actually, these are the terms which bring the real ethos of the religion and its objectives in the brightest light completely. Now, if they could not be capable of demonstrating the true sense, how far it will be possible for them to determine and elucidate the pure ethos of a religion and its objectives.¹

One of these religious terms is the term of prayer which is immensely important in the religion, but owing to some dimensions it is the most reverent and significant term among the religious terms and until its real meaning does not get inculcated well into the mind, the meaning and objective of other religious terms could not be said to have accessed appropriately. The reason behind it is that the prayer is the main motif behind a human's life and the humans have been created for nothing except for worshipping Allah the Almighty. Therefore, the way the concept of prayer a person has inculcated in his mind, the same he perceives the Almighty, the Prophet, religion, *Shari'ah* and the concept of other religious terms accordingly or at least, he starts believing the same. Therefore, it is of utmost necessity and importance to have this term well elucidated and inculcated in mind not only for now but forever.

If this central nerve of the religious concepts remains appropriately established, then surely the whole system shall be safeguarded against the wrong thinking.²

Though, not a single religion lacks the term of prayer or its substitutes but the meaning that Islam attaches to this term is probably unfound anywhere. The concept of offering prayers to the Almighty that Islam exhorts is so vast and embracing that not a single part of religion and *Shari'ah* remains out of its ambit. But from the practice of genuflection and prostration done in the Mosque to the practice of earning livelihood, every pious deed has been considered to constitute part of the prayer. But as a feeble and weak person with imbecile intentions cannot sustain a burden for long, it is not so easy for every person to inculcate and safeguard this vast and embracing Islamic concept of prayer. Thus, the Islamic History reveals that straight from the period of the Prophet's Companions this reality started occurring and the trend of binding the concept of Prayer only with the walls of mosque has begun.³

Two things play an important role in devising such limited concept of the prayer: firstly, the world worshipping politics and secondly the non-Islamic mysticism. These two wicked practices had been in prevalence as a virulent foe of the Islamic concept of prayer. The period of Ibn Taymīyyah (1262-1327)⁴ was fully beset with both these wicked practices being on the peak, and it is, therefore this un-Islamic concept of prayer was entirely prevailed. In other words, we can say that the wise foes of Islam and its ignorant friends together had caused this practice for being widespread. The innovator or renewer of the time (Ibn Taymīyyah) like his various preceding successful fights against the mischievous practices, he repudiated this mischief as well and along with irrefutable proofs and infallible details he thus explained the matter in his treatise *al-'Ubūdīyyat* (servanthood) that the word of Prayer is a very comprehensive word which surrounds the entire religion and the pious deeds.⁵

Ṣadriddīn Iṣlāḥī (1917-1998) was an Indian Islamic scholar, Urdu writer and a close companion of Sayyid Abul A'lā Maudūdī as well as one of the founding members of *Jamā'at-i-Islāmī*. Iṣlāḥī had deep learning and understanding of the Qur'an and the Hadīth of the Prophet (PBUH). He spent all his life in Islamic *da'wah* and Islamic movement including *Jamā'at-i-Islāmī Hind*. He was born in 1917 in

his native village of Sidha Sultanpur, district Azamgarh. He completed his early education at the place of his grandfather, Bindawal. After early education, he went to an Islamic school, *Madrasatul Işlāh*, to get a degree in religious education in 1937. Işlāhī joined *Jamā'at-i-Islāmī* in its early days and remained its active member till his death. He had prior correspondence with Maudūdī who was mentoring him as a writer. After completing his education, Işlāhī started writing articles for different journals. He was also published in the Islamic journal, *Tarjumān al-Qur'ān*, Hyderabad. After joining *Jamā'at-i-Islāmī*, he wrote several books that are considered as the classic representations of the ideology of the *Jamā'at*. He got so high reputation as a writer inside the circle that when *Jamā'at-i-Islāmī Hind* asked Maudūdī to grant his permission for a condensed publication of *Tafhīm al-Qur'ān*, he gave his consent only if it was to be done by Şadrudդin Işlāhī.

One of Işlāhī's monumental works is *Talkhīş Tafhīm al-Qur'ān* which contains the original interpretation abridged in such a way that no significant and important aspect is missing. He authored some 25 books and numerable research articles in Urdu. His books have been translated in English and other Asian languages like that *Dīn kā Qurānī Taşawwur* (The Concept of the Religion), *Haqīqat-i-Nifāq* (Reality of Hypocrisy) (1944), *Ifādāt Hazrat Şāh Walī Allāh Dehlawī* (translation) (1944), *Haqīqat-i-'Ubūdīyyat* (translation) (1946), *Islām Ek Naşar Mein* (Islam at a Glance) (1961), *Asās-i-Dīn kī Ta'mīr* (Constructing the Bases of the Religion) (1969), *Ma'rikah-i-Islām-o-Jāhiliyyat* (Islamic Civilization in its Real Perspective) (1991), *Islām Aur Ijtimāiyat* (Islam and Collectivism), *Qur'ān Majeed kā Ta'aruf* (Introduction to the Qur'an), *Farīda Iqāmat-i-Dīn* (Establishing the Religion), *Tahrik-i-Islāmī Hind* (Islamic Movement of India) and so on.

SCOPE OF THE 'IBĀDAH

According to Işlāhī, Ibn Taymīyyah was of the opinion that the Prayer is the most comprehensive word, it connotes all those words and practices applauded by Allah and conducive for seeking his favour and gracefulness. As for example, religious tax, fasting, pilgrimage, honesty, integrity, obedience of parents, commandments regarding committing good virtues, prohibition of committing bad vices, holy fight in the way of

Allah, fair treatment with neighbours, destitute and the orphans, remembering the Almighty, reciting the *Qur'ān* and other similar pious practices constitute the parts of the Prayer. In the same line, the love of Allah and his beloved Prophet (PBUH), unbreakable hope for his mercifulness, fear of the punishments to be inflicted by the Almighty Allah, having patience, demonstration of thankfulness, all these noble and pious attributes are included within the precincts of the prayer. The prayer is the single motive behind the intention of the Almighty to have created the entire universe,⁶ as the *Qur'ān* corroborates the same:

I created the jinn and humans for nothing else but that they may serve Me;⁷

Whenever Allah sent down a Messenger onto this earth, he was required to propagate and preach the same motive.⁸ Thus, the Messengers (peace and blessings of Allah be upon them) addressing their respective *ummah* had said:

Indeed We sent forth Noah to his people and he said: 'O my people! Serve Allah, you have no other god than Him. Indeed I fear for you the chastisement of an awesome Day.'⁹

Never did We send any Messenger before you to whom We did not reveal: "There is no god but Me. So serve Me alone."¹⁰

Verily this community of yours is a single community, and I am your Lord; so worship Me.¹¹

There have been several verses in the *Qur'an* that have not only addressed and made entrusted with duties to general people, but the Messengers as well. It has been mentioned,¹² in the *Qur'an* as under:

Messengers! Partake of the things that are clean, and act righteously. I know well all that you do.¹³

Addressing the Prophet (PBUH) the Almighty Allah commands: and worship your Lord until the last moment (of your life) that will most certainly come.¹⁴

The prayer is the thing which the Almighty Allah has repeatedly mentioned as the highest attribute of the Messengers and the Angels:

To Him belongs whosoever dwells in the heavens and on earth. Those (angels) that are with Him neither disdain to serve Him out of pride, nor do they weary of it. They glorify Him night and day, without flagging¹⁵

Contrary to this, the people who do not fulfil this motive behind the creation and besides expressing servitude and presenting devotedness towards Allah, engage in showcasing pride and indulge in arrogant behaviours,¹⁶ the Prophet (PBUH) has said regarding them:

Your Lord said: "Pray to Me, and I will accept your prayers. Surely those who wax too proud to worship Me shall enter Hell, utterly abased."¹⁷

THE UPPERMOST STATUS OF MAN

As Işlāhī explained, to fulfil and materialize the motive and objective of the prayer will be the single reason behind acquiring *Allah's* blessing and acceptance and the highest position to have been obtained by any creature will be that he may have reached the extreme peak of servitude through his deeds. Thus, we see in the *Qur'an* that when the Almighty *Allah* intends of making a description of his favoured and blessed servants with love and affection respect and honour, he describes attributing them with the same feature of servitude and remembers them with the name of 'servant'. In the *Qur'an*, like the description of other Messengers, the Angel and the blessed servants his (peace and blessings of God be on him) description also starts with the word servant. Hearing the punishment inflicted upon the Satan because of his digression, he had confessed before the Almighty *Allah* that as revenge to this punishment I shall mislead your servants by raising false hope and through seduction.¹⁸ Then, the Almighty *Allah* said:

Over My true servants you will be able to exercise no power, your power will be confined to the erring ones, those who choose to follow you.¹⁹

On one hand, the servitude is considered to have been the highest peak of a creature's honour and respect and his blissfulness and on the other hand, this matter gets unveiled that the religion along with all its constituents is admitted in the prayer. As for example, at several places in the *Qur'an*, the elucidation has been made that all the Messengers had come onto this earth for preaching and propagating the religion of *Allah* and everyone had instructed his respective audience to offer prayers to *Allah* which is the proof of the reality that the religion and the prayer are two different interpretations of a single motive and objective.²⁰ The famous *Hadith* of Bukhari makes this matter completely explained:

The Messenger of *Allah* is reported to have responded to a number of questions raised by Jibril the Angel. The Jibril asked: What is *'Islam*? The Messenger of *Allah* replied: "That you witness that there is no god but *Allah* and Mohammad is His Messenger and that you establish prayer, pay the *Zakat*, uphold the fasting in the month of the *Ramadhan* and perform the *Hajj* if qualified." He then asked: What is *'Iman*? The Prophet (PBUH) replied: "That you believe in the Angels, in the revealed books, in all the Prophets sent down, in the resurrection and in the faith good or bad." Jibril further asked: What is *'Ehsan*? The Prophet (PBUH) replied: "That you pray Allah as if you are seeing Him, because if you are not seeing Him, He is certainly seeing you." When the angel Jibril has departed after having the session of question and answer, then the Prophet (PBUH), addressing the Companions said: "It was Jibril who had come here to teach your religion". The Prophet (PBUH) has regarded these things as religion and the collection of the same is also considered to be called the Prayer.²¹

The literal meaning of the religion stands for paying, obedience and servitude to the Almighty *Allah* and demonstrating being nothing and destitute before him and the literal meaning of the prayer is also nearly the same. It means, the prayer in the words of *Shariah* connotes both, being in the state of extreme destituteness before the Almighty *Allah* and having complete love and faith in him.²²

The word *'abd*²³ connotes the two meanings: a) *m'ubbad* that is bound to the decision of *Allah* as per the law of nature who is merely and actor as per the distracts of *Allah* having no option and no intension at all. It is *Allah* who is the soul motive behind all the actions, b). A person who vexingly and intentionally follows all the orders of *Allah* and is called in Islamic terminology as *'ābid*.

THE SUBSERVIENT POSITION

Ibn Taymīyyah has defined the meaning of *m'ubbad* every single particle of the universe without any exemption is supposed to be the servant of the Almighty Allah i.e. subject to the decisions of the Almighty. Whether it is pious or sinner, believer or disbeliever, blessed with heavenly abode or punished with hell fire all are equally supposed to be the servants of the Almighty because He has created them all and no one can budge even an inch from his decisions and proceed away from his edifice. It happens what he wishes irrespective of how much try is

made by a creature to let a thing happen. In the same line, anything he does not like cannot come into the existence irrespective of how much greatest try is made by a creature.²⁴ That is the reality which has been described under the following words of the *Qur'an*:

Do they now seek a religion other than prescribed by Allah even though all that is in the heavens and the earth is in submission to Him - willing or unwillingly - and to Him all shall return?²⁵

Nevertheless, Allah is the Cherisher, Creator, Provider of livelihood, and Forgiver of all. He makes everyone live and die; He brings about a change of hearts and none is the Creator, Cherisher and Master except Him. According to this connotation of the servant and the servitude, the believers as well as the disbelievers all are supposed to be the servants of the Almighty *Allah* in equal degree but moving ahead the status of both gets differed and a line of distinction gets drawn in between them. The believers acknowledge this majestic and apparent reality and believe in him with the core of the heart as well. But the people who are deprived of the lights of faith (*Iman*) they although know about this reality but refuse to acknowledge his majestic manifestations and they because of their stubborn pride arrogantly raise the banner of revolt against the divinity of the Almighty and besides prostrating before him, they indulge in the practice of the disobedience and transgression. Though their inner soul acknowledges the authority of the Allah who has created them and only he provides them livelihood. Both these groups of people acquire the same status according to the faith and atheism and refuse the authority of the Almighty in the equal degree. It should not be conceived of the people belonging to second category being aware of the aforementioned reality will affect their faith system. This is not so at all because the existence of refusal and transgression along with the knowledge and awareness of the reality in any form, can never be considered as a sign of belief, (*Iman*) knowledge and awareness and a cause of salvation but in fact it is will cause for additional punishments.²⁶ Thus, the *Qur'an* says regarding Pharaoh and his faith:

They denied those Signs out of iniquity and arrogance although their hearts were convinced of their truth. So see how evil was the end of those mischief-makers!²⁷

In the same line, it has been commanded about the people with divine books:

Those to whom We have given the Scripture recognize the place (towards which one must turn in Prayer) as fully as they recognize their own sons, this even though a group of them knowingly conceals the Truth.²⁸

(O Muhammad!) We know indeed that the things they say grieve you, though in truth it is not you whom they give the lie to, but it is the signs of Allah that these wrong-doers reject.²⁹

Thus, a servant's mere acknowledgement and confession regarding the Almighty *Allah* that he is the authority that cherished and created him, he needs him in every situation, he extends his servitude to him to the extent of regarding him being the cherisher. Such a servant, at the time of need spreads his hands before his real Almighty as well and besides this, he does not consistently come true to the promise of paying obedience to his commandments. He, sometimes, follows his commanded path and sometimes, deviates from it. He sometimes bows down before the Almighty *Allah* and sometimes, prostrates Satans and engages in idolatry. Therefore, on the basis of this kind of servitude i.e. on the basis of confessing and having faith merely on the divine attribute, a person neither can be regarded as a true believer nor owing to this he may be considered to have been granted immunity from the hell and awarded an abode in the paradise. This kind of belief (*Iman*) according to its existence and nothingness is of equal status.³⁰ The *Qur'an* says:

And most of them believe in Allah only when they associate others with Him in His Divinity.³¹

Thus, even the disbelievers did not refuse the authority of the Almighty *Allah* to the extent of his being the creator and providence of all. The *Qur'an* never cast an accusation upon them that they do not accept the authority of *Allah* as a creator and providence. The *Qur'an* only accused them that besides this confession and acknowledgement that only Almighty gives everyone life and provides him necessary surplus for subsistence, they had partnered and included other fake Gods in his rank.³²

If you were to ask them: "Who created the heavens and the earth and Who has

kept the sun and the moon in subjection?" they will certainly say: "Allah." How come, then, they are being deluded from the Truth?³³

Only the Almighty *Allah* being the sole creator who provides livelihood, is such an apparent reality that a person who has sound mind can hardly refuse. Thus, it has not been the attribute of only obedient servants of *Allah* but the people who disobey and transgress him; confess it in the way as the real believers do. Even Iblīs along with all his transgressions could not have dared and after hearing the punishment inflicted upon him because of his transgression,³⁴ he only could express the following words at first:

Iblīs said: "My Lord! Grant me respite till the Day when they will be resurrected."³⁵

Iblīs said: "My Lord! In the manner You led me to error, I will make things on earth seem attractive to them and lead all of them to error,"³⁶

There are numerous verses in the *Qur'an* like this in which the Satans openly make proclamation that only Allah is his and the entire universe's creator who provides livelihood not anyone else. In the same manner, the people punished with hell fire shall also confess the same. In accordance with this connotation of the servitude, every person is supposed to be the servant of Allah irrespective of his being a believer or disbeliever.³⁷

THE LEGAL IMPLICATIONS

Ibn Taymīyyah has taught the second meaning of *abd'* (Servant) inferred as '*ābid*' (a person who offers prayers) a means that a servant must offer prayers to Allah only and should not prostrate before anyone else, follow his Messengers and obey their commandments, befriend and accompany his pious and noble servants and break relations with his transgressing servants. According to this second connotation, such a servant stands deviated from the servitude who acknowledges the authority of Allah but does not offer prayers and follow his commandments or advocates and believes in the polytheism.³⁸

This concept of prayer and the servitude is concerned with the divinity of Allah that is, it is the demand of his divinity. Thus, this is the reason behind making the title of monotheism as *laa-ilaaha-illallaah*

(there is no God except Allah). That is the prayer or the concept of prayer and the servitude that is most lovable in the court of Allah and that deserve rewards. This is the concept of servitude that he requires demands his servants to follow. This is the concept of servitude that he considers to be the most distinguished features and attributes of his pious and chosen servants and for the purpose of preaching and propagating the same, he sends down The Messengers and the Prophets onto this earth. Contrary to this, the first connotation of servant and the servitude denotes a thing not concerned with the divine pleasure but as mentioned above the Believers and the Disbelievers both are treated with equal degree according to this concept and regarding this connotation of servitude, a believing person acquires the same status of being the servant of Allah as a disbelieving person has.³⁹

After having inculcated in mind the difference found in the connotation of both these words that difference can be easily understood which falls between the religious realities and the existential realities and between their knowledge and confession. The religious realities are those realities which are concerned with the obedience of Allah, offering prayer and acceptance of the religion which are the sources of obtaining His pleasure and the people who acknowledge His authority in this manner, He blesses them with His friendship and awards them distinct certificate of mysticism. The existential realities are those realities which are concerned with the pious people in the same way as are concerned with the sinful men. It means that if a person feels contented on the acknowledgement of these realities only and moving ahead, he does not practically follow the religious realities, then he will be included in the category of the people who follow Iblīs. In the same line, if a person does not feel contented merely on the acceptance of the existential realities and administering the affairs of his life according to these realities but half-heartedly follows the religious realities i.e. concerning some matters, he accepts the tenets of those realities and deviates from these tenets in some circumstances, then such type of a person is supposed to be an incomplete Believer.⁴⁰ Some disbelievers were of the opinion that:

Those who associate others with Allah in His divinity will now surely say: 'Had Allah willed, neither we nor our forefathers would have associated others with Allah in His divinity, nor would we have declared anything (which Allah did

not forbid) as forbidden.’ Even so those who had lived before them gave the lie (to the Truth) until they tasted Our chastisement. Tell them: ‘Have you any sure knowledge that you can produce before us? In fact you are only following idle fancies, merely conjecturing.’⁴¹

They say: “Had the Merciful One so willed, we would never have worshipped these deities.” But they have no knowledge of the matter and are simply conjecturing.⁴²

And when it is said to them: “Spend (in the Way of Allah) out of the sustenance that Allah has provided you,” the unbelievers say to the believers: “Shall we feed him whom, Allah would have fed, had He so wished?” Say: “You are in evident error.”⁴³

Certainly, if these people could have been blessed with the light of guidance, they would have known that the meaning of belief in destiny and the acceptance and the acknowledgement is not the same as they had interpreted blindly. But it means whatever difficulty gets inflicted upon us, we should have patience and make it sure that it has been from the side of Allah whose infliction upon us was inevitable. We must bear it with patience and full submission.⁴⁴ As it has been mentioned in the *Qur’an*:

No misfortune ever befalls unless it be by Allah’s leave. And whosoever has faith in Allah, Allah directs his heart along the Right Path. Allah has knowledge of everything.⁴⁵

The *Qur’an* has repeatedly reiterated the demand that:

Be steadfast, then, (O Prophet), Allah’s promise is true. Seek forgiveness for your shortcomings, and celebrate the praise of your Lord, evening and morning.⁴⁶

If anything good happens to you they are grieved; if any misfortune befalls you they rejoice at it. But if you remain steadfast and mindful of Allah their designs will not cause you harm. Allah surely encompasses all that they do.⁴⁷

(Believers!) You will certainly be put to test in respect of your properties and lives, and you will certainly hear many hurtful things from those who were granted the Book before you and those who have associated others with Allah in His divinity. If you remain patient and God-fearing this indeed is a matter of great resolution.⁴⁸

According to the interpretation of some preceding scholars in the verse of 64:11 (مَنْ يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ) the description of such people is made

who at the time of difficulties become assured that all these difficulties have been sent from the side of *Allah* and then besides cursing upon them, they seek refuge under the ambit of patience and submission and feel obliged. Hence, the duty of a true believer when he experiences afflictions is that he should adopt patience. The same is named as belief in destiny (*Iman bil Qadr*) and true manifestation of acceptance and acknowledgement. Contrary to this, his duty regarding the sins is that he must have patience and besides committing them happily, he should hate and abjure them and if by any reason, he gets confronted with them, he should purify himself by seeking salvation before Allah. The people who do believe in Allah and His beloved Prophet (PBUH) their concept and belief are that *Allah is the cherisher of everything and Master and creator of everything. He is such a creator who is completely different from the entire creation. He belongs to the reality beyond imagination. He neither immerses in anything nor becomes constituent of anything. Also, neither his existence nor the existence of the universe is same. He has commanded to completely follow his commandments and his Messengers and prohibited from every sort of disobedience. It is necessary for the creature to have been engaged every time in his remembrance and prayer, follow his commandments and ask him his favour for it.*⁴⁹ As the *Qur'an* preaches:

You alone do we worship, and You alone do we turn for help ⁵⁰

THE DISSIMILARITY

Iṣlāḥī elaborates that Ibn Taymīyyah has described which when you have become well aware of this reality of the prayer, you should also axiomatically remain informed of the matter that there is a great deal of differences found between the people in respect to the attainment of this desired attribute and this difference is actually the manifestation of the difference found between their respective believing system or it's another name. According to the status of the servitude and its perfect attributes (*Sifa'at-i-Kamāl*), the people seem to have divided into two large groups:

One group belongs to the nobility and the second to the public and on the basis of the same the relation of Allah's divinity with the entire people cannot be attached in equal degree. But it is necessary

that its positions may also vary. For some people this relation shall be as ordinary type and for some as specialized and standardized type. The limit in this respect is that the *ummah* advocating for pure monotheism and raising the banner of real servitude at least cannot remain immune from the smallest germs of minor polytheism.⁵¹ Thus, as mentioned in Bukhari, the Prophet (PBUH) said:

The Prophet of Islam is reported to have pronounced, the slave of *Dirham* was put to death, the slave of *Dinar* was put to death, the slave of silky bedsheet was put to death, the slave of *Khabisah* was put to death, He fell his mouth; when thorn spear when he his giving something pleases and when he refrained from, he becomes angry.⁵²

The weakness of the human nature has also been highlighted in the *Qur'an*:

(O Prophet), some of them find fault with you in the distribution of alms. If they are given something of it they are pleased, and if they are given nothing they are angry.⁵³

Hence, their being happy is not the pleasure of Allah but it depends upon something else and it is nothing except for their desires and worldly lusts. However, the requirement of a servant's servitude is that he may make his state of pleasure and displeasure only subject to the pleasure of the divinity otherwise besides his claim of servitude he cannot do full justice with its rights. He orally will be supposed to be the servant of the Allah but his conscience shall remain engaged in the worship of wealth and monetary valuables.⁵⁴

The second Caliph of Islam said:

O people! Listen, the greed is the impecuniosity and the hopelessness are the richness. When a person amongst you gets hopeless from anything, he becomes regardless about it.⁵⁵

This is a true event with an unalterable witness that anyone can find within himself. The instinct of the human also corroborates the same that the thing which a person gets hopeless of, he also removes its greed and acquisition from his heart. Then he neither looks upon it with needful eyes nor indulges in search of any aid and help in this regard. Thus, it is the common quality of the human instinct. Whatever

materialistic thing like wealth and valuables, clout and hegemony, beautifulness and gorgeousness, you may take as example; the same principle shall apply to each desire.⁵⁶ The *Qur'an* refers:

Those that you worship instead of Allah are merely idols, and you are simply inventing lies (about them). Indeed those whom you worship beside Allah have no power to provide you with any sustenance. So seek your sustenance from Allah and serve only Him and give thanks to Him alone. It is to Him that you will be sent back.⁵⁷

There is no way out without earning a livelihood. Every person needs it. He will have to earn it from one or another means. Now, if a person asks his livelihood from the Allah, he will be the slave of Allah and will be considered as the mendicant of his court. Contrary to this, leaving the Almighty, if a person asks the same from any creature then he practically shall be regarded as its slave and mendicant. This is the reason that practice of seeking something from the people has been ideologically prohibited as per the tenets of Islam. This condition relaxes only in few circumstances of extreme need. There have been numerous *Abadith* narrated in regard to the prohibition of mendicancy. For example:

1. One who is habitual to begging could be resurrected on the Day of Judgement as if his face will be evicted of flash.
2. One who asks for something in spite of being wealthy, this will be manifested on the Doom's day in the form of a sign of wound on his face.
3. Begging is prohibited except for three persons:
 - (a) A person overloaded with the burden of debt
 - (b) A poor trodden down on the earth because of hanger, and
 - (c) A murderer to be enabled to pay the due amount against the murder.⁵⁸

It has been commanded in several books and *Sunnah* that whatever you want to achieve ask the real providence. Never let your hands spread before any creature:

So, whenever you are free, strive in devotion, and turn to your Lord with longing.⁵⁹

Do not covet what Allah has conferred more abundantly on some of you

than others. Men shall have a share according to what they have earned, and women shall have a share according to what they have earned. Do ask of Allah His bounty. Allah has full knowledge of everything.⁶⁰

Islam teaches that whenever a person may call someone, he should call Allah. He should spread his hands before him at the time of need and seek his help at the time of facing difficulties.

LOVING OTHERS THAN ALLAH

According to Ibn Taymīyyah, as Iṣlāhī detailed that those people are more on the verge of danger who practically breaking their relations of hope and demand with Allah, extend their servitude to the people, make it the centre of their own hopes and build the construction of their trust upon it. For example, one person who deposes trust in his estate, authority and the army, the second person who trusts on his progeny, friends and relatives, the third person who showcases trust on the surplus of his wealth, the fourth person who takes pride on his master, ruler, guide, the supervisor and similarly on other pious predecessors who have died or whose death is certainly guaranteed.⁶¹ Therefore, Allah advises and guides his each and every slave in the following words:

(O Muhammad), put your trust in Him Who is Ever-Living, Who will never die, and glorify Him with His praise. He suffices as the Knower of the sins of His servants,⁶²

It is an inalienable reality that the heart of a person that gets leaned towards any creatures with the hope of getting help in an exigent situation or he may provide him some means of livelihood or he may guide him to the right path, he certainly shall create some space in his heart. He will nurture a sense of servitude for him in the same ratio of his helplessness that he has shown to him irrespective of his apparently being the master, because the ground realities assume a decisive significance in the eyes of a Physician. For example, if a person who is behind the bars in slavery but his conscience remains free from the effects of slavery and imprisonment, he will not care about his conditions more. But when the conscience gets affected and falls prey to the practice of extending servitude to any other rather than the Almighty *Allah*, then his period of slavery turns into the real slavery and this slavery in fact reflects the

servitude and affront. Also, the servitude of the conscience is considered as the standard of awarding rewards and inflicting punishments. Thus, if a disbeliever oppressively puts a believer into the imprisonment or a sinful man forcefully makes him his slave then this situation cannot inflict any harm to his religion and the belief subject to the completion of the requirements of religion within the imprisonment. In the same manner, if a Muslim forcibly gets tortured to utter the words of *Kufr*, then even this apparent utterance cannot inflict any harm to his Islamic belief subject only to the lights of *Iman* may have kindled inside his heart as usual. Contrary to this, if a person's conscience gets enslaved in spite of his body, then this situation proves directly injurious and destructive for his *Iman* irrespective of his ostensibly being the ruler of a kingdom because the matter of freedom and slavery depend on the conscience not the body.⁶³

There are two dimensions of prayer's utilitarianism:

- i. The extermination of natural abominable things. (Obscenity and indecency)
- ii. The attainment of the natural desirable thing. (Remembrance of the Almighty)

With reference to the objective point of view, the second dimension is relatively more important and supreme because there is nothing more desirable except for the attainment of the remembrance of the Almighty *Allah* and offering Him prayers and it is the single most admirable and inevitable means of safeguarding the human instinct from indecent and obnoxious attributes. In other words, it is the only stair leading to the attainment of the cause. Therefore, naturally, its position will be secondary. The heart of the human being is such a thing which is innately blessed with the propensity of leaning towards just and right demands. So, when he experiences the feelings of evil deeds, he tries his best to push it away because, the sins and the evil feelings inflict upon him as damage as the undesirable weeds impede the growth of desired plants.⁶⁴ That is the same reality unravelled in the following verses which we are required to inculcate:

He who purifies it will prosper, and he who suppresses it will be ruined.⁶⁵

He who purified himself shall prosper, remembering his Lord's name and praying.⁶⁶

(O Prophet), enjoin believing men to cast down their looks and guard their private parts. That is purer for them. Surely Allah is well aware of all what they do.⁶⁷

Believers! Do not follow in Satan's footsteps. Let him who follows in Satan's footsteps (remember that) Satan bids people to indecency and evil. Were it not for Allah's Bounty and His Mercy unto you, not one of you would have ever attained purity. But Allah enables whomsoever He wills to attain purity. Allah is All- Hearing, All-Knowing.⁶⁸

The real servant of the Almighty *Allah* is supposed to be the person who gets pleased with everything that makes the Almighty *Allah* pleased and abjures everything that enrages the Almighty *Allah*. He likes the things which the Almighty *Allah* and his beloved Prophet (PBUH) like and hates the things that are abhorrent to the Almighty and his Prophet (PBUH). He befriends the pious servants of *Allah* and considers those as foes who are the enemy of *Allah*. Only such a person is said to have been blessed with the jewels of complete *Iman*.⁶⁹ As the Prophet (PBUH) has elucidated the same at several occasions:

- A. A person who loved anyone for the sake of *Allah*, spent money for the sake of Allah, and refrained from spending anything for the sake of *Allah*, He perfected his faith.⁷⁰
- B. The strongest handled of the faith is that a man loves and hates only for the sake of *Allah*.⁷¹
- C. There are three things, whosoever will possess them, he will be experiencing the sweetness of faith:
 - i. *Allah* and his Messenger should be the most disturbing to him then, the entire universe,
 - ii. If he loves anyone, he loves him for the sake of *Allah* only, and
 - iii. He dislikes after having faith in *Allah* to return to disbelieved as he dislikes following into the fire.⁷²

AFFECTION WITH THE APOSTLE OF ALLAH

Iṣlāḥī has discussed that from here onwards, we come to understand the matter of nurturing love and affection with the Messengers of Allah and His pious servants. A person who loves these chosen servants of Allah for the reason that they preach His commanded and favoured path, in

this situation, in fact he loved them for the sake of the Almighty Allah rather than for their personal status:

Believers! If any of you should ever turn away from your faith, remember that Allah will raise up a people whom He loves, and who love Him; a people humble towards the believers, and firm towards the unbelievers; who will strive hard in the way of Allah and will not fear the reproach of the reproacher. This is the favour of Allah which He grants to whom He wills. Allah is vast in resources, All-Knowing.⁷³

Treating the believers and the people who do fear Allah with softness, affection and humble is the concomitant of Allah's love and a natural requirement of his affection. According to which the Almighty Allah commanded as:

(O Messenger!) Tell people: 'If you indeed love Allah, follow me, and Allah will love you and will forgive you your sins. Allah is All-Forgiving, All-Compassionate.'⁷⁴

And this is so because the Prophet preaches to follow the commandments and he himself follows the same that the Almighty *Allah* pleases with and prohibits from committing those deeds and he himself abjures the same which invites the Almighty *Allah's* rage and anger. Also, he makes the people well acquainted with such realities which are strongly recommended for the people to get aware of and which are probably most desirable to *Allah*. Therefore, the person who claims of having love with the Almighty *Allah*, it is prerequisite for him to follow his Prophet, have complete faith in the unseen realities informed by the Prophet, happily bow his head down in front of every commandment he had exhorted and before proceeding to do anything, he must follow the footprints of the Prophet (PBUH). Whoever, has done the same, he will be regarded as being true to his claim of Almighty's love, successful on the parameter of test and shall remain bestowed with the gracefulness of *Allah*.⁷⁵

THE REAL SIGNS OF LOVE FOR ALLAH

Şadruddīn Işlāhī taught that in order to reach the extreme peak of love, it is necessary for the lover to have nurtured a sense of complete submission

embedded with the true feelings. The complete submission means all the preferences of a lover should conform in all the circumstances to the likes and dislikes of the beloved. It is vividly known that the things that the real beloved 'Almighty *Allah*' likes to include is having complete faith and fearing Him alone and the things He dislikes to include is committing sins and the evil deeds. Similarly, it is also a known fact that the love assumes a significant and enviable position in respect to activating and accelerating the human hearts. If a person's love has reached the level of extreme peak, his motivation to achieve the desired goals shall also confirm the same to the fullest extent. Hence, now if he possesses inter alia the physical means and the resources too, he will leave no stone unturned in achieving his goal as well and if the lack of physical means and resources, impede him in materializing things and despite his incessant hard attempts, he could not manage to achieve the desired goal. Still he cannot be considered unsuccessful in his attempts. But even in these circumstances too, he will have been blessed with the divine rewards by the Almighty in the same way as the successful men will have. The Prophet (PBUH) says:

Any person who has preached people towards the straight path and guidance, he will deserve the same amount of rewards as the guided people will be blessed with. Further this will be done without lessening any sort of rewards from the surplus of awardees. In the same way, any person who propelled people towards heresy and the apostasy, he will be cursed in the equal degree as the misled people will be punished. Further, this will be done without mitigating any sort of punishments from the accumulation of misled people.⁷⁶

The Almighty Allah has defined two things to be the signs of His love:

- I. The following of the Prophet Muhammad (PBUH).
- II. To wage the Holy wars in the way of *Allah*.

The obedience of the Prophet Muhammad (PBUH) connotes to follow and practise, the commandments of the Prophets and the concept of waging wars in the way of *Allah* means to employ the whole energy and attempt in the way of achieving things liked by the Almighty and exterminating the base of the things cursed by him. Thus, the Almighty *Allah* says:

Tell them, (O Prophet): "If your fathers and your sons and your brothers and your wives and your tribe and the riches you have acquired and the commerce of which you fear a slackening, and the dwellings that you love, if they are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah brings about His decree. Allah does not guide the evil-doing folk."⁷⁷

If a person despite having blessed with energy and the clout does not discharge the duty of the Holy war according to his capacity, it will be an alarming proof of the fact that his claim of being in love with the Almighty and the Prophet (PBUH) lacks the real soul which is no longer significant. The extent he will display laziness and demonstrate carelessness in discharging duties according to his capacity, he will proclaim the hollowness of his love from his own mouth to that extent. There is no doubt that the path which he is required to discharge duties walking upon is obviously always full of thorns and laced with impediments. But who does not know the fact that a true lover generally had to face several difficulties and confront numerous impediments in order to succeed in his attempt and reach the beloved? This is the only rule applicable to both the real love as well as the worldly love. The distinct attribute of a true believer is that he loves the Almighty *Allah* more than everything else:

Yet there are some who take others as equal to Allah and love them as Allah alone should be loved; but those who (truly) believe, they love Allah more than all else.⁷⁸

After this elucidation this fact stands aptly understood that as much as the love of the Almighty shall be placed inside the heart a person's sense of servitude will also grow as such.

UNIQUE MODEL OF SERVITUDE

Ibn Taymiyyah was of the notion that as far as the concept of servitude is concerned, the Prophet Ibrahim acquires a distinguished position. The whole word was beset with the evil of polytheism and surrounded by rampant obscurity. Meanwhile this divine embodiment embedded with the lights of monotheism, selfless servitude and enviable faithfulness appeared onto the surface as the leader of truth seekers and faithful

people. Allah has described the tale of his selfless servitude in the following words:

Recall when Abraham's Lord tested him in certain matters and when he successfully stood the test, He said: "Indeed I am going to appoint you a leader of all people." When Abraham asked: "And is this covenant also for my descendants?" the Lord responded: "My covenant does not embrace the wrong-doers."⁷⁹

Here, Allah has clearly explained the matter that this promise of leadership is only supposed to be bestowed upon true believers and the pious servants who safeguard the edifice of servitude not for the oppressors and it is aptly clear that the greatest oppression is to follow the polytheism. Hence this coveted position cannot be held by the oppressors and the polytheists so that they could be entrusted by the Almighty to lead the people. The grace of leading people was assigned to Prophet Ibrahim due to him being succeeded in the test of offering greatest servitude to the Almighty. Thus, he was considered to be the leader of the standardized specimen of *Allah* fearing and his capable progeny was bestowed with the greatest blessings of the Prophethood and whoever was sent down after him was obliged to follow the path established by him. Thus, the last of the Prophets Mohammad (PBUH) was commanded that:

Then We revealed to you: "Follow the way of Abraham with exclusive devotion to Allah. He was not one of those who associated others with Allah in His Divinity."⁸⁰

At another place, with respect to the Jews and the Christians was exhorted that the guidance revealed by the Almighty Allah has no relation with the groupings of Bani Israel and the Christianity,

They say: "Be Jews," or "Be Christians." "Then you will be rightly guided." Say to them: "No, follow exclusively the way of Abraham who was not one of those who associate others with Allah in His Divinity."⁸¹

THE PLEASURE AND DELICIOUSNESS OF FAITH

Şadruddīn Işlāhī has described that it has been inferred by love of the Almighty Allah that those things and practices are adopted which are

liked by the Almighty Allah. I have done this interpretation of the divine love in the light of Islamic decrees. In this regard, please look again into the logical words used in the aforementioned *Hadith* of Sahihain (Sahih Bukhari & Sahih Muslim) in which it has been said that “the person, who possesses three things, will be best rewarded by the sweetness of *Iman*”. The reason behind having said so is that a person feels the taste of a thing only when its love has completely been placed inside his heart. It happens that if a person loves or desires for something, when he achieves it, he experiences a unique taste, sweetness and dances in the state of infatuation. The taste is the name of that particular state of mind which appears after the attainment of a favourite thing and achievement of any desired goal. Some of the philosophers and thinkers are of the opinion that the taste is the second name of attaining and achieving the most desired thing. But an ordinary love for something is nothing but such a baseless affiliation that even requires no refutation because this ‘cognition and its attainment’ serve as an intermediate link between the desire and the taste not as the manifestation of the exact taste.⁸²

Whatever feelings whether happiness or sadness etc. the soul experiences are the result of a favourite or an abhorrent thing’s cognition and its consciousness not the manifestation of the exact cognition and the consciousness. Therefore, the attainment of the sweetness of *Iman* and thereafter its taste and the state of infatuation seems to be the result of having complete love with the Almighty *Allah* which gets facilitated only after genuinely adopting these three things:

- (1) The highest degree of love with the Almighty Allah and his beloved Prophet (PBUH) more than everything is present in the Universe.
- (2) The Concept of Indirect love. It means that if a person falls in love with someone else, it must be for the sake of Allah and serve the purpose of acquiring divine closeness.
- (3) To demonstrate the state of hatred for the things that the beloved dislikes. It means that a person claiming of his love for the Almighty should dislike and *hate* the concept of Atheism and the Polytheism even if he gets thrown into an enraged fire.

It makes the matter clearly understood that nurturing boundless love

and affection for the Prophet (PBUH) and his pious companions is actually like demonstrating love for Allah. It means that it is an integral part of it.⁸³

CONCLUSION

Şadruddīn Işlāhī while elaborating the thoughts of Ibn Taymīyyah has summarized the essence of servanthood into two points:

- a) Worship of Allah alone.
- b) Obedience to Allah alone in the way sectioned in the *Shari'ah*, and not in the way innovated by human beings or arbitrarily adopted.

This forms the spirituality of Islam in the real sense as clearly defined in the *Qur'an*:

Say (O Muhammad): "I am no more than a human being like you; one to whom revelation is made: 'Your Lord is the One and Only God.' Hence, whoever looks forward to meet his Lord, let him do righteous works, and let him associate none with the worship of his Lord."⁸⁴

Işlāhī summarizes the true connotations of the *kalimah*.⁸⁵ This *kalimah* signifies and testifies sincerely all the commandments and practices of the Prophet of Islam (PBUH) without having adopted any forged and fabricated method. This meaning of servanthood is repeatedly defined in the Qur'ānic terminologies like '*ibādah*, *inabah*,⁸⁶ *khashiyyah*,⁸⁷ *istianah*,⁸⁸ *tawakkul*,⁸⁹ *khauf*⁹⁰ and *taqwah*.⁹¹ Şadruddīn Işlāhī has rightly emphasised the two-basic concepts of *ita'at*⁹² and *maḥabbah*⁹³ to be exclusively addressed to Allah only.

NOTES

- 1 Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat*, (Ifādaat Imam Ibn Taymīyyah) Maktaba-e-Talima'at, Rampur, November, 1920, p. 6.
2. *Ibid.*, pp. 6-7.
3. *Ibid.*, p. 7.
4. Ibn Taymīyyah (1262-1327) was a revivalist Islamic Philosopher, Proto-Salafist theologian, and political figure. He was born in Harran (Syria), into a famous family of scholars and theologians. He was, however, only seven years old when Harran was attacked by the Mongols, and he had

to flee away to Damascus along with his parents. He lived during the troubled times of the Mongol invasions. As a member of the school founded by Ibn Hanbal, he sought the return of Islam to its sources: The *Qur'an* and the *sunnah* (the prophetic tradition of Muhammad). He did not consider the Mongols to be true Muslims and encouraged war against them. Educated in Damascus, his studies were not confined to the *Qur'an*, the *Hadith* and *Fiqh*; he also studied Mathematics, History and Literature and Mastered them all. He later steeped himself in the teachings of the Ḥanbalī school. Though he remained faithful throughout his life to that school, of whose doctrines he had an unrivalled mastery, he also acquired an extensive knowledge of contemporary Islamic sources and disciplines: The *Qur'an* (Islamic scripture), the *Hadith* (sayings attributed to the Prophet Muhammad), jurisprudence (*fiqh*), dogmatic theology (*kalām*), philosophy, and *Sufi* (Islamic mystical) theology. He lived during the troubled times of the Mongol invasions. As a member of the school founded by Ibn Hanbal, he sought the return of Islam to its sources: The *Qur'an* and the *sunnah* (the prophetic tradition of Muhammad). He did not consider the Mongols to be true Muslims and encouraged war against them. Also, He one of Islam's most forceful theologians, who, as a member of the Ḥanbalī school founded by Aḥmad ibn Ḥanbal, sought the return of the Islamic religion to its sources: The *Qur'an* and the *Sunnah*, revealed writing and the prophetic tradition. He is also the source of the Wahhābiyyah, a mid-18th-century traditionalist movement of Islam.

Ibn Taymiyyah left a considerable body of work that has been republished extensively in Syria, Egypt, Arabia, and India. His work extended and justified his religious and political involvements and was characterized by its rich content, sobriety, and skillful polemical style. Extant books and essays written by ibn Taymiyyah which are as follows:

- *Minhaj as-Sunnah an-Nabawiyyah* (The Pathway of *as-Sunnah an-Nabawiyyah*), Volumes 1-4
- *Majmoo' al-Fatawa* (Compilation of Fatawa) Volumes 1-36
- *Al-Jawāb al-Ṣaḥīḥ li-man baddala dīn al-Masīḥ* (The Correct Response to those who have Corrupted the Religion of the Messiah)"
- *Kitāb al-ṣafadiyyah*
- *Dar' ta'arud al-'aql wa al-naql* (Averting the Conflict between Reason and [religious] Tradition)
- *al-Aqidah Al-Hamawiyyah* (The Creed to the People of Hamawiyyah)
- *al-Aqidah Al-Waasitiyyah* (The Creed to the People of Waasitiyyah)
- *al-Asma wa's-Sifaat* (Allah's Names and Attributes), Volumes 1-2
- *'al-Iman* (Faith)

- *al-Uboodiyah* (Servanthood to Allah)
 - *Iqtida' as-Sirat al-Mustaqim'* (Following The Straight Path)
 - *at-Tawassul wal-Waseela*
 - *Sharh Futuh al-Ghayb* (Commentary on Revelations of the Unseen by Abdul Qadir Jilani)
5. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, pp. 7-8.
 6. *Ibid.*, p.9-10.
 7. The *Qur'an*, 51:56.
 8. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, p. 10.
 9. The *Qur'an*, 7:59.
 10. The *Qur'an*, 21:25.
 11. The *Qur'an*, 21:92.
 12. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, p. 11.
 13. The *Qur'an*, 23:51.
 14. The *Qur'an*, 15:99.
 15. The *Qur'an*, 21:19-20.
 16. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, p. 12.
 17. The *Qur'an*, 40:60, Sadruddin Islahi has cited a famous *Hadith* to make the positions of the prophet of Islam as the servant of *Allah* clear. The prophet is reported to have pronounced clearly: "Do not excess in appreciating me as the Christians transgressed all the limits while admiring Crist. I am merely the slave of *Allah*. You are the advised to describe me as the slave and messenger of *Allah*." (Bukhari, Sahih, "*Kitab-al-Anbiya*" *Hadith* No. 48), The scholars have cited a beautiful verse from the holy *Qur'an* describing the Miraculous Ascension. This verse has defined the prophet as merely the slave of *Allah*. The *Qur'an* says:

Glory to (God) who did take His servant for a journey by night from the sacred Mosque to the farthest Mosque, whose precincts we did bless, in order that we might show him some of our signs: for he is the one who heareth and seeth (all things). (17:1)
 18. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, pp.12-13.
 19. The *Qur'an*, 15:42.
 20. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, pp. 15-16.
 21. Bukhari, Sahih, "*Kitab-al-Iman*," *Hadith* No. 50 & 87.
 22. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, p. 17.
 23. The '*abd*' is defined as one of the several terms for 'slave' and also that element of many Muslim personal names which is combined with one of the Divine Names. Thus, '*Abd* Allah means "slave of God", 'Abdur Rahman means "slave of the merciful one", and so forth. 'Slave' in this sense

refers to a state of complete dependence upon God and conformity to His will. One of the epithets of the prophet, along with that of "Messenger of God", is 'abd, 'slave' of God, indeed the perfect slave. (Glasse, Cyril, *The Concise Encyclopaedia of Islam*, London, 1989).

24. *Ibid.*, pp. 21-22.
25. The *Qur'an*, 3:83.
26. Islahi, Sadruddin., *Haqiqat-i-Ubudiyyat, op.cit.*, pp. 22-23.
27. The *Qur'an*, 27:14.
28. The *Qur'an*, 2:146.
29. The *Qur'an*, 6:33.
30. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, p. 24.
31. The *Qur'an*, 12:106.
32. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, pp. 24-25.
33. The *Qur'an*, 29:61.
34. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, pp. 25-26.
35. The *Qur'an*, 15:36.
36. The *Qur'an*, 15:39.
37. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, p.26.
38. *Ibid.*, pp. 27-28.
39. *Ibid.*, pp. 28-29.
40. *Ibid.*, pp. 28-31.
41. The *Qur'an*, 6:148.
42. The *Qur'an*, 43:20.
43. The *Qur'an*, 36:47.
44. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, pp. 31-32.
45. The *Qur'an*, 64:11.
46. The *Qur'an*, 40:55.
47. The *Qur'an*, 3:120.
48. The *Qur'an*, 3:186.
49. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, pp. 32-40.
50. The *Qur'an*, 1:5.
51. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, p. 63.
52. Bukhari, Sahih, "*Kitab-al-Iman*," *Hadith* No.7, Ibn-e-Majjah, Al Sunan, "*Kitab-al-Zuhd*", *Hadith* No. 8.
53. The *Qur'an*, 9:58.
54. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, p. 64, Maulana Islahi has substantiated his arguments about the true nature of enslavement and has cited the two poetic lines of the two Arab poets. One poet says: "The slave is really a free man if he is satisfied with what he has. The free-man is a slave if he is greedy to what others have." The next Arab poet says:

- “I followed obediently to my desires and I am enslaved. If I were satisfied with what I have, I was really a free-man.”
55. *Ibid.*, p. 65.
 56. *Ibid.*, p. 65.
 57. The *Qur'an*, 29:17.
 58. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, pp. 66-67, The learned scholar has cited some more traditions of the Prophet against the begging. In one of the tradition cited by both Bukhari and Muslim the Messenger of *Allah* pronounced: “A man who avoids begging is made by *Allah* a wealthy person; a person who adopts purity and safety in the social life is made by *Allah* a pure and cleaned person; and, a person who tries to keep patience in ill-situations *Allah* turns him a patient, there is no benevolence to be awarded to any person by *Allah* more desirable and precious then the patience.”(Bukhari, al-Jami-al-Sahih, *Kitab-al-Nikah, Hadith* No. 1469).
 59. The *Qur'an*, 94:7-8.
 60. The *Qur'an*, 4:32.
 61. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, pp. 71-72.
 62. The *Qur'an*, 25:58.
 63. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, pp. 71-74.
 64. *Ibid.*, p. 76.
 65. The *Qur'an*, 91:9-10.
 66. The *Qur'an*, 87:14-15.
 67. The *Qur'an*, 24:30.
 68. The *Qur'an*, 24:21.
 69. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, p. 80.
 70. Bukhari, al-Jami-al-Sahih, *Kitab-al-Iman, Hadith* No. 1 & 7.
 71. Bukhari, al-Jami-al-Sahih, *Kitab-al-Iman, Hadith* No. 1
 72. Bukhari, al-Jami-al-Sahih, *Kitab-al-Iman, Hadith* No. 15.
 73. The *Qur'an*, 5:54.
 74. The *Qur'an*, 3:31.
 75. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, p. 82.
 76. *Ibid.*, p. 84.
 77. The *Qur'an*, 9:24.
 78. The *Qur'an*, 2:165.
 79. The *Qur'an*, 2:124.
 80. The *Qur'an*, 16:123.
 81. The *Qur'an*, 2:135.
 82. Islahi, Sadruddin, *Haqiqat-i-Ubudiyyat, op.cit.*, pp. 102-103.
 83. *Ibid.*, p. 104.

84. The *Qur'an*, 18:110.
85. The literal meaning of *kalimah* is *the word*. A name sometimes used for the testimony of the faith (*shahādah*). In the terminology of Christian Arabs the word *kalimah* means the Logos, or Christ. [Glasse, Cyril, *The Concise Encyclopaedia of Islam*, London, 1989, p. 219].
86. *Inabah* means returning from heedlessness or lack of sincerity or lack of resolve to heedfulness, higher sincerity, and resolve.
87. The word grammatically means to fear either the people or God. The Qur'an says:
- (O Prophet), call to mind when you said to him whom Allah had favoured and you had favoured: "Cleave to your wife and fear Allah," and you concealed within yourself for fear of people what Allah was to reveal, although Allah has greater right that you fear Him. So when Zayd had accomplished what he would of her, We gave her in marriage to you so that there should not be any constraint for the believers regarding the wives of their adopted sons after they had accomplished whatever they would of them. And Allah's command was bound to be accomplished. (33:37)
88. Literal meaning is "Seeking aid." Imploring help from God. The word occurs in the *Surah al-Fatihah*, or the first chapter of the Qur'an, which is part of the liturgical prayer: *waiyaka nasta'in* "and You alone do we turn for help." (1:5)
89. The virtue of trust, or reliance on God, expressed in numerous Quranic sayings such as: Whoever puts his trust in Allah, He shall suffice him (65:3); And therefore upon God let them that trust put all their trust (14:13). Trust must also be joined to adequate human action and precaution where possible, for the Prophet said: Trust in God but tie your camel. [Glasse, Cyril, *The Concise Encyclopaedia of Islam*, London, 1989, pp. 399-400]
90. *Khauf* means "fear." Generally used for the fear of God. 'Abdu 'llāh ibn Mas'ūd relates that Muḥammad, the Messenger of Allah said: *There is no Muslim whose eyes shed tears, although they be as small as the head of a fly, from fear of God, but shall escape hell fire.* (Mishkāt, Book xxii. ch. xxix. pt. 3.)
91. The word *Taqwa* is derived from the verb *waqa*, which literally means to preserve, protect, safeguard, shield, etc. *Taqwa* is an Islamic term for being conscious and cognizant of God, of truth, "piety, fear of God."
92. Word *Itaat* is from root *TWAA*, *WOW* and *AIN*. Its concrete root meaning is to be one with the idea of another that is to be in agreement with the

advice or idea of another that is be one ideologically or be consistent with another person ideologically. The derived conceptual meanings are many examples obedience, response, acceptance, amenability etc.

93. In spiritual psychology the meaning corresponds to the Greek agape, the Hindu bhakti and the *Mahāyānist karuṇā*. It is the attitude of soul which implies devotion, “sacrifice of self” (i.e. transcending the ego), and “love of God”. *Mahabbah* is also the expansive aspect of the spiritual path, the fulfilment of the primordial norm called the *fiṭrah*, and the imitation of the example of the Divine Messenger, the Sunnah. *Muḥabbah* may predominate as an operational attitude, but it is always associated with *makhāfah* (“fear of God”, but also purification and “contraction”) and with *maʿrifah* (gnosis or “knowledge of God”). Any of the three may constitute the principal spiritual methodology, but all three also are necessary elements of any spiritual development. *Makhāfah*, as purification, precedes *mahabbah* as expansion. *Maʿrifah*, as union, is the culmination. In the *Maḥāsīn al-Majālis*, Aḥmad Ibn al-ʿĀrif says that “*mahabbah* is the beginning of the valleys of extinction (*al-fanā*) and the hill from which there is a descent towards the stages of self-naughting (*al-māhū*); it is the last of the stages where the advance guard of the mass of believers meets the rear guard of the elect. [Glasse, Cyril, *The Concise Encyclopaedia of Islam*, London, 1989, p. 246]

Contributors

DR ALI MUHAMMAD BHAT

Assistant Professor, Dept. of Islamic Studies, Islamic University of
Science and Technology J & K, India

Email: alimohammad@iust.ac.in

PROFESSOR IQTIDAR HUSAIN SIDDIQI

Professor, Department of History, Aligarh Muslim University,
Aligarh, India

PROFESSOR MOHAMMAD AYUB NADWI

Prof. Dept. of Arabic, Former Director, India Arab Cultural Centre,
Jamia Millia Islamia, New Delhi, India

Email: ayubnadwi@gmail.com

DR NADEEM ASHRAF

Assistant Professor, Department of Sunni Theology, Aligarh Muslim
University, Aligarh, India

Email: nashraf71@yahoo.com

DR ROOHNUMA PARVEEN

Research Scholar, Department of Islamic Studies, A.M.U., Aligarh,
India

Email: habibaparveen443@gmail.com

DR SYED MOHAMMAD AMIR

University Archivist, Jamia's Premchand Archives & Literary Centre,
Al-Beruni Block, Jamia Millia Islamia, New Delhi, India

Email: smamir01@gmail.com

Form IV (See Rule 8)

1. Place of Publication : Zakir Husain Institute of Islamic Studies,
Jamia Millia Islamia
Jamia Nagar, New Delhi 110 025
2. Periodicity of the Publication : Quarterly (February, May, August and
November)
3. Printer's Name : Professor Iqtidar Mohammad Khan
Nationality : Indian
Address : Honorary Director
Zakir Husain Institute of Islamic Studies
Jamia Millia Islamia
Jamia Nagar, New Delhi 110 025
4. Publisher's Name : Professor Iqtidar Mohammad Khan
Nationality : Indian
Address : Honorary Director
Zakir Husain Institute of Islamic Studies
Jamia Millia Islamia
Jamia Nagar, New Delhi 110 025
5. Editor's Name : Dr. A. Naseeb khan
Nationality : Indian
Address : Honorary Director
Zakir Husain Institute of Islamic Studies
Jamia Millia Islamia
Jamia Nagar, New Delhi 110 025
6. Name and Address of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital : Nil

I, Professor Iqtidar Mohammad Khan, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd/-
(Iqtidar Mohammad Khan)
Signature of Publisher