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

# Islam and the Modern Age

Vol. XLVIII No. 4 Nov. 2021

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## ISLAM AND THE MODERN AGE

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## Editorial

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*Ye wahdat hai kasrat mein har dam aseer /  
Magar har kaheen be-chagon be-nazeer*

(This Unity has ever been captive of Diversity /  
Yet everywhere it is unique, one of its kind)

–Iqbal

It is with great delight that we all witness our wonderful nation making significant strides across multiple domains of growth and development. Each impressive stride attempts to meaningfully enhance the quality of life through healthy initiatives such as empowering individuals and equipping them with the essential tools and knowledge required for success. These measures also include substantial initiatives towards education and skill development, improved healthcare access, strong financial literacy, economic opportunities, environmental sustainability and so on, each aimed at enabling the individuals to flourish and thrive in their dynamic environment.

Through these determined efforts, most communities are now much better fortified to face challenges and seize opportunities, progressively and steadily moving towards enduring growth and lasting development. This comprehensive support cultivates a strong society where every individual has the opportunity to realize their full potential, contributing to a more prosperous and inclusive future. Such an approach ensures that development benefits the widest possible spectrum of society, actively depressing and reducing disparities and bridging gaps. Moreover, by nurturing an inclusive, flexible and malleable society, these initiatives prepare individuals to effectively journey through their lives, facilitating amelioration and enhancement.

Furthermore, this planned focus on holistic development reinforces community ties and promotes a shared sense of responsibility and cooperation. It also spurs resourcefulness and ingenuity across diverse



zones and sectors, boosting economic power, stability and technological advancement. The all-embracing stratagem for improving and enhancing quality of life does much more than fulfilling the essential needs of the people. It also forms a firm basis for on-going and future prosperity. By addressing and undertaking numerous aspects of social, economic and environmental concerns at once we may ensure that the enhancement achieved today will support sustainable growth and profit the posterity. Fundamentally, it is about cultivating enduring positive effects that will keep on invigorating the society's general health over time.

We all know that such commitments are of crucial importance for fostering a society where every member has the opportunity to flourish and succeed. This sensitivity sets the stage for a future filled with positivity and optimism. It lays the foundation for a more equitable and inclusive community, paving the way for shared and sustainable progress. The country's holistic approach aspires to strengthen the societal fabric, making it more resilient against the weight and burden of swift changes of our times. It is broadly acknowledged that every progress usually comes with both positive benefits and potential challenges. While it can significantly improve efficiency, create new opportunities and spur economic growth, it also frequently demands adjustments in social structures and policies to address new issues that arise. We must be watchful to ensure that these changes do not exacerbate inequalities and disparities.

Thus, it becomes incumbent on us to remember that India, a lively and vigorous democracy, has always been committed to integrating all the communities into the mainstream. Our constitution ensures that no group is left feeling marginalised. It has facilitated systemic equality where every community will have access to resources, opportunities and rights, enabling the country to promote inclusivity that helps us lessen socio-economic chasm, and boost feelings of unity, collaboration and cooperation among all groups. Efforts such as implementing and effecting reservation systems, recognising and supporting the celebrations of various cultural and religious festivals, according recognition to various Indian languages and so on demonstrate a deep dedication and commitment of the nation. It goes without saying, our country also has established laws and overseeing institutions and monitoring bodies

for the protection of the rights of all communities. They play critical roles in making sure that people's concerns and issues are resolved, and justice delivered. Their sincere attempts in their respective spheres contribute to the consolidation of the societal structure, ensuring that it stays robust and consistently unified and cohesive by safeguarding and perpetuating justice and equality for all sections of the population.

India has steadily endeavoured to ensure representation from all segments of society with a view to respecting and valuing the voices and needs of diverse communities. And this inclusive approach has nurtured a sense of belonging and participation. The act of establishing several bodies for addressing the concerns and issues of religious and linguistic minorities bears testimony the nation's commitment to inclusivity. This is the reason that our country has been constantly able to promote trust and participation, forging social bonds and creating harmony. This is how it represents inclusivity and reflects variety, diversity and pluralism that characterise our society. Our pluralism consolidates our democratic institutions and societal cohesion essential for a stable and prosperous nation. This integrated approach not only reinforces democratic values but also augments the nation's capacity to thrive in interconnectedness.

Our nation has been committed to taking all communities in its embrace, ensuring that everyone grows together without experiencing, isolation, alienation or marginalisation. This inclusive approach prevents the creation of segregated areas and ensures that all communities can participate in societal activities and benefit from national development.

But it is hard to overlook some unfortunate situations in cities where ethnic or socio-economic groups live isolated from the broader community. Proactive inclusion must help us mitigate social instability by eliminate the distance that has been created, effectually bridging the gap among communities. The ethos of inclusivity has to be further reinforced and special attention needs to be given to cultural integration programmes that celebrate the diversity of traditions.

In our nation the rich cultural diversity is not only celebrated but is also prized as a keystone of our national character and identity. The integration of all communities into the societal mainstream has strengthened our nation beyond measure. Through various cultural, educational and economic initiatives, the government and various non-governmental organisations have to intensively work ensuring that

each community feels valued and empowered. All secular educational programmes should specifically be designed to include and celebrate diverse histories and contributions, making inclusivity a crucial component of the educational experience.

The governments have founded several schemes that aim at uplifting every segment of the society, with special stress on providing minorities with the tools to succeed in the modern economy. The governments also focus on creating entrepreneurship among minority groups by offering well-planned financial and marketing support, thus promoting self-reliance within these communities. These wide-ranging initiatives not only encourage individual economic standing but also contribute to the overall economic system and infrastructure of the nation, stimulating general strength, constancy, stability and prosperity.

Moreover, we need to promote a constant dialogue and engagement with all communities, ensuring that every voice feels prized. This inclusive approach will enable us to further strengthen a sense of shared destiny and collective well-being. By fostering such an environment of inclusivity and cooperation, we will continue to thrive as a model of democratic pluralism, demonstrating that diversity, when incorporated in letter and spirit, leads to a sturdier and more prosperous nation. Enjoy stimulating and insightful articles by the perceptive contributors of Islam and the Modern Age.

A. NASEEB KHAN

## Maulana Rumi as a Teacher

---

I feel that the teachings of Maulana Jalaluddin rumi and his role as an educator of humanity are valid in the twentieth century as much as they were 700 years ago. Let us see how rumi describes in *Fihī ma fihī* the twofold character of man—man, who is caught between the angelic world and the animal world; man, who has to learn to develop into something that is higher than both of them:

the situation of man is like this: they took the feathers of an angel and tied them to the tail of an ass, that haply the ass in the ray and society of the angel might become an angel.<sup>1</sup>

Indeed, to teach the development of man into a true *mard-i khuda*, a man of god (or, as Iqbal would say, a *mard-i momin*) has been the centre of Sufi instruction from the very beginning. *At-tasawwuf kulluhu adab, or kulluhu akhlaq*, ‘Sufism consists completely of good manners and etiquette’, that was an early saying which we find already in Sarraj’s *Kitab al-luma*<sup>2</sup> and which has influenced the great classical Arabic writers on Sufism. In each of their works we find chapters about the proper behaviour of the *murid*, and also of the *Pir* in various situations and we learn that this outward behaviour is nothing but an expression of man’s inward attitude. Al-ghazali’s *Ihya ulum ad-din*, written shortly after the year 1100, is a model for the spiritual education of man by *adab*, by faithfully following the injunctions of the koran and the example of the Prophet (called in the holy book the *uswa hasana*, ‘a beautiful model’) until he is able to reach the lofty stages of love and longing, and is finally able to meet his Lord on the day of Judgement. After ghazali, the two Suhrawardis, Abu Najib with his *Adab al-muridin* and his nephew Abu hafs umar Shihabuddin with his *Awarif al-ma’arif*, laid the foundations of Sufi ethics and Sufi education which remained valid up to at least the nineteenth century in most of the *khanqahs* of the Islamic world,

including the Indian subcontinent. It would, therefore, be surprising if a mystic like Maulana rumi had not turned to moral teaching.

In order to understand his teaching properly, let me just repeat very briefly a biographical sketch: Maulana was born into a family of scholars and theologians in the city of balkh (now in Afghanistan) in about 1207. his father left balkh, wandered through the Islamic world and finally settled in konya, then the flourishing capital of the Seljukid empire of Anatolia. there he taught theology, and Jalaluddin succeeded him in the chair in 1231. Around 1244 the great experience of a mystical love with the wandering *dervish* Shamsuddin of tabriz transformed the scholar into a poet and musician, into a singer who poured out thousands of verses in ecstatic dance, forgetting apparently the world and what is in it. Shams disappeared, was found again, to disappear completely in 1248, and this event made rumi mature in the fires of longing and separation. he finally calmed down in the friendship with Salahuddin Zarkub, a simple goldsmith, and then turned to his favourite disciple husamuddin chelebi on whose behest he began to compose his *Mathnawi*<sup>3</sup> in 1256. from this book his disciples should learn the mysteries of the mystical path, as also the wisdom needed for a normal human life.

When Maulana died on 17 december 1273, he had left behind him six volumes of the *Mathnawi* and about 36,000 verses of lyrical poetry, written predominantly under Shamsuddin's influence and often signed with his name<sup>4</sup>; besides, there are his so-called table-talks, *Fihi ma fihi*<sup>5</sup>, and hundreds of letters addressed to princes, viziers, merchants, and other disciples.<sup>6</sup> Although we are tempted to see rumi only as the great mystic who lived exclusively in highest ecstasy and was concerned only with the mysteries of divine Love, he was in fact very much down-to-earth, and his letters, particularly those to his beloved daughter-in-law, allow us insights into his role as a teacher of his friends from different strata of life.<sup>7</sup>

The circle of his *murids* grew steadily, but they were not only noble people like viziers and their wives; there were also greengrocers and butchers, as there were scholars among them. And to each and everyone Maulana turned in his own inimitable way, speaking in a style that would be understood even by the simplest soul. therefore, reading the *Mathnawi*, *Fihi ma fihi*, and rumi's letters, reveals aspects

of his personality which are often overlooked when one studies only his ecstatic lyrical poetry.

The *Mathnawi*, needless to say, has been commented upon time and again during the past 700 years, and no one less than Molla Jami in fifteenth century herat said about it that it is 'the koran in the Persian language', *Hast Qur'an ba-zaban-i Pahlavi*. Indeed, Maulana himself knew that the *Mathnawi* was the 'shop of unity'<sup>8</sup> *dukkān-i waḥdat* and he maintained that if he would express all he would like to say, 'it would take forty camel loads to carry it...'<sup>9</sup>

Something that fascinates the reader in Maulana's writings is his capacity of expressing the highest mysteries of man's ascension into the divine Presence by means of homely parables, anecdotes, even by stories which by no means can be called 'mystical'. This is especially true in the fifth book of the *Mathnawi*, *Hazal-i-man hazal nist*,<sup>10</sup> he says, 'My dirty jokes are not dirty jokes but instruction', and he knows how to transform even the most ordinary events into the likeness of some higher truth. It is, as he says in the beginning of the *Mathnawi*, when his dearest disciple asked him to explain the mysteries more clearly, that man cannot and must not express divine secrets openly:

*Khushtar an bashad ki sirr-i dilbaran  
Gufia ayad dar hadith-i digaran.*

It is nicer that the secret of the lovely ones  
should be expressed in the stories of others.<sup>11</sup>

Therefore, his work offers us a rich canvas of stories out of which we have to find their true meaning.

We have to remember that Maulana Rumi, in spite of his ecstasies, was a man who was very much concerned with outward behaviour, with *adab*. In one of his table talks in *Fihī ma fihī*, as also in the *Mathnawi*, he compares the *nafs*, the lower soul and base instincts, to a dumb, stupid villager who comes into the bazaar, makes noise, creates all kinds of trouble, breaks the vessels and steals things until *aql*, reason, who acts as the *muhtasib*, the market inspector, comes and gives him a sound thrashing and he finally learns how to behave in society.<sup>12</sup> And when we remember that during Maulana's time groups of wandering *dervishes*, the unbridled mystical rebels from among the *be-shar* groups, that

is those who do not care any more for the injunctions of the divine Law, wandered through Anatolia as they roamed through India, clad in bearskins and wearing iron rings in their ears, we understand why Maulana always admonished his disciples to follow the rules of proper behaviour. certainly, he knew that *adab*, etiquette and formal ways of behaviour, are only the rind and external sign for an internal truth. he says: 'If you plant in the earth only the kernel of an apricot stone, nothing will grow; if you plant it along with its husk, then it will grow. from this we realize that the form also has a function...' <sup>13</sup>

Outward forms are required to channelize the inward movement. Just as the frontispice of a beautifully illuminated manuscript makes us feel how precious the contents of the manuscript are, similarly the way a man behaves, stands, speaks and acts shows whether his interior is precious or not. <sup>14</sup> In this connection, words are for Maulana the most revealing thing to understand man's soul. What is the tongue? our tongue is just like the lid on a kettle: when it is moved one can smell whether there is delicious sweetmeat in the kettle or some sourish, unpalatable stuff. <sup>15</sup> thus, when a man speaks, the very movement of his tongue reveals what is hidden in him and, therefore he has to be careful to use the right word, the proper expression.

Maulana's constant emphasis on well-measured behaviour even in moments of ecstasy is the reason for the development of the Mevlevi order which grew out of Maulana's disciples and was organized into a proper order in the time of his son Sultan Walad (d. 1312): the Mevlevi became the representatives of higher education and fine arts in ottoman turkey. It was the order in turkey in which the majority of painters, musicians and calligraphers were found and all of them related back this attitude to their master.

We may ask ourselves: how did Maulana act and react toward his disciples? We have to remember in this respect that he was the father of four children. he had two sons from his first, early marriage: Sultan Walad the most obedient of all sons, who in his life stepped back three times in order to give preference to his father's friends, i.e. Shamsuddin, Salahuddin, and husamuddin. his second son, Alauddin, who was involved in the assassination of Shamsuddin and was then no longer accepted as member of the family. from his second wife, who came from a christian family, Maulana had one son and daughter. thus he

was well aware of the growth of children, and the *Mathnawi* is filled with images taken from the life of children.<sup>16</sup> he sees man as comparable to the embryo who in the darkness of the mother's womb would never believe that there is a beautiful, colourful world outside. but when he is born, he realizes that there is indeed such a world, far more beautiful than anything he could have thought of.<sup>17</sup> Likewise man, in this world of matter cannot believe that there is another spiritual world which he will see after his second birth, i.e. after his death.

Maulana tells us how the mothers in konya would swaddle their babies and put them in cradles as they still are hanging from the ceilings in old konya houses, and the baby is perfectly happy in his narrow little nest. but what would happen if a grown-up man would be fettered like that? 'If a grown man were cribbed in a cradle that would be a torment and a prison!'<sup>18</sup> And he would probably try to free himself and run away. Likewise, in the beginning the soul is not yet able to know what real freedom is and feels safe in its fetters.

And as the infant drinks milk thus the soul has also to be nourished first by simple connotations, by words of simple meaning until the 'teeth of intellect'<sup>19</sup> grow and man can understand higher and more difficult matters.

Maulana gives us in the *Mathnawi* an amusing picture of a family quarrel in konya: father and mother are disputing whether or not the child should go to school.<sup>20</sup> the Mother, representative of the *nafs*, the lower qualities, wants the child to stay at home; she wants to pamper him and does not allow him to undergo proper education. but the father, the *ruh*, spirit, insists that the child should learn under the rod of a teacher even though school may not be exactly a place which a child may like. finally, the father wins the argument. (the school which rumi advocates is the School of Love which is all fire, goes without saying.<sup>21</sup>)

We see in rumi's work the children play, fill their laps with stones and rubbish, and lose their little coats in the heat of the game<sup>22</sup>—just like this world. We hear the father telling them: 'When you go to school I'll buy you a birdie, I'll give you an apple or some nuts',<sup>23</sup> just as the spiritual leader will promise his *murid* little spiritual gifts in order to attract him and draw him closer and closer to the mystical truth.

But we can also see from rumi's work that the teachers in his time were probably as badly treated by their pupils as they were all over the



world, and he has an amusing story to tell how some lazy boys who loathed going to school told the teacher every half hour that he looked so pale and that he'd better go to bed and see a doctor. eventually, the poor man believing their lies goes home, and the boys have a free day.<sup>24</sup> Such stories sound very familiar, and so does one of rumi's lyrical poems in which a mother admonishes her girl who is going to school not to be tempted by any foreigner who may call her on the way. the refrain of the poem is *la nusallim la nusallim*, 'We will not submit ourselves to any temptation'.

So, a teacher is teaching a child how to write. When he comes to writing a whole line, the child writes a line and shows it to the teacher. In the teacher's eyes that is all wrong and bad. but he speaks to the child kindly and cajolingly: 'that is all very good, and you have written well. bravo, bravo! only this letter you have written badly, this is how it ought to be. that letter too you have written badly, this is how it ought to be. that letter too you have written badly, this is how it ought to be. that letter too you have written badly. the teacher calls bad a few letters out of that line, and shows the child how they ought to be written; the rest he praises, so that the child may not lose heart. the weak child gathers strength from that approval, and so gradually he is taught and assisted on his way.<sup>25</sup>

I think a teacher who acts like that is very wise. And rumi's way of educating us is quite similar.

For him, man's whole life is like a ladder.<sup>26</sup> the spiritual ladder—an expression of which his great master Sana'i of ghazna was so fond of looms large in his work. And very rightly he says that, if you build a minaret, its beginning is made with one brick, and if one neglects one single brick in the foundation, the whole building will be ruined before long.<sup>27</sup> that means, the basics of man's education are absolutely essential.

For Maulana the ritual duties as taught by the koran and by the Prophetic traditions are, of course, important as the absolute basis for further development. but speaking of the integration of man's whole personality when he follows the classical Sufi instruction, he gives us a very interesting elaboration of the traditional Sufi path.

For him, as for every seeker, the first step on the spiritual ladder is *tauba*, 'repentance', and many of you will know the story of *Tauba-i Nasuh* in the *Mathnawi* which shows the necessity and the effectiveness

of true repentance very impressively, although couched in a strange story.<sup>28</sup>

To get rid even of the smallest evil of the soul is essential for Maulana for, as he says, 'If a worm has fallen in your tooth you have to tear out the tooth; otherwise it will infect your whole body!'<sup>29</sup> Likewise the smallest sins and faults have to be eradicated most carefully lest they infect the whole soul. As for all mystical leaders and for Rumi too the *jihad-i akbar*, the constant struggle against the *nafs*, the lower faculties, is the most important part of education. The *nafs*, always a favourite topic of the Sufis is shown under various symbols and images. It appears as a black dog, as a mouse, or it is like Pharaoh, or like a restive horse, or resembles a disobedient woman, or a snake, and God knows what else.<sup>30</sup> But whatever the forms of the *nafs* are, one has to be aware of its ruses particularly—and this is a lesson Maulana repeats time and again—when one thinks that one is already advanced on the Path, because: 'the *nafs* has a rosary and a copy of the Koran in the right hand, And a dagger and sword in the sleeve!'<sup>31</sup>

When one thinks one has mastered all the dangers on the path, the *nafs* will catch man by a finer and subtler ruse, for instance, by making him proud of his works of obedience. It is of course, only the stupidity of the *nafs* that makes it so restive, for if it would know how useful education is it would immediately submit to man's reason and spirit, just like a falcon who has been captured and refuses to be trained by the falconer would certainly obey gladly if he would know that at the end he will be seated on the king's hand. It is *aql*, reason, that helps educate the *nafs* but *aql* itself is only a slow-footed policeman, a good guide or watchman who may lead man to the threshold of the king, but is never admitted into the sanctuary of Love.<sup>32</sup>

Among the qualities of a Sufi, Rumi stresses, *tawakkul*, 'trust in God'. But it should not be blind trust but rather follow the Prophet's advice *iqilhafa-tawakkul*, 'first tie your camel, and then trust in God'.<sup>33</sup> First, one has to do one's work and then to trust in God—that is necessary and useful. True *tawakkul* is for Maulana, the attitude of the mature personality. For the farther man proceeds on the path the more he trusts in God because he will increasingly understand the secret working of God. We are certainly reminded here of some verses by Iqbal when he

speaks of the 'higher *tawakkul*' which means the complete conformity of man's *khudi* and his will with the Will of god.

Another important concept for everyone who teaches is that of *sabr*, 'patience'.<sup>34</sup> the Sufis of yore have always told their readers and listeners that god needs a long period to make things grow, even though he can do everything in no time. but in order to teach man patience he has given him examples to consider: it takes ages until the lower potencies can develop into man, and a thousand rose gardens have to bloom and to wither before the one perfect rose can be grown, as millions of men have to be born and dead before the most beautiful of mankind, the Prophet, can appear.<sup>35</sup> rumi too uses this example, although not as frequently as Sana'i and Attar, who repeat it in impressive verse. but he teaches patience again through a moral taken from daily life, namely, that man's semen in the mother's womb needs full nine months until a perfect child can be born into the world. furthermore, his spring poems, in which the *Diwan* abounds, are songs in praise of patience, for the trees in the cold winter days show patience like yaqub and like Ayub.<sup>36</sup> therefore god will recompense them in the spring with wonderful green robes of honour, the robes of the blessed in Paradise.

The positive aspect of *sabr*, however, is *shukr*, 'gratitude', and it is important to remember that Maulana in his whole approach to man's spiritual education emphasizes the positive aspects and attitudes much more than the negative ones. Patience is required, of course, but gratitude is more important for everything that happens.<sup>37</sup> the higher a man rises the better he will understand that gratitude is an antidote against every evil, that by gratitude one can gain the love of the giver:

Gratitude is a hunting and a shackling of benefits. When you hear the voice of gratitude, you get ready to give more. When god loves a servant, he afflicts him; if he endures with fortitude, he chooses him; if he is grateful, he elects him... gratitude is a sovereign antidote, changing wrath into grace...

Thus writes Maulana to the Seljukid Sultan Izzuddin, and he knows, and repeats that gratitude is indeed the greatest gift god can grant to man.

Very similar is his approach to the classical dichotomy of fear and hope. of course, fear is necessary, but it can never be without hope: 'When you have sown wheat you hope that it will grow and you will

have a good harvest, but you fear lest—god forbid!—a hailstorm, or vermin may cause a crop failure.<sup>38</sup>

That means, hope and fear always go together. If one does some work, rumi says, one will always hope that one will receive a good recompense, but at the same time one will fear that one is not able to perform one's duties correctly. thus fear will spur man to work harder and obtain better results. And yet, hope is still more essential than fear, because: 'Is there anyone who has sown the grain of hope, to whom the spring of god's grace has not given a hundredfold harvest?'<sup>39</sup>

Again, fear is a preparatory stage but hope, like gratitude, is the station of the mature person who has attained a lofty rank. but finally, fear and hope, patience and gratitude, and all the other contradictory states and stages will be drowned in the ocean of unity.<sup>40</sup>

However, there is, one quality which is essential throughout man's whole life. that is *faqr*, the 'poverty' which was the Prophet's pride, the 'wet nurse that teaches man proper behaviour', as rumi says.<sup>41</sup> It is the cutting off of all relations (hence often an equivalent of *fana*),<sup>42</sup> and can be connected with the *la* at the beginning of the *shahada*, which can be symbolized as a cutting sword or as the broom that purifies the heart by leaving nothing in it 'but god'.

From here Maulana, like the classical Sufis turns to the problem of suffering and sacrifice and never ceases to emphasize the importance of tribulation.<sup>43</sup> everything—so he tells us matures only through suffering, whether it be the nutshell that has to be broken so that the precious oil can come out or the shell of the oyster that has to be split in order to release the pearl. raw hide has to be treated by painful tanning to become supple ta'ifi leather, and the field has to be torn by furrows so that the grain can fall into it to die and to be resurrected as wheat which in turn, will be crushed by the millstone, and baked as flour into bread which has to be chewed until it becomes a part of man's food and finally participates in his spirit. Juice has to ferment until it turns into wine which will then tell of the intoxication of love. thus tribulation is one of the most important media for the purification of the *nafs*. In a parable reminiscent of the sayings of his german near contemporary, Meister ekkehart, Maulana turns to the koranic story of the birth of christ when Mary seeks refuge under the dried-up palm tree. only when Mary was overcome by labour (Sura 19/23) and clang to the palm tree the dry

tree showered dates upon her. As long as there is no labour, the spiritual power cannot be set free, the 'christ in the soul cannot be born'.<sup>44</sup>

Maulana's teaching is based on the old Sufi theme, *mutu qabla an tamutu*, 'die before ye die!', i.e. sacrifice yourself in every moment in order to be reborn on a higher spiritual level. give up every moment some of your lowly qualities and *takhallaqu bi-akhlaq Allah*, 'qualify yourselves with god's attributes'. only by such an exchange of attributes the soul can mature. It is not by accident that one of Maulana's favourite hadith is the Prophet's word *Aslama shaitani*.<sup>45</sup> you all know the story when the Prophet was engaged in a conversation about the *shaitan* (which corresponds approximately to the *nafs*) and was asked how his *shaitan* behaved. he answered *aslama shaitani*, 'My *shaitan* has completely surrendered himself to me and does only what I order him!' this is perhaps the finest example for rumi when it comes to the education of the *nafs* because the meaning of education for him is not to kill the lower instincts and base qualities but rather to transform them, to purify them so that eventually every feeling, every attribute serves as a vehicle for attaining perfection.<sup>46</sup> As he tells in another example: a very skillful thief once converted to a normal life will become the best police master because he knows all the thievish ways, and the tricks of the trade just as the *nafs*, once transformed by love can also become helpful in the service of god.<sup>47</sup> the formerly restive horse now serves man to carry him to the threshold of the beloved.

This leads rumi to state that the greatest miracle is certainly not any of the external miracles like *tayy al-makan* or *buruz*, to be in several places at the same time, and similar eye catching performances. Nay, very similarly to abu Sa'id-i Abu'l-khair, the eaiy Persian Sufi in eastern Iran (d. 1049) he expresses the view:<sup>48</sup>

It is not so wonderful or miraculous for a man to go from here to the kaaba in a day or a moment. Such a miracle happens also to the simoom: in one day and in one moment the simoom travels wherever it wishes. What is a true miracle is this: that god should bring you from a lowly estate to a high estate, that you should travel from there to here, from ignorance to reason, from the inanimate to life.

This travelling is, of course, not man's work but is caused by god's dynamic love which calls man and attracts him provided that he is

willing to sacrifice all his lower qualities on the path of Love. but alas, man has all too often forgotten his high position, he has forgotten that god had entrusted him with the *amana*, with that mighty trust which he offered to heaven and earth and they did not accept it (Sura 33/72). Man has forgotten that god addressed him on the *ruz-i alast*, the day of the Primordial convent, with the words *alastu bi-rabbikum*, 'Am I not your Lord?' (Sura 7/171), thus making him, his servant and his lover.<sup>49</sup> And he has forgotten that god called him to be his *khalifa* (Sura 2/29),<sup>50</sup> his vicegerent on earth, and said, 'We have honoured (*karramna*), the children of Adam' (Sura 17/72).

Man is, as I said in the beginning, a twofold being. he is comparable to the duck which lives half on earth, half in the water of divinity. rumi says, he is, 'a mixture of bee and serpent'.<sup>51</sup> the most deplorable fact is that man always tends to forget his angelic qualities and the divine breath that was once breathed into Adam. there is a story in the *Mathnawi* which rumi borrowed from Anwari, the great Persian qasida-writer of the twelfth century: a man sought shelter in a house because 'the king is hunting donkeys'. the owner of the house tells him, 'but you are not a donkey', whereupon he answered, one could never know. he is then reminded that he is not a donkey but rather a Jesus, a spiritual being.<sup>52</sup> Man is, as rumi says in a fine allusion to Sura yusuf (Sura 12/72) like a bag of grain in which the precious goblet of the king is hidden, but he completely forgets that there is a goblet at all.<sup>53</sup> he often behaves like someone who takes a fine Indian sword, nails it in the wall and hangs a gourd on it instead of using it the proper way.

Everyone should know that the true goal of education is to produce the veritable *mard*, the Man of god, who remembers the covenant as well as the trust that was given to him by god. As long as he still clings to this world or even to the pleasures of the other world he is not a real man but rather a *mukhannath*, a catamite, at whom even a buck would laugh.<sup>54</sup> And not in vain is one of rumi's most famous poems—the one by which Iqbal calls him at the beginning of the *Javidnama*—the great ghazal in which he exclaims: *insanan arzust*, 'My wish is a true human being'.<sup>55</sup>

On the upward path which man has to follow and which rumi teaches us in so many symbols and variegated images, there arises the problem of the right company and the right leader. Man can try to walk

alone, but to travel in a caravan is safer provided the caravan consists of kindred spirits. how many people have gone to India and herat without looking to anything but trade, or did not find in turkistan and china any goods but ruse and hatred!<sup>56</sup> And even more dangerous is it to follow false leaders, leaders who resemble the blind who have fallen in filth and do not know themselves why they exude such a stench, while the stench that rises from them makes sick even the houris of Paradise...<sup>57</sup>

There are many dangerous companions on the road. the greedy are mentioned first but one must not forget the superintelligent and the hairsplitting philosophers. external sciences, when separated from their divine origin, are like a stable where animals can stay for a few days. rumi's emphasis on the danger of external science that is separated from god will remind all of you of Iqbal's poem in the *Payam-i Mashriq* with the title *ilmo ishq*. Science and Love, in which he speaks of the danger of a soulless, loveless and sheer analytical scholarship. rumi claims even that someone who interprets the divine word wrongly despite all his scholarship is comparable to a fly, his imagination is like donkey's urine, his conceptions like straw.<sup>58</sup> And he complains—as, I think, every mystic at every time and every place has done—that the great scholars of his time know and understand all the external problems which are basically irrelevant but do not know that what has real weight and is closer to them than anything else, namely their own soul.<sup>59</sup>

The 'shabby little philosopher',<sup>60</sup> *the failasufak*, sees things like shades on a wall (here, Plato's influence is quite evident), and he tries to explain god with logical proofs. In *Fihi ma fihi* we find a story which reveals the strange kind of humour that was current between Maulana and Shamsuddin.<sup>61</sup> Maulana tells:

A student said in Shams' presence, 'I have proved god's existence with a categorical proof!' Next morning our master Shamsuddin said: 'Last night the angels descended and blessed that man and said: Praised be god! he has proved the existence of our god—at least he has not harmed any of the creatures!'

Besides the greedy, the nasty, the spiteful and the superintelligent, there are also the showy Sufis who shave their heads and look like gourds and confuse their poor visitors with pious highfalutin.<sup>62</sup> they are most dangerous for man's soul, and one has only to look at them to see that they do not implement the traditional Sufi wisdom of *qillat at-ta*

*'am*, *qillat al-manam*, and *qillat al-kalam*, little eating, little sleep, and little talk—they talk constantly, eat more than twenty people, and sleep like the Seven Sleepers! Similar complaints are found in the works of Shah Waliullah and khwaja Mir dard who speak of their contemporary Sufis as *karamat furushan*, 'those that sell miracles' (in order to attract people). but it is the true *auliya' Allah*, the 'friends of god' who have reached the highest stage and who, being completely bound to god, act without secondary causes:

*Mard-i khuda mast ast bi sharab*

The man of god is intoxicated without wine,  
The man of god is satiated without roast...<sup>63</sup>

It is they who can serve as a true medium for the purification of others, and it is they to whom man owes absolute obedience, like a child that wants to learn a worldly trade for he knows that without a guide a way of two days takes two hundred years:

When a child is apprenticed to a tailor he must obey his master; if he gives him a patch to sew he must sew that patch, if he gives him a hem he must sew that hem. If he wishes to learn his trade, he must surrender his own initiative completely and become entirely submissive to his master's orders.<sup>64</sup>

When we talk of the development of man and the possibility of educating him one question crops up immediately, i.e. can man be educated at all? Is he not under eternal constraint? What is the relation between free will and predestination?

Maulana Rumi, strangely enough, as much as he knows that everything comes from god without secondary causes and that 'man is like a pen between two of god's fingers', yet he spends an amazing amount of time to explain free will and its importance. he says, man is like a camel that carries the pack saddle 'free will' and he can only pray to god that he may use this pack saddle in a good way, that he put the right burden on it.<sup>65</sup> A story which must have been particularly dear to Maulana, as it occurs both in *Fihi ma fihi* and in the *Mathnawi* deals with a man who was caught stealing apples in some garden.<sup>66</sup> Sitting in the apple tree he told the gardener that this was his *qismat* that he was preordained to steal these apples. but the gardener took him down and gave him a sound beating 'with the stick of god's decree,' and so, finally,



the man had to confess that it was his own evil intention that made him a thief and not god's pre-eternal decree. this story translates rumi's attitude perfectly well. the Prophetic hadith *qad jaffa' l-qalam*, 'the pen has already dried up', which was considered to point to the irrevocability of man's predestined fate, does for him not mean that everything, every action, every smallest movement has been preordained on the day of creation but rather, that every good action will find its recompense while every bad action will lead to just punishment. this simple rule in his opinion is the true meaning of *qad jaffa' l-qalam*.<sup>67</sup> for, as he repeats in every new variations:

When you plant colocinths you cannot reap sugarcane;<sup>68</sup>

When you weave coarse and ugly material you will not be clad in a fine, beautiful garment, for one has to wear what one has spun and woven.<sup>69</sup> therefore one of his favourite hadith is *ad-dunya mazra al-akhira*, 'this world is the seedbed of the next world'. Whatever man sows here will bear fruit in the other world. that is even valid if one regards the world only as 'the dream of a sleeper',<sup>70</sup> for in that case, man will learn the interpretation of his dream after his death. death for him will come like a mirror in which he sees himself ugly or beautiful like a negro or a lovely turk, according to the way he has behaved during his life on earth.<sup>71</sup> In a long ghazal Maulana has described the way man's actions follow him beyond the grave in images that may sound surprising at first sight, but certainly impress the reader deeply:

Your good ethical qualities will run before you after your death:  
Like ladies, moonfaced, do these qualities proudly walk...  
When you have divorced the body, you will see *houris* in rows,  
Muslim ladies, faithful women, devout and repenting ladies (Sura 66/5)  
Without number will your characteristics run before your bier...  
In the coffin these pure qualities will become your companions,  
they will cling to you like sons and daughters. And you will put on garments  
from the warp and woof of your works of obedience.<sup>72</sup>

Since this is so, man's education is a central problem for Maulana. In one of his verses in the *Mathnawi* he makes a statement which, again, may have influenced Iqbal's philosophy of *khudi*. he says:

one beats an ox when he refuses to bear the yoke,  
but not because he does not put on wings.<sup>73</sup>

For the ox is created to carry the yoke and serve while to put on wings and fly off is not his business. his individuality does not allow that. According to rumi, everybody has to be treated according to his very personal, individual possibilities and it is this individuality (that is what Iqbal would call *khudi*) that has to be and to grow to its utmost perfection.

It is in this context that Maulana develops a kind of working ethic. When the minister Mu'inuddin Parvana, who was engaged in waging war against the Mongols and tried to keep them off konya, came one day to Maulana to complain that his constant political occupations and the uninterrupted warfare did not allow him to devote himself to the study of god's word, of the Prophetic traditions, to pious actions and so on, Maulana said:

these works too are work done for god, since they are the means of procuring peace security for Muslimdom. you have sacrificed yourself, your possessions and your body, to bring their hearts to a point that a few Muslims are occupied peaceably in obeying god's will. So this too is a good work...

In order to explain this to the minister, he went on with an image typical of his way of preaching:

take the case of a hot bath. Its heat derives from the fuel utilized in the stove, such as dry hay, firewood, dung and the like. In the same way god most high discovers means which, though to outward appearance evil and nasty, yet in reality are the instruments of the divine favour. Like the bath, the man fired by such means becomes hot and promotes the benefit of all the people.<sup>74</sup>

For Maulana there is no doubt that each and every work that is done in the world has certainly a positive meaning and serves a noble purpose even though man will often fail to recognize the divine wisdom hidden behind it. Maulana from here develops his idea that the whole world is constantly in the service of god, an idea which is of course developed out of the koran. he puts them in poetical language and claims that all atoms are god's army, and sees that god has built this world as a tent, and that everyone has to do some work in this tent—one makes the

ropes, the other one the pegs, the third one weaves the material, and so on. every human being has only one basic duty, i.e. to help in building and maintaining god's beautiful tent.

One says, 'If I did not make the tent-rope how should the tent come out right?' Another says, 'If I do not make the tent-pin where will they tie the rope?' everybody knows that these are all servants of that king who will sit in the tent and gaze upon the beloved. If the weaver gives up weaving and seeks to be a vizier, the whole world will remain naked and bare, so he was given a joy in that craft to that he is content....

And everyone who works in this tent performs the praise of god in his own way.

there is one praise for the rope-maker, another for the carpenter who makes weaver who weaves the cloth for the tent, soother for the carpenter who makes the tent-poles, another for the maker of the tent-pins, another for the weaver who weaves the cloth for the tent, another for the saints who sit in the tent and contemplate in perfect delight.<sup>75</sup>

Every work, even though it seems to conflict with another work, is meant as a praise of the creator, and he who regards this world as an expression of god's creative power will be led to the love of the creator. god makes everyone work for his own sake even though they do not realize this. therefore Maulana says:

there are many persons who perform works having a different aim, whilst god's purpose is other. god most glorious desired that the religion of Muhammad, god bless him and give him peace, should be high honoured and spread abroad and should abide for ever and ever. So consider how many commentaries have been made on the koran, in how manifold volumes. the aim of the writers was to display their own virtuosity. Zamakhshari filled his *Kashshaf* with so many minutiae of grammar and lexicography and rhetoric in order to display his own learning; but it was also in order that god's purpose might be attained, namely the exaltation of the religion of Muhammad. So all men too are doing god's work, though ignorant of god's aim....<sup>76</sup>

Everything that happens is done for or pertaining to the praise of god. therefore rumi teaches the weaver and the minister, the greengrocer and the butcher to be honest in their work and to understand that whatever they do is praise of god the Almighty.

Let us turn to one more and the last aspect of Maulana's attitude

toward education, an aspect which seems to me very important. Maulana often reminds us that *al-mu'min mir'at al-mu'min*, 'the believer is the believer's mirror'. Whatever man does, he does it to himself and to others; whatever he sees in others he should see as his own fault or virtue.

An elephant was led to a well to drink. Perceiving himself in the water, he shied away. he supposed that he was shying away from another elephant, and did not realize that it was from himself that he shied away.<sup>77</sup>

For all evil qualities, when they are within man, do not impress him, but when he perceives them in someone else, he shies away, just like a person who is not disgusted when he suffers from an abscess but feels terrible when seeing the same ailment in someone else. therefore man should act in relation to others, and when he dislikes the qualities of hatred or greed or some disgusting customs in another person he should first look whether he is not perhaps suffering from the same evil qualities or may have certain idiosyncrasies which equally upset his neighbour.

Rumi once more expresses this very simple, general truth, which was so dear to the Sufis from early days in a lovely image:

If any man speaks well of another, that good appraisal reverts again to himself and in reality it is himself that he is praising and applauding. It is like a man who sow around his garden flowers and aromatic herbs and is always in Paradise, inasmuch as he has formed the habit of speaking well of other man. . . but when a man speaks ill of another, that person becomes hateful in his eyes, whenever he remembers him and his image comes before him, it is as though a snake or a scorpion, a thorn or a thistle has appeared in his sight.

Now since you are able to see night and day flowers and a flower garden and the meadows of Iram, why do you go about amidst thorns and snakes. Love every man, so that you may always dwell amongst flowers and a flower garden... It is for this reason that the saints love all men and think well of them...<sup>78</sup>

This is perhaps the quintessence of rumi's teaching.

But we may ask ourselves: how is it possible to implement all his advices?

We have followed his description of the spiritual ladder, have seen him playing with the children, bringing them to school, and handing them over to the teacher Love. he has led us through the stages of

repentance, hope, gratitude, and taught us how the *nafs* can be subdued and be transformed by means of Love into something useful and positive. According to him Love is the only power that enables man to walk on the spiritual ladder toward the beloved, and it is the only power that can transform even pebbles into rubies. this divine Love which seeks man and answers his cry before he has uttered it is the power that made rumi such a perfect teacher. the beginning of his way is his enthusiastic love for Shamsuddin—a love in which he was consumed like a high soaring flame. then comes the time of calming down in the company of Salahuddin, his mirror and finally, while dictating the *Mathnawi*, he once more turns back to humanity so that the semi-circle, the ideal model of the mystical path, is completed. And only someone who completes this semi-circle, who experiences divine Love as the greatest power in life and then is able to transfer glimpses of this Love to his disciples—only someone who is such a perfect catalyst of divine Love can be called, to my feeling, an ideal teacher.

## NOTES

1. *Discourses of Rumi*, p. 118.
2. Reynod A. Nicholson. trans., *Hujwiri, Kashf al-Mahjub*, London: Leiden, 1911, p. 42. this is the oldest Persian treatise on Sufism. Maulana Abdur rahman Jami, *Nafahat al-uns*, ed. M. tauhidipur, tehran 1335sh, 1957, p. 311.
3. R.A. Nicholson, ed., trans. and comp., *The Mathnawi-yi maani*, London: Leiden, 1925-1940, 8 vols.
4. Badi' uzzaman Furuzanfar, ed., *Divan-i Kabir ya Kulliyat-i Shams*, tehran 1336 sh/1957 et sequ., 10 vols., quoted number of poems.
5. there are various editions of *Fihri ma fihri*. We have quoted the translation by A.J. Arberry, *Discourses of Rumi*, London: John Murray, 1961.
6. y. Jamshidipur gh. h. Amin, ed., *Maktubat*, tehran 1335sh/1956. turkish translation by Abdolbaqi golpinarli, Istanbul, 1963, contains an excellent commentary.
7. for an analysis see Schimmel, *The Triumphal Sun*, London: the hague, east-West Publications, pp. 30-31.
8. M VI 1529.
9. M IV 789.
10. M V 2497, the title of the story.

11. M I 136.
12. d 1093; M III 517.
13. *Discourses*, op. cit., 152.
14. See *Discourses*, Ibid., 157-8.
15. M VI 4898, one of the last lines of the whole *Mathnawi*.
16. See 'children in rumi's Imagery', in *The Triumphal Sun*, Ibid., pp. 124-31.
17. M III 53 ff.
18. *Discourses*, op. cit., p. 203.
19. d 1472.
20. M VI 1433.
21. d 1657.
22. M VI 453; M III 2636; d 1353.
23. M IV 2577; d 1196.
24. M III 1522; see also the story of the indigent teacher in *Discourses* 125, which is taken up in one of the ghazals as well.
25. *Discourses* 141.
26. See 'the Spiritual Ladder', *The Triumphal Sun*, op. cit., pp. 289-319.
27. *Mektublar Nr. cVI*.
28. M V 2227 ff.
29. M III 1335.
30. for the various descriptions of the *nafs* see *The Triumphal Sun*, pp. 269-71.
31. M III 2554.
32. See for *aql* and its role *The Triumphal Sun*, pp. 272-5.
33. M 1913.
34. M VI 4913 (the very end of the *Mathnawi*); M II 3145; M III 1852.
35. The most famous passage is Sana'i, I diwan, ed. M.razawi,tehran 195, the *qasida* that begins on p. 484, esp. p.486; s.A. Attar, *Mantiq us-tair*, ed. Jawad Mashkur, tehran, 1962, p. 234.
36. d tarji band No. 11, line 35041.
37. In a lovely verse, Maulana sings: Patience says always: 'I give news from union with him!' gratitude says always, 'I have a whole store from him!' d 2142.
38. *Discourses*, 87.
49. d 1253.
40. d 395.
41. M IV 1856.
42. M V 672, d 863; preformed in Atta, *Mantiq ut-tair* in the Valley of *faqr u fana*.
43. For this topic see 'the Story of the chickpeas', in *The Triumphal Sun*, op. cit., pp. 320-32.

44. *Discourses*, 33, d 122.
45. M VI 2075.
46. M VI 3648.
47. *Discourses*, 143
48. *Discourses*, 129; for Abu Sa'id attitude see Fritz Meier, *Abu Sa'id-i Abu l-Hair*, Leiden, 1976; also R.A. Nicholson, *Studies in Islamic Mysticism*, chap. 1.
49. More examples in *The Triumphal Sun*, p. 252.
50. *Discourses*, 22, M VI 3138 ('man is the astrolabe of the highest qualities'); M III 3300.
51. M III 3291.
42. M V 2538 ff; see A. Schimmel and S. C. Welch, *A Pocket Book for Akbar The Divan of Anvari*, New York, 1983, plate 13 and explanation.
53. *Discourses*, 27.
54. d 2280.
55. d 441, M II 2221.
56. M IV 2373 ff.
57. M III 2095.
58. M I 1083.
59. *Discourses*, 30 explained by a story.
60. M I 3278, d42.
61. *Discourses*, 103.
62. d 1093, cf. M V 3807, M II 3508.
63. Not in d, but in R.A. Nicholson, *Selected Poems from the Divan-i Shams-i Tabriz*, Cambridge, 1898, and often, no. IX.
64. *Discourses*, 66.
65. M VI 214 ff, a prayer for the right use of the 'pack saddle' free will.
66. M V 3077-99, *Discourses*, 160, 78.
67. for more examples see *The Triumphal Sun*, op. cit., pp. 259-61; the classical place is MV 3131 ff.
68. d 1337, 3047, M II 1062.
69. M V 3181.
70. *Discourses*, 60.
71. M III 3438-40, d 2037.
72. d 385.
73. MV 3102.
74. *Discourses*, 23.
75. *Ibid.*, 104.
76. *Ibid.*, 115.
77. *Ibid.*, 35.
78. *Ibid.*, 209.

PROFESSOR MUHAMMED ZAKIR

## Islam<sup>1</sup>

A Chapter from *Dunya ki Kahani* (The Story of the World)  
translated by Prof. M. Mujeeb

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With the renunciation of the mundane world the teachings of Buddha became confined to the monasteries in China, Tibet and East Asia. Great pains had also been taken for six hundred years to spread Jesus Christ's teachings in the western world but mutual wrangles between his followers were making it a laughing stock for others. Old gods had become mere idols, and their followers by keeping themselves away from the business of life were seeking shelter in the peace of philosophy and helplessness. The political world also had the same deteriorating condition. Wild races had ruined the Gupta civilization in India on one side and the grand empire of Rome on the other side. In China, both the state and civilization were developing themselves but only in its own separate corner. The Sasanian dynasty had established quite a large empire in Iran but it had racked itself by fighting again and again with the eastern empire of Rome whose center was Constantinople. It had a little grandeur left but it had no power in it as the unbridled freedom of kings and the wrangling of its religious leaders together had made it quite hollow within. This was the time when those envoys who apparently looked shepherds came in the courts of the Roman and the Iranian emperors and they invited them to embrace Islam, that is, to hold that God is One and Muhammad is His Messenger.

Islam is the last link in a long chain. It calls itself as old as man and his humanness, and as fresh as his aspirations of today. It related itself with every nation and its religious leaders. Man's nature and his intellect are its ground and man's heart and courage are its sky. It does not think of only one particular period or one particular situation. It envisages every period and situation bygone or to come. It is not only the religion of separate individuals, it is the religion of nations and communities.



Actually, it is not the religion of separate communities only, it is the religion of the whole human community. Islam took strength from history and also learnt lessons from it; and that is why we neither see that extremism in it which divides human life in two separate parts faith and mundane world and nurtures the religious emotion on the dry bread of personal taste and tendency, nor we find that mistrust on spiritualism in it which, discarding all other sources of guidance except intellect and experience, turns every path of progress into a blind alley.

Islam decreed to believe that God is One. The Jews also believed in One God but they held Him to be theirs alone just as one holds his father to be his father alone even if he keeps threatening him and may even do some good to others to irritate him. Jesus Christ's teaching was that mercy and kindness and special favours of God are not confined to only one particular race or nation but the Christians invited a headache for themselves and created differences within their community by making Jesus Christ and the Holy Spirit partners in the Godship of God. Islam removed this confusion and decreed that God is One; it described His attributes as much as possible but in a way that these are different forms of Godship and not different forms of God, and it connected them together in a way that man may realize the omnipotence of God in any condition and situation but may not make Him an idol by giving him some specific form. The image of God in Islam entails in it the image of *Permatman* of the Aryan *rishis* pious persons, of *Aburmuzd* of the Zoroastrian, of *Yahviulibium* of the Jews and of the Lord of the Christians. It should have been so because whenever man saw and wherever he saw, he saw the same One God.

The second belief in Islam that is holding Muhammad as His Messenger in no way breaks the history of man in order to begin a new chain of religious life; rather it connects it if it is anywhere broken. Every Muslims should believe that the guides who showed the right path of religious and worldly progress were sent to every nation by God. The nations did not follow them or turned against them. So more guides were sent to them or else they suffered for their going astray. It means that the teaching of Islam is that the world is a school where they are messengers in place of teachers; where no teacher can say that no one except him teaches anything, and where no student can say that he has no concern with such and such teacher or with the subject he

teaches. The belief of Islam that the Prophet who spread it in the world was the last Prophet only emphasizes that mankind has been given its last lesson, a complete lesson after which man should realize that his education has been completed and that now he has to come out of the school and pay his teachers and to The One who established this school their due and that he should show his *jauhar*/talent in the world.

The third belief of Islam is that the Qur'an was revealed to the Prophet of Islam which is the final and complete model of the revealed knowledge. Islam also tells that guides of other nations also got revealed knowledge/*ilhami 'ilm* which means that this knowledge is the abiding source of guidance for mankind. The difference between revealed knowledge and worldly knowledge is that the latter can be had by experience and it is based on inquisitiveness and skepticism and which our senses keep under control whereas revealed knowledge is the result of *vaaridaat*/ emotions arising in our heart; it is based on belief and our senses are subject to it and without its guidance man's eyes remain lightless and his intellect remains uninformed.

Besides the Reality of God, the Prophet and revelation/*ilham*, whatever else is there in the teachings of Islam is knowledge and experience tempered in justness. And the great thing is that Islam has given this knowledge and experience a form of religious *rasm*/ system and law; it kept its own demand as little as possible and gave as much freedom as possible to man to meet the need of his nature and of his times so that the system and law may not come to be incompatible with the life in future and his duties.

Gautam Buddha and Jesus Christ had held all men equal and brothers to each other but they did not make any such system which could keep their teachings fresh in the mind of the people. Islam by making the system of *namaz*/obligatory prayers in congregation on the one hand and the system of *zakat*/ obligatory tax on the other hand made equality and brotherhood a law. If the poor and the rich, and one person of one country and the other of another country love each other, what can be better than this that they stand before God together and light the lamp of love in their mosque? And even if their hearts are turned against each other, is it too little a thing that they sometimes meet each other at such a place where there remains no difference between them and they all become *bande*/servants of God? Similarly, *zakat* is such an easy way

of mutual help and brotherhood that everyone with a little amount of his total wealth may help the widows, the orphans and his distressed brothers. The *jama'at*/community has a greater right<sup>2</sup> because Islam has declared *daulat*/wealth as *amaanat*/trust and the community may take it back from one whenever it so wishes or distribute it as a new; but if the community does not exercise this right, even then *zakat* may help thousands of men to meet their needs. Islam only tells what should be the minimum and the rest is left to man as per his *taufique*/divine grace given to him. The world has been given to him and he can do whatever he likes to.

The *haisiyat*/position Islam has given to women was an exemplary model of enlightened law-making not only in the days when there was no difference between women and domesticated animals but it is so even for today.

Gautum Buddha had given women equal status with men in his Sangh but he did not give what was their right in worldly life. Jesus Christ could not make even such a Sangh, and later when the Christian religion separated religion and the world and family life also became disrespected women became the root cause of sin and a faithful friend of Satan. Islam saved women from becoming needy by sanctioning her some share in the wealth of her father and of her husband. It also laid out a condition of acceptance for *nikah*/marriage, thus making it a legal contract which gave women so much *ikhtiyar*/choice that she could get her choice accepted by her husband if she so wishes. Allowing a man to have four wives is actually an effort to control *hawas*/sexual desire and *ziyadati*/superfluity and maintaining a system of family life. This allowance is not a right and has such conditions according to which the community can make it forbidden to have more than one wife whenever it so likes; and if the community does not do it women can themselves get it done on the basis of *nikahnamah*/marriage contract. The *pardah*/veil system established in India has no *sanad*/proof in the Islamic law. Whatever restrictions Islam has prescribed for women are purely moral and there is no other reason for keeping them except *salamat*/safety and security of family life.

Islam has also helped slaves as it has helped women by its teaching of equality and brotherhood. Slavery was an ugly blemish of life in ancient times but to do away with it in those times was as difficult as it is

to establish industries without laborers today. Islam did as much as it could do in this regard. It gave exactly equal status to the master and the slave before God and nearly equal status in society. It ordered the master to give the same food to his slave as he himself took and to clad him like himself. It declared that setting the slave free is a virtuous act. It gave the right to the slave that if he could not pull on with one master he could get himself sold to someone else.

No doubt, there may be thousands and thousands of slaves among Muslims who their masters treated cruelly, but there may also be thousands and thousands who were well looked after by their masters as we see that the slaves got high positions, became army commanders, rulers and kings, and those who were born free, had no courage to hold them inferior to themselves in any way.

Man's nature is *manchali* self-motivated, always changing and headstrong. It has no rest itself nor any trust on others.

It overturns every plan, it changes every teaching, at times it settles down in lowest depths, and at times it wants to raise its head even above the sky, at times it finds rest in slavery, and at times it feels suffocated at the very thought of restrictions. Islam has made as much provision as possible for man's nature and for its ups and downs/*oonch neech*. It has set limit for selfishness, narrow-mindedness, greed and carelessness but it has not tried to frame the nature and temperament of all men in one particular mould of spiritualism because even if at times a man likes any mould, he may later be fed up with it as breaking and smashing it he may throw it away just like children who throw away their old toys.

Discarding the old and real/*khaalis* model of spiritual personality, Islam made a new outline/*khakah* of manliness which, if it is ever filled, becomes a model of a perfect man. The model is present in the personality of the *baanil* founder of Islam. And though the status of Prophethood was his alone yet the marks of true manliness as Islam describes are all present in human nature. Islam holds narrow-mindedness as a prison house which is the outcome of believing in caste, nation and race; it holds that such spiritualism is useless which remains closed in the personality of one man and which cannot be taken to the community. Islam holds man entitled to have all the *ne'mat*/bounties (comforts and treasures) of the world but it had laid emphasis on moderation also so that these bounties may not make man their slave. To gain knowledge,

to make use of the natural wealth of the world and to make life better in every way—all these things are also there Islam has connected with manliness/*aadmiyat*. And all of it because Islam, so to say, has called man a servant of God and made him the king of the world in the same breath—a king whose glory/*shaan* is in *faqiri*/poverty and whose governance becomes powerful and strong by service and *eesaar*/humble self-sacrifice.

#### NOTES

1. A chapter from *Dunya ki Kahani* (The Story of the World), a collection of Prof. M.Mjeeb's talks broadcast on All India Radio in 1938 as published with additions by Maktaba Jamia Ltd., Delhi, 1965 (4th Edition) pp.98-108. (Words in parenthesis are provided by the translator), translated by Mohammed Zakir, the professor retired from the Department of Urdu, Jamia Millia Islamia. New Delhi.
- \* M. Mujeeb (1902-85): Studied at Oxford University – Did advanced training in Printing in Germany - Joined Jamia Millia Islamia, Delhi (1926) - Served as its Vice-chancellor (1948-1973). Books: *World History* (1961); *Education and Traditional Values* ( 1965); *Dr. Zakir Husain A Biography* (1972); *Islamic Influence on Indian Society* (1972); *The Indian Muslims* (2003) etc.
2. It perhaps means that the *jamaa'at*/community, considering the condition of its members may take more than the prescribed rate of *zakat*/obligatory tax, from those who can easily afford it. M.Z.

JAVED AKAHTAR

## Professor Mushirul Haq: Life and Works

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### INTRODUCTION

Mushirul Haq, a revered figure in Indian academia, possesses a profound influence in Islamic scholarship. He adeptly integrates traditional and modern Islamic thought, advocating for an inclusive view of Islamic modernity. He studied Islam in the traditional as well as in modern manner from various teachers and scholars throughout his early years. His extensive education, under notable mentors like Maulana Saeed Ahmad Akbarabadi, Maulana Abul Hasan Ali Miyan Nadwi, Maulana Abdus Salam Qidwai Nadwi, Professor Muhammad Mujeeb, Dr. Syed Abid Husain, Professor Wilfred Cantwell Smith and Professor Charles Adams, significantly left a deep impact on him. This earned him the admiration of Indian Muslims, who regarded him as a guiding mentor. Mushirul Haq exemplifies how a devout Muslim can harmoniously navigate religious and secular life, showcasing a remarkable balance. With a unique blend of traditional Nadwa and Western McGill training, he emerges as a versatile and well-rounded scholar. He rigorously engages with traditional institutions, aiming to reshape the longstanding established Islamic narratives. His influence in Islamic Studies is substantial. His impactful books, including 'Islam in Secular India,' 'Muslim Politics in Modern India (1857-1947),' and 'Mazhab aur Jadeed Zehan' (Religion and the Modern Mind), offer a comprehensive understanding of Islam and Indian Muslims. His scholarly approach is distinguished, rooted in original sources and free from bias. It is marked by systematic and scientific rigor, avoiding hasty conclusions and providing readers with a logical methodology.

This piece of writing solely aims to thoroughly explore the life and contributions of Professor Mushirul Haq. It is divided into two sections; first deals with struggles and achievements and the second deals chiefly

with his scholarly works. Mushirul Haq's life and works, as described in the article, undoubtedly serves as a powerful source of inspiration for future scholars in Islamic Studies. It motivates them to carry forward his legacy.

## SECTION I: STRUGGLES AND ACHIEVEMENTS

### BIRTH, EARLY YEARS

Mushirul Haq was born in 1933 in Bahriabad, a town in Tarwa Block in Azamgarh District of Uttar Pradesh State, India.<sup>1</sup> It comes under Bahriabad Panchayath. It belongs to Azamgarh Division and located 45 KM towards South from District headquarters Azamgarh, 9 KM from Tarwa and 306 KM from State capital Lucknow.<sup>2</sup>

Mushirul Haq had a younger brother Mohiul Haq. His father, Shah Munirul Haq, who worked as a sub-inspector in the police department, passed away three years after his birth. Munirul Haq entered into two marriages, and Mushirul Haq was born to Ahmadi Khanum, the second wife of his father. Following the demise of his father, Mushirul Haq's uncle, Mr. Bashirul Haq, assumed the responsibility of looking after the family. Even though being a landlord, Mr. Bashirul Haq was faced financial difficulties and struggled hard to meet family's needs.

### DARUL ULOOM NADWATUL ULAMA, LUCKNOW

Ahmadi Begum, a kind and devout woman, prioritized her children's education. Mushirul Haq received his primary schooling at the local school in his town, Bahriabad. Following this, his mother guided him to acquire religious education. Finally, Mushirul Haq set out for further religious studies at Darul Uloom Nadwatul Ulama of Lucknow.

### MIGRATION TO PAKISTAN

He, in childhood days, experienced the partition of the country. In either September or October of 1947, he, along with his brother, migrated to Pakistan. Mushirul Haq stayed in Pakistan for about eight or nine months. During stay there, he often pondered whether it was feasible for all Muslims in India to migrate to Pakistan, considering

factors such as available space and the appropriateness of such a mass migration for all Indian Muslims. In any case, it was July of 1948 when Mushirul Haq made the decision to return from Pakistan to India. During that period, the permit system had not yet been implemented, but there were rumours circulating that the borders would soon be sealed, necessitating permits for travel. During those days, travel between Bombay and Karachi was primarily conducted via sea. Prior to boarding the ship, he encountered an incident that further fortified his determination to remain in India.

He writes:

*“We used to reside in an apartment near the Ranchod Line in Karachi. When we needed to transport our belongings to Kemari Port, there were no scooters available, and we couldn't even afford a taxi. Therefore, we loaded our belongings onto a donkey cart and set off for the port.*

*As I prepared to leave, I couldn't shake the worry in my heart. I was unsure of what I'd find on the way. This feeling of unease traced back to a recent riot in Karachi a few months ago when some Sikh men from different parts of Punjab had sought shelter in a local temple before their sea journey. It's said that when the refugees, tears streaming down their faces, entered the market and encountered other Sikhs, a sudden uproar broke out, leading to widespread theft. Thankfully, peace was restored in a matter of hours. Back then, most of the arriving refugees were Sindhis. It's said that as they boarded the ship, they wore Jinnah caps. But once the ship left the coast, they'd take off their caps and toss them into the sea. Then, they'd start chanting slogans like 'Pakistan Murdabad' (down with Pakistan) and 'Hindustan Zindabad' (long live India) as they continued their journey.”*

He continues to say:

*I had this fear that everyone on the ship would be non-Muslim, and I would be the only Muslim on board. To ease my anxiety, I inquired with the cart driver about any acquaintances he might have in the harbour. His response was, 'I know quite a few people. Why do you ask?' I explained to him that if he happened to know a dockworker, I would appreciate it if he could arrange for my belongings to be loaded onto a ship with other Muslim passengers. I mentioned that Muslim traders from Bombay often travelled during those days. He nodded and said, 'That sounds like a good plan.' Later on, I reminded him to ensure that he guided me to a spot on the ship where I could be among fellow Muslims. He reassured me, saying, 'Yes, I remember, and I will make sure it happens.'*

*After a short while, once again, I found it hard to believe (I had my doubts) that*



*he might forget. I had asked him three times already. He then asked me insistently, 'Where are you going?' He happened to be a Makrani, a Karachi resident. I replied, 'I'm headed to India.' To which he inquired, 'When will you return?' I replied, 'I won't be coming back; I'm going there with no plans to return.' In response, he remarked, 'You're quite unique. You're going to India, and you're going there forever. Despite it being a two-day journey by ship, you want me to find a place where Muslims reside. But where in India will you find a place where all Muslims live?'*

*The statement made by the illiterate donkey puller left a profound impact on my mind. I conveyed to him, 'Your assistance is truly unnecessary. Just drop me off at the port.' He insisted, 'No, no. I will find a suitable place for you.' I firmly responded, 'Absolutely not. I'll manage on my own from here. I'll face whatever comes my way.' As fate would have it, upon my arrival at the port, I met with chaos and confusion. Everywhere I turned, there were Sindhi Hindu men and women, and not a single Muslim in sight where I stood. My health had also deteriorated during the journey. Sindhi women kindly offered me water with lemons. Nonetheless, I reached my destination safely, but I still vividly remember the words of that Sindhi Baluch driver. Without exaggeration, I can say that his statement provided the strength to live in India. Upon my return to India, I resumed my education while also taking on teaching responsibilities.*

#### IDARA TALIMAAT-E ISLAM, LUCKNOW

In 1948, Maulana Syed Abul Hasan Ali Nadvi, a renowned Islamic scholar, joined hands with Maulana Abdul Salam Qidwai Nadvi, another notable alim, to establish an institution in Lucknow. The main objectives of this institution were twofold: first to promote the study of the Arabic language through correspondence, and second to facilitate the reading of the Qur'an in Arabic for individuals. Mushirul Haq also played a crucial role in the initiative, working closely with these esteemed scholars. This endeavour took shape during a period when the Muslim community was grappling with significant challenges and lawlessness was prevalent. Although widespread chaos did not reign in these regions, but there was a prevailing sense of fear that had left Muslims feeling psychologically demoralized.

It was decided to initiate the publication of an Urdu journal aimed at enlightening Muslims about the transient nature of their current challenges. It emphasized the importance of self-confidence and

encouraged them to remain in the country. In line with this vision, a biweekly Urdu journal named “*Tameer*” (reconstruction) was inaugurated. The journal was under the editorial leadership of Maulana Syed Abul Hasan Ali Nadvi and Maulana Abdul Salam Qidwai Nadvi, with Professor Mushirul Haq serving as the sub-editor. The journal continued its publication for approximately five years or so. After getting married and having two young children, he decided to further get enrolled in a local school. He worked hard and successfully completed his high school and intermediate exams, showcasing a strong aptitude for mathematics. Mushirul Haq recounts:

*“Driven by my passion and proficiency in mathematics, I set my sights on a career in engineering, which was a rapidly growing field at the time. I applied and was fortunate enough to secure admission. While there was a prestigious engineering college in Lucknow, but the associated fees and expenses were beyond my financial means, especially given my family's reliance on me. At that juncture, my mentor, Maulana Abdul Salam Qidwai, who had recently been appointed as a teacher of Islamic Studies at Jamia Millia Islamia, offered me an alternative possibility. He suggested that I pursue a Bachelor of Arts degree at Jamia Millia, which was a more financially viable option. Encouraged by the opportunity, I left Lucknow and headed to Jamia Millia. Although Jamia Millia at the time didn't offer engineering programmes, but it did provide a diverse range of subjects within the arts. As a result, I shifted my focus and embarked on a B.A. degree programme, focusing on Islamic Studies, Arabic, History, and English Literature.”*

During undergraduate studies, he held positions in various university offices, including Maktaba Jamia. After completing B.A. degree, he became the Personal Assistant (PA) to Professor Muhammad Mujeeb, who was then the Vice Chancellor of the university. At the same time, he devoted an hour or two each day to teaching at the University Secondary School. He took on the dual role to be eligible for M.A. private exams, which were administered by Aligarh Muslim University. Back then, candidates had to be enrolled in a college or university to take private exams. So, by teaching and learning simultaneously, he fulfilled the criteria, which allowed him to sit for the M.A. examination at Aligarh University. This led to his successful completion of post-graduation from Aligarh Muslim University.

LITERARY ASSISTANT TO THE VICE-CHANCELLOR,  
JAMIA MILLIA ISLAMIA

Meanwhile, Professor Muhammad Mujeeb received a dream project from McGill University, Montreal, focused on “The Indian Muslims,” which later became his acclaimed book. He invited Mushirul Haq to assist as a research assistant for this venture, primarily responsible for gathering material from Arabic and Persian sources related to Islam and the Muslim community, and then presenting his findings to Professor Mujeeb. This project was to last for about two years. During the time, a very funny incident occurred that would significantly change the course of his life. Upon completion of M.A., he contemplated pursuing a Ph.D. However, Jamia Millia did not offer a programme for doctoral studies, and Aligarh was quite far away. So, he applied for a Ph.D. program at Delhi University. The selection interview was conducted in Arabic, and he succeeded. Afterward, he had to fill out an application form. In the form, there was a section about “occupation,” indicating one’s current professional role. He realized that being labelled as “Personal Assistant to the Vice-Chancellor” might hinder his admission, as it wasn’t considered an academic position. So, he came up with a solution. Considering his dual roles as a personal assistant and a contributor to the ‘Indian Muslims’ project, he decided to use the term “Research Assistant.” However, the title usually referred to a position that offered a fellowship within the university. That might have caused complications for his Ph.D. candidacy in the future. To avoid this, he coined a new term and wrote “Literary Assistant to the Vice-Chancellor.” When that application reached the Academic Council, the new term proved somewhat unclear, leaving them puzzled. Nonetheless, his application was accepted with the condition that he would need to explain what a “Literary Assistant” is and what responsibilities it entails.

He found himself at a loss on how to explain ‘Literary Assistant’ to the Academic Council. Filled with anxiety, he turned to Professor Mujeeb, hoping to find a way out of this dilemma. Upon examining the university’s letter, Professor Mujeeb tore it up, remarking sarcastically, ‘What nonsense have you fallen into? If you’re aiming for a Ph.D., consider pursuing it abroad. For now, focus on completing the current Project.’ This turned out to be a blessing in disguise. He put this incident behind him and happily dedicated two to three years to the Project.

## MCGILL UNIVERSITY, CANADA

In 1961, he enrolled at McGill University due to his involvement in a project with Professor Mujeeb, which was affiliated with McGill. When he arrived, he had the chance to meet Wilfred Cantwell Smith and Charles Adams, both professors in the Department of Islamic Studies at McGill University. According to Mushirul Haq, “Wilfred Cantwell Smith deeply impacted him both intellectually and personally.”

He says:

*“During my time at McGill University from 1961 to 1967, I had a transformative experience. Living among the professors, I gained crucial insights that shaped my career, thought and character. These years were pivotal. I learned and understood that if I hadn’t got the opportunity, my personality might have remained incomplete. I discovered how to articulate my thoughts respectfully, even in disagreement. I learned the art of handling differences. It saddens me to admit that my Muslim teachers didn’t impart these lessons as effectively as my Christian mentors did.”*

As, already mentioned, that his younger brother, who had moved to Pakistan during the partition, chose to stay there. At that time, Mushirul Haq’s mother was living with him in Delhi. Occasionally, he would ponder over the idea of joining his brother in Pakistan so that they could live together under the same roof. However, due to a series of events, it seemed that fate never aligned for him to make a permanent move to Pakistan.

In 1967, when he was considering returning from Canada, he might have been open to the idea of settling in Pakistan. His mother shared the wish. His younger brother held a high position in the Pakistani government, making it possible for Mushirul Haq to acquire Pakistani citizenship with ease. Back then, that wasn’t a particularly difficult process.

His brother already spoke to Dr. Fazlur Rahman, who was the Director of the Islamic Research Institute in Pakistan, regarding the matter. Dr. Rahman agreed and said that “If you take the responsibility of acquiring citizenship for your brother, I would be responsible for giving him a position in the Institute.

Everything was settled. Then, a few months later, Dr. Fazlur Rahman visited Montreal. He invited Mushirul Haq and asked, ‘Why do you want to go to Pakistan?’ he couldn’t give a clear answer. He replied:

“Part of me thought of going back to India, but my heart wanted to stay with my people in Pakistan.” As he left his room, he told Dr. Rahman, ‘For now, I want to go to India, spend some time there, and then decide.’ That was the end of the conversation. Years later, he found out that despite his unsatisfactory answer, Dr. Fazlur Rahman believed he should come to Pakistan. However, Professor Charles Adams made an ambiguous statement about his plan to go to Pakistan that ultimately prevented him from going, and he only learned the reason and logic behind it much later.

Professor Adams opposed him because he believed that in the near future, Mushirul Haq must want to embark on writing his thought. If he stayed in Pakistan, he wouldn’t have the opportunity to express his ideas through his writings, particularly about Islamic thought. However, if he were in India, he would have the chance to do so without any restrictions. If Mushirul Haq didn’t wish to write, that’s a different story. Otherwise, nobody would be able to prevent him from doing so.

#### PUNJABI UNIVERSITY, PATIALA

Before he arrived in India, he had received offers from two institutions. Then, a new department was being set up at Punjabi University, Patiala, called the Guru Gobind Singh Department of Religious Studies. Professor Smith suggested him for this department, thinking he could be a valuable addition to it. Professor Adams also recommended his name to the Director of the Indian Institute of Advanced Studies in Shimla, where he could work as a research fellow.

There was a mix-up in the mail, and he received letters from Punjabi University first. The letter to the Director in Shimla was put on hold, pending the Academic Council’s decision, which hinged on Charles Adam’s recommendation. The Vice-Chancellor of Punjabi University acted promptly and sent him an invitation to join. Mushirul Haq returned in August or July 1967, and within two or three weeks, he arrived in Patiala. The department was still in the planning stage; it only existed on paper. He was the very first person and the first Muslim in the entire university to be appointed. In a sense, he was the Head of the Department. Since he was the sole member, he had a clerk and an office

boy with him. Over seven months, the department grew from three to ten members.

#### INSTITUTE OF ADVANCED STUDIES, SHIMLA

Meanwhile, Professor Adams' letter was acted upon, which led to them getting in touch with Mushirul Haq in Montreal via telegram. Upon learning he was in Patiala, a copy of the letter was sent to him there, inviting him to join the Institute in Shimla. He left his position in Patiala and joined the Institute in Shimla.

The institute, founded by Dr. Radha Krishan and Dr. Zakir Hussain, had two types of fellows. One type included professors from Indian universities who, due to teaching commitments, couldn't focus on research. They would come here, conduct research, and then return to their respective institutions. The other type consisted of Indians who had studied in Europe and America and were looking for jobs in India. They were invited to work on their research here for about two years. During the time, they also took part in seminars and conferences at various universities, giving talks to build connections. Gradually, they secured positions in Indian universities. When Mushirul Haq arrived in April 1968, both types of fellows were already working there.

#### ALIGARH MUSLIM UNIVERSITY

In 1973, Mushirul Haq was appointed as a Reader in the Centre for West Asian Studies at Aligarh Muslim University, where Professor Syed Maqbool Ahmed served as the Director. The center was established for research, and various appointments were made to focus on different disciplines. Mushirul Haq remained associated with it until August 1976.<sup>3</sup>

#### JAMIA MILLIA ISLAMIA

During 1976 period, Jamia Millia Islamia attained university status and saw the establishment of several new departments including a distinct and multi-disciplinary Department of Islamic and Arab-Iranian Studies,

necessitating the appointment of professors, readers, and lecturers for each section. Mushirul Haq was appointed as the founding head and professor, entrusted with the responsibility of advancing the department to the best of his ability. While Arabic and Persian professors were already in place, additional appointments were made for the subject of Islamic Studies. Professor Salim Qidwai served as a lecturer in the Department of Islamic Studies at Aligarh University. His appointment as a reader was facilitated by Mushirul Haq. Alongside him, Imad-ul-Hasan Azad Farooqi and Majid Ali Khan were also appointed as lecturers. Additionally, Rashid al-Wahidi was already a lecturer in the department. All put together, there were 13 dedicated teachers across all three departments who collaborated closely. Their unity resembled that of a family, as they reached unanimous decisions and found consensus on every matter. This sense of unity forged a powerful bond within the departments, leading to frequent organization of seminars and conferences. Consequently, the department not only set a high standard within the university but also garnered respect beyond its walls.<sup>4</sup>

At various times, he served as the Dean here. Once, when the then Vice-Chancellor of the Veracity went for Hajj, he was also given the opportunity to serve as VC for about two months. Finally, his teaching, research, and administrative experience continued to accumulate gradually from 1967 to 1978.

#### VICE CHANCELLOR OF KASHMIR UNIVERSITY

On 1st May 1987, he was appointed as the Vice-Chancellor of Kashmir University. He held the position from 1987 until his murder in Srinagar in 1990.<sup>5</sup>

#### HIS MARTYR

He was kidnapped, alongside his personal secretary Abdul Gani Zargar, on sixth of April 1990;<sup>6</sup> their bodies were found on tenth of April 1990. The Jammu Kashmir Students Liberation Front claimed responsibility for his kidnapping and murder.<sup>7</sup> He also established the Shah-i-Hamdan Institute of Islamic Studies, Kashmir University in 1988.<sup>8</sup>

## PART II: HIS SCHOLARLY ENDEAVOURS IN ISLAMIC STUDIES

Mushirul Haq's area of interests in Islam and Indian Muslims encompass a wide range of topics, such as Islamic Shariah, Fiqh, Ijtihad, Fatawas, Muslim Personal Law, religious practices, Muslim politics, madrasa education, modern challenges, inter-faith understanding, and Sufism, etc. He has authored numerous articles, research papers, and books, which include edited volumes, translations, monographs, and booklets. Thus, his area of expertise can be categorized as follows:

1. Modernity and Ijtihad (*Asri Masail aur Ijtihad*)
2. Islamic Shariah and the Law (*Islamic Shariat aur Fiqh-e Islami*)
3. Muslim Leaderships and their Politics in India (*Hindustan ki Muslim Siyasat wa Qayadat*)
4. Madrasa & Religious Education (*Madrasa aur Mazhabi Talim*)
5. Islam & Interreligious Understanding (*Islam & Mukaalama Bain-ul-Mazaahib*)

*Books (authored)*

1. *Religion and Politics in Muslim India (1857-1947)*: Appeared in 1967 (thesis). This work is an attempt to study the political ideas of the Indian nationalist ulama with special reference to Mawlana Abul Kalam Azad, the famous Indian Nationalist Muslim.
2. *Muslim Politics in Modern India (1857-1947)*: This book made its debut in 1970, and it offers a comprehensive and insightful examination of the pivotal role played by Ulama, the Muslim religious scholars, in the nation's struggle for independence. It critically discusses and analyses the role of Ulama from 1857 to 1947.
3. *Islam in Secular India*: it is published in 1972. The book extensively delves into how Islam can provide guidance to Indian Muslims within the framework of Indian secular society. It explores which issues will be considered religious and which one's secular in a secular state. The book addresses the critical questions of discerning religious matters from secular ones in such a state.
4. *America ke Kaale Musalman* (Black Muslims of America): it was



- published in 1972. It provides intriguing insights into the Black Muslim community in America, encompassing their national identity, adherence to Islam, and their faith.
5. *Musalman aur Secular Hindustan* (Islam in Secular India): it was reappeared in Urdu language in 1973. The book extensively delves into how Islam can provide guidance to Indian Muslims within the framework of Indian secular society. It explores which issues will be considered religious and which one's secular in a secular state. The book addresses the critical questions of discerning religious matters from secular ones in such a state.
  6. *Mazhab aur Jadeed Zehen* (Islam and Modern Mind): this book, released in 1974, comprises a selection of articles featured in prominent national journals and magazines, discussing matters pertaining to Islamic Shari'ah within the modern context.
  7. *Dharm Nirapeksha Bharat mein Islam* (Islam in Secular India): It was reappeared in Hindi language in 1977. This book extensively delves into how Islam can provide guidance to Indian Muslims within the framework of Indian secular society. It explores which issues will be considered religious and which ones secular in a secular state. The book addresses the critical questions of discerning religious matters from secular ones in such a state.
  8. *Mujeeb Sahab-Ahwal wa Afkar* (Muhammad Mujeeb: His Life and Thought): it was published in 1984 and delves into various aspects of Muhammad Mujeeb's personality and his academic and literary insights.
  9. *Shah Abdul Aziz, His Life & Time*: it is published in 1985; the book endeavours to examine the perspectives of Shah Abdul Aziz and other Indian Muslims towards the British presence in India during the early nineteenth century.
  10. *Maulana Azad aur Muslim Masail* (Maulana Azad and Muslim Challenges): it is released in 1999, this book serves a dual purpose. On one hand, it provides insight into the intellectual world of Maulana Abul Kalam Azad, a prominent scholar and thinker of the nation; on the other hand, it offers a pathway to comprehending and addressing the challenges faced by Indian Muslims.
  11. *Hindustani Musalman Rawayya aur Rujhan 19wi Sadi Mein* (The Attitudes and Trends of Indian Muslims in the 19<sup>th</sup> Century): It was

published in 2004. This collection of three essays is a comprehensive book containing a scholarly, social, and political analysis of the conditions of the Indian Muslims of the 19<sup>th</sup> century, delving into the reasons and factors with meticulous scrutiny.

12. *Mu'aasir Shakhsiyat* (Contemporary Personalities): It was published in 2006. This book captures some of the important figures from the recent past and their thoughts and ideas. We can also establish accurate and balanced opinions about their personalities.

(Edited)

1. *Fikr-e- Islami ki Tashkil-e-Jadid Ka Maslah* (The Challenge of Reconstruction of Islamic Thought): This book is a collection of papers presented in the Seminar "*Fikre Islam ki Tashkil-e-Jadid ka Maslah*" in 1976, organized by Zakir Hussain Institute of Islamic Studies, Jamia Millia Islamia.
2. *Islam Daur-e Hazir Mein* (Islam in the Modern Age): This book, released in 1984, comprises a compilation of translated articles of the renowned Orientalist Professor W.C. Smith. It opens with an extensive essay penned by the translator, offering a comprehensive insight into Professor Smith's personality and intellectual thoughts.
3. *Chand Tasveer-e-Neekan* (Glimpses of a Few Impactful Muslim Figures): This book was published in 1989. The author has combined the articles which were scattered in various journals and magazines and added at the beginning an article entitled "Mera Maulana" (my mentor – Maulana Abdus Salam Qidwai Nadwi), which is an outline of the scholarly life of the author.

(Translated)

1. *Sharqe Awast me Kya Dekha?* (Middle East Odyssey: Tales of What is Witnessed): It was published in 1953. A collection of Maulana Abul Hasan Ali Nadwi's talks about the religious, moral, educational condition and literary and academic developments during his stay in Cairo, Damascus and Palestine which were broadcast on Al India Radio.
2. *Rasool-e-Akram aur Yahood-e-Hijaz* (Muhammad and the Jews):

Published in 1985. This book re-examines Prophet Muhammad's interactions with the Jewish tribes in Medina, namely Banu Qaynuqa, Banu Nadhir, and Banu Qurayzah. By scrutinizing historical accounts and dismissing unreliable elements, the author challenges conventional narratives provided by early authorities. He introduces a new interpretation of "umma" to encompass the broader community, including Jewish residents, and argues that a substantial Jewish presence persisted in Medina post-conflicts, contrary to prevailing beliefs.

3. *Islami Samaj* (The Social Structure of Islam): It was published in 1987. A scholarly attempt to understand medieval Islamic society. This book was last published in 1955. In a short introductory note, the translator has made aware of the difference in perspective due to the author being a non-Muslim Orientalist while studying the book.

*(Monographs/Booklets)*

1. *Hazrat Abu Bakr Siddique* (Life Sketch of the Caliph Abu Bakr Siddique): It was published in 1947. This book presents the main life events of Hazrat Abu Bakr in simple language.
2. *Hazrat Abdullah bin Abbas* (Life Sketch of Abdullah bin Abbas): It was published in 1948. This book presents the main life events of Hazrat Abdullah bin Abbas in easy language.
3. *Hazrat Abuzar Ghifari* (Life Sketch of Abuzar Ghifari): It was published in 1951. This book presents the main life events of Hazrat Abuzar Ghifari in easy language.
4. *Neik Betiyan* (The Righteous Daughters of the Prophet): This was published in 1951. This book presents the main life events of the daughters of the Prophet (pbuh) in easy language.
5. *Hazrat Nizamuddin Auliya* (Biographical Sketch of Nizamuddin Auliya): It appeared in 1951. This book presents the main life events of Hazrat Nizamuddin Auliya in simple language.
6. *Hazrat Sheikh Fariduddin Ganj Shakar* (Biographical Sketch of Baba Farid). This book was published in 1951. This book presents the main life events of Hazrat Sheikh Fariduddin Ganj Shakar in simple language.

7. *Hazrat Talha* (Life Sketch of Talha bin Ubaidullah al-Taimi): This book appeared in 1952. This book presents the main life events of Hazrat Talha in easy language.
8. *Hazrat Abdullah bin Umar* (Life Sketch of Abdullah bin Umar): The book appeared in 1952. This book presents the main life events of Hazrat Abdullah bin Umar in simple language.
9. *Hazrat Khwajah Qutbuddin Bakhtiyar Kaki* (Biographical Sketch of Bakhtiyar Kaki): This book was published in 1952. This book presents the main life events of Hazrat Khwajah Qutbuddin Bakhtiyar Kaki in simple language.
10. *Tarjuma-e-Qur'an-Mansha-e Khudawandi ko Samajhne ki Insani Koshish* (Translating the Qur'an-Human Longing for Knowing the God's Mind) – This was presented in the first Professor Mohammad Mujeeb Memorial Lecture and then it was published in 1988.
11. *Mazhab aur Hindustani Muslim Siyasat-Kal aur Aaj* (Religion and Indian Muslim Politics: Recent Past and Now): It was initially introduced during the third Sir Syed Memorial Lecture and subsequently published in 1989. This book serves as a valuable resource for comprehending the historical trajectory of Indian Muslim politics and for assessing Sir Syed's contributions in scholarship, societal reforms, and religious services.
12. *Iqbal ek Muslim Siyasi Mufakkir* (Iqbal-A Muslim Political Thinker): Released in 1996, this book serves a dual purpose. On one hand, it provides insight into the intellectual world of Allama Iqbal, a prominent scholar and poet. On the other hand, it offers a pathway to comprehending and addressing the challenges faced by Indian Muslims.

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## CONCLUSION

His writings have been an extension of the thought of those who came before him, offering a fresh and novel viewpoint that both highlights and questions numerous established concepts in the domain of Islamic Studies. The ideas expressed by Mushirul Haq are crucial not only for the Indian Muslims but also for the wider interfaith audience. His insights offer the appropriate remedy for the current challenges faced by the Muslims of India. He is no ordinary scholar. What distinguishes him from his contemporaries is his capacity to not only accept criticism positively but also excel as a critic himself. His Islamic ideas have undergone a continuous process of development. His writings and perspectives are well-balanced and resonate deeply with the audience. Even if nothing else, the tradition he espouses should be embraced by upcoming scholars in the field of Islamic Studies. His profound contributions bolster the secular foundation of our nation, a critical need in the present era. Instances of individuals like Mushirul Haq are exceedingly rare in history, and disregarding his idyllic personality and thoughts would be a significant oversight.

## NOTES

1. See Editor's Preface: Qazi Ashfaq Ahmad Bahriabadi, Aashufta Bayaani, Shah Abdus Salam Bahriabadi, Lucknow, (originally published 1966), Reprint 2007; Also see, Ehtishamuddin Siddiqui, Shaheed Professor

- Mushirul Haq (1933-1990): Ek Shradhanjali, Shaheed Memorial Urdu Library, Bahriabad (UP), pp. 1-3.
2. Shah Abdus Salam, (ed.), *Dr. Mushirul Haq: Shakhsiyat aur Fikri Basirat* (Collected works), Mushirul Haq Memorial Educational Committee, New Delhi, 1994, p. 27; Also see, Qazi Ashfaq Ahmad Bahriabadi, *Aashufta Bayaani*, Shah Abdus Salam Bahriabadi, Lucknow, (originally published 1966), Reprint 2007, p. 39; Also see, Ehtishamuddin Siddiqui, *Shaheed Professor Mushirul Haq (1933-1990): Ek Shradhanjali*, Shaheed Memorial Urdu Library, Bahriabad (UP), p. 4.
  3. Shah Abdus Salam, (ed.) *Dr Mushirul Haq: Shakhsiyat aur Fikri Basirat*, Mushirul Haq Memorial Educational Committee, New Delhi, 1994, pp. 207-208.
  4. Ibid.
  5. Shah Abdus Salam, (ed.) *Dr Mushirul Haq: Shakhsiyat aur Fikri Basirat*, Mushirul Haq Memorial Educational Committee, New Delhi, 1994, p. 60. Also: "University of Kashmir," [www.kashmiruniversity.net](http://www.kashmiruniversity.net)., Archived from the original on 9 June 2020. Retrieved 24 January 2019.
  6. Court acquits accused in Dr Mushir-ul-Haq murder". The Indian Express. 21 April 2009. Retrieved 1 September 2015.
  7. Magazine / Education: From strife to study". The Hindu. 27 February 2005.
  8. See the university website: <https://islamicstudies.uok.edu.in/Main/Message.aspx?Type=HeadMessage>. Also, Kashmir University organises Prof Mushir-ul-Haq Memorial Lecture". [kashmirreader.com](http://kashmirreader.com). 14 June 2021. Retrieved 27 September 2021.

## Women Rights after the Advent of Islam

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### ABSTRACT

The story of women in our society, similar to their role in the corridors of history is as deep-rooted as time itself. They are the ones that rocked the cradle, shaped the fate of humanity and designed the cartography of this planet. The status of women in Arabia was no different from chattels as they were mere objects to be used and thrown by men.

The Prophet Muhammad (PBUH) transformed the distressed women into the force that was constructive and pure with a distinct and independent identity. But as one lady put it, mere words are not enough and it must be proved how he transformed practically the status of women and effected an actual elevation in their day-to-day life. The Prophet (PBUH) just swept women into a totally new life.

This article highlights the reforms made by Islam in the laws of marriage, dower, divorce, maintenance and inheritance. The article emphasises the importance of gender equality and gender justice in Islam. It stresses upon the gap between the teachings and what is being acted upon and between law and facts.

It is a woman, the fragile woman who shapes the nature and fate of each coming age and will keep on doing as such for the coming ones. It was the one who raised pharaohs and all the Prophets and the pious. She further demonstrated that she was not delicate and weak in all things considered. Her vital role in the society cannot be over-looked. She, if needs to be described in a short sentence, one can surely say that,

“She is the planner of civilizations, the nucleus of the family, the protector of the house and a pillar that becomes the inspiration and strength of men on all fronts.”<sup>1</sup>

The burial ground of thousands of live girls turned into a platform of women’s freedom and respect.<sup>2</sup> Through the darkness of women’s sufferings came a voice<sup>3</sup>:

“The most valuable thing in the world is a virtuous wife.”<sup>4</sup>

“The best of you is he who behaves best with his wives.”<sup>5</sup>

“Women are the twin halves of men.”<sup>6</sup>

“Woman is the sovereign of the house.”<sup>7</sup>

“A virtuous wife is a man’s best treasure. Admonish your wives with kindness. A Muslim must not hate his wife, and if he is displeased with one bad quality in her then let him be pleased with another which is good.”<sup>8</sup>

“O my Lord! I hold the right of two weak types of persons to be respected (and sacred), that is, the right of an orphan and that of a wife.”<sup>9</sup>

“Listen! Treat every woman very well....”<sup>10</sup>

That spirited voice was of the Prophet Muhammad (PBUH), the last Prophet and Messenger of Allah. The ‘Fragile Crystal’ as Prophet (PBUH) termed woman, was raised to heights unparalleled-when dignity was added to beauty, when the same voice proclaimed that,

“Heaven lay beneath a mother’s feet and that a mother’s right over her children was three times more than the father’s right.”<sup>11</sup>

Islam has transformed the position of women and showered her with several human rights. They are her natural due but they were not in power to exercise them. The famous journalist, Khushwant Singh while addressing a workshop of journalists on the problems of females organized by UNICEF in Delhi in October, 1985 said,

“Unfortunately crimes against women as bride burning and dowry-murders are more rampant among the Sikhs, Jains, the Buddhists and the Hindus while such inhuman events rarely occur among the Muslims and Christians. The reason for this is that Islam gave women a better and equal status long before other communities did.”<sup>12</sup>

Some essential basic rights to which all human beings are entitled are likewise the fundamental requirements of a person's physical and good presence. A woman in any age, regardless of whether in 1985 or in 2000 A.D. would want these rights, which are fundamentally, opportunity and freedom, freedom of expression, fairness and equality, financial stability and independence, right to freedom of maintaining one's

individuality and dignity, social rights, rights to security and insurance and last however not the least, political rights. Similarly, as the citizen's basic rights are ensured by the Constitution, so additionally a Muslim's key rights are cherished in the Qur'an. In what way are these rights presented upon a woman in Islam, stays unclear genuinely and sensibly, for that is the advanced pattern of understanding an issue judiciously, wisely and legitimately as it were.<sup>13</sup>

Islam gives a woman liberty from oppression. It is an independence that is bold and courageous. It is a meaningful liberty full of nerve, self-confidence and self-sufficiency and is constructive and valuable for the society. Such a live freedom which creates a versatile association with the world and produced in the past such dynamic characters as Hazrat Ayesha, Hazrat Asiya, Hazrat Khadija, Hazrat Hajirah, Hazrat Somayya, Hazrat Rabiya Basri, Hazrat Fatima-wife of Umar 'bin Abdul Aziz and later Empress Noor Jahan, Chand Bibi and many others. Speaking of rulers, incidentally it was a woman who constructed the magnificent monument near Emperor Humayun's grave in Delhi. There are countless examples shimmering in the corridors of time, reflecting the Muslim women's self-determination and freedom.<sup>14</sup>

Hence, the opportunity appreciated by a woman under Islam is administered by rationale, reason and exists with incredible adaptability. She is left free and undisturbed to be dynamic in the field where she is confident and succeeds.

The relation of women to men is not of suppression or disharmony but of pure, clean companionship in the path of virtue. And in this companionship, everyone is equal. The term *Abliya* which means a friend and protector, has been employed by the *Quran* to portray and sum up the role of men and women towards each other:

"Believers, men and women, are protectors, one of another: they enjoin what is just and forbid what is evil."<sup>15</sup>

This Quranic verse additionally presents that people are similarly answerable for improving and gracing the society through social, political, educational and financial mediums and that they are to work towards achieving this in an environment of security and assurance towards one another.

## MARRIAGE

The relationship of genders in pre-Islamic Arabia was in a problematic and faltering state. The approved type of marriage in the sense as we perceive and follow as of now was exceptionally uncommon. The idea of all things being equal has prospered the kinds of sexual tie-ups which may just be called infidelity, prostitution or polyandry.

Abdur Rahim lists the following types of “marriage” rampant in those days<sup>16</sup>:

- a) “A custom according to which a man would say to his wife: “Send for so and so (naming a famous man) and have intercourse with him.” The husband would then keep away from her society until she had conceived by the man indicated; but after her pregnancy became apparent and certain, he would return to her. This originated from a desire and inclination to ensure and secure noble offspring.”
- b) “Several men, less than ten, used to go to a woman and have sexual intercourse with her. If she conceived and gave birth to a child, she would send for them and they would all be indentured to come. When they came and assembled, the woman would address them saying: “You know what has happened. I have now brought forth a child. O so and so! (naming whomsoever of them she chose), this is your child.” The child would then be ascribed to him and he was not allowed to disclaim its paternity.”
- c) “Several men used to visit a woman who would not refuse any visitor. These women were prostitutes and used to fix at the doors of their tents a flag as sign of their calling. If a woman of this class conceived or brought forth a child, the men that frequented her house would meet and physiognomists used to decide to whom the child belonged.”

In the latter two kinds of “marriage” what separates them from regular prostitution is the insistence to establish the foundation of paternity of the child conceived out of such free and scurrilous sexual associations. In the current situation, no prostitute can legitimately or generally build up the paternity of her child in any man, particularly when he ends up discrediting and renounce the paternity.<sup>17</sup>

In addition to these, some other disgraceful and corrupt forms of marriages were<sup>18</sup>:

- I. "A man would purchase a girl from her parents or guardian for a fixed sum."
- II. "*Muta* (temporary) marriages were widely prevalent, so much so that in the beginning of Islam, even the Prophet (PBUH) tolerated them as a matter of policy but later on prohibited them."<sup>19</sup>
- III. A pre-Islamic Arab was allowed to marry two real sisters at one and the same time."<sup>20</sup>

Islam reformed these old marriage laws in a sweeping and far-reaching way. In the chapter *Nisa*, (The Women) of the Qur'an, we find the guidelines related to marriage. They are mentioned below. The relevant passages are<sup>21</sup>:

"Marry not the woman whom your father has or had married, for this is shameful and abominable and evil way."<sup>22</sup>

"Forbidden to you are your mothers, your daughters, your sisters, your aunts, paternal and maternal, the daughters of your brother and sister, your foster mother and foster sisters, the mother of your wives and the step-daughters who are in your care, born (of) your wives, with whom ye have had intercourse- but if ye have not had intercourse with them, it is not a sin for you-and the wives of the sons, who are your offspring, also ye marry two sisters at the same time, except what is already past; Allah is gracious and merciful."<sup>23</sup>

The Prophet Muhammad (PBUH) repealed those different types of marriage with the exception of the one in which a dower was paid and the man modestly requested the guardians of the woman for her hand. The Prophet (PBUH) pronounced that dower was only the woman's right and is an image of regard and respect of the man towards his wife. The assent of a woman in marriage was made compulsory. She was made a sharer in the legacy. So, she was not to be dealt with from now on as a mere object.<sup>24</sup>

## DOWER

In the normal form of marriage, as separated from the marriage by capture or force, the fixing of dower was in vogue. At times the woman's



guardian used to take the dower himself; yet it isn't sure whether it was a simple infringement of the utilization that the woman should take the dower, or whether it shows that dower was initially the cost paid for the woman to her father and mother. A custom was predominant under the name of *shighar* marriage in which a man would give his girl or sister in union with another in light of the latter giving his little girl or sister in union with the former. Neither of the brides could get their dower. Bogus allegations of unchastity were regularly used to deny the woman of her dower. The term *mahr* was initially used to connote endowments given to the guardians of the wife while *sadqa* was a blessing to the wife herself. The *sadqa* or dower which was paid in case of regular form of marriage was approved by Islam; the Qur'an says<sup>25</sup>:

"And give women their dower freely."<sup>26</sup> \_

"After the advent of Islam, *Mahr* was made into a real settlement in favour of the wife, a provision for a rainy day and socially it became a check on the capricious exercise by the husband of his almost unlimited power of divorce."<sup>27</sup>

## DIVORCE

Discussing divorce among the pre-Islamic Arabs, the force of separation controlled by the husband was unrestricted. They could separate from their wives whenever, in any capacity whatsoever or with no explanation. They could likewise abjure their separation and separate again as per their wish. They could additionally, on the off chance that they were so disposed, swear that they would have no intercourse with their wives however they actually lived with them. They could self-assertively blame their wives for infidelity, dismiss and leave them with such reputation that would affect their lives in future; while they, at the end of the day, would go absolved from any proper duty of maintenance or legitimate punishment.

According to Abdur Rahim, there were at least four ways to dissolve marriages in pre-Islamic Arabia. These were:

- Talaq
- Ila
- Zihar
- Khula

In the event that a woman is definitely and totally separated and detached through any of these four systems, she is allowed to remarry; yet she was unable to do as such until she takes a break known as *iddat*. This was fundamental to determine the child's paternity. However, it was anything but an exacting guideline. Sometimes pregnant woman was separated and was married to someone else under the understanding. It is fascinating to take note that at the time of *iddat* due to the occurrence of death of the spouse was one year at that point time.

#### MAINTENANCE

Supporting and maintaining one's wife is an essential commitment and duty of the husband. Maintenance is a privilege of the wife and a corresponding responsibility of the husband. It is compulsory in all legal relationships. It is the primary responsibility of the man.<sup>28</sup>

During endurance of the marital bond, a wife who is in a valid marriage or an irregular marriage only on the ground of absence of witnesses, is entitled to be maintained by her husband (even if she has the resources to maintain herself and the husband is indigent. This is subject to the following conditions<sup>29</sup>:

- (a) "that the wife has attained an age at which she can render conjugal rights to the husband;
- (b) that, except for reasonable cause, she is accessible for conjugal intercourse;
- (c) that, except for reasonable cause, she resides with the husband and obeys his reasonable commands provided that if the right to maintenance is suspended owing to the non-fulfilment of any condition, it would revive on the removal of the cause."<sup>30</sup>

Under no conditions, a wife is legally accountable to maintain her husband, howsoever impoverished he may be. Maintenance of the wife includes food, clothing, a separate place to live with the husband and medical and maternity expenses.<sup>31</sup>

In the case of dissolution of marriage by divorce, the wife will be entitled to maintenance whether the divorce is revocable or irrevocable and whether she is pregnant or not.<sup>32</sup>

- (a) till the expiry of *iddat*, if the divorce is communicated to her before that date, or
- (b) till the communication of the divorce, if it is communicated to her after the period of *iddat*.

If, however, the *Talaq* was the result of any transgression on the wife's part, she would not be entitled to maintenance from her former husband during the *iddat* period. The wife would also be eligible to maintenance during *iddat* in the case of divorce in other forms, *viz.* *Khula, Ila, Lian* and *Zihar* or if the separation results because of some supervening illegality.<sup>33</sup>

## INHERITANCE

Islam is the first religion of the world that granted the rights of succession and inheritance to women. A daughter is the absolute owner of the property she inherits. The Qur'an declares:

"For men there is a share from what their parents and close relatives leave, and for women there is a share from what their parents and close relatives leave, be it little or considerable; a definite share."<sup>34</sup>

Women were dispossessed of worth and status. Islam has obviously announced and respected the situation with females as inheritor's equivalent to that of men. As per Islam male children acquire twice as that of female children, husbands acquire more than wives, brother acquires twice to a sister. The distinction in the legacy shares of people should not be considered separate from different laws. The facts demonstrate that Islam has separated the shares of inheritance and legacy of people. Be that as it may, this separation is because of sensible insight and monetary commitments that men bear. Men keep up their wives and children. In the event that a woman is wealthy, it is obviously and totally hers alone. They are accomplices on the whole the assets of their husbands.

The inspiring equity of people in the eye of the Almighty is something that has been unmistakably revered in the Qur'an. The Holy Book gives the idea of equality of genders. In the Holy Qur'an, the origination of equity is very focal and of incredible importance. The possibility of equity is so completely in depth in the Qur'an that no field has been left

where it is not applied including the matter of matrimonial remedies. The most essential morals of Islam elucidated in the Holy Book are empathy, generosity and equity.

The Qur'an imagines the balance of gender equity and there are sufficient cases and materials to demonstrate the same.

Along these lines, it tends to be seen that gender equality is inherent in the Qur'an and lessons of the Prophet (PBUH), notwithstanding, a large part of the genuine soul of fairness and justice and equality was lost under the effect of some social code and ethos. It is disastrous that the Qur'an gave ladies equivalent status, yet in the social order, they were denied of their legitimate spot and their privileges were removed. It is a misfortune that the Holy Qur'an, in spite of its solid attestation of human balance and the requirement for equity to the entirety of God's creations, has been put aside and different types of human disparity were endorsed. It seems like the reformist orders of the Qur'an are deciphered by the different schools of Islamic law and religious philosophy to suit the male-centric construction of the society and go about as an impairment to women's privileges in different walks of life. There is a wide gap among theory and practice, among law and facts.

#### NOTES

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16. *Abdool Razack v. Aga Mohd.*, (1893) 21 IA 56: 21 Cal 666.
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20. Nisa 23.
21. *Ibid.*
22. *Ibid.*
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29. *Supra* Note 1 at p. 130.
30. *Ibid.*
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33. *Id.* p. 133.
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LUBNA NAAZ

## Maududi's Concept of Knowledge: A Critical Study

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### INTRODUCTION

The education system of Islamic Studies and its Sciences currently in force at the colleges and universities run and managed by the Muslims of the Country is the mixture of elements of the Western and Islamic education. It is quite mismatched. The incompatibility of the existing system has lost its academic value as well as its relevance. Let aside the Islamic point of view, even from a purely academic standpoint, the synthesis of the two different and apposed elements is unnatural and cannot yield any positive result, as strongly advocated by Sayyid Abul Ala Maududi, the prominent Islamic scholar of the modern world.

The paper mentions some important issues about the quality of education system prevailing in the world. These issues are discussed by Sayyid Abul Ala Maududi in his writing on Muslim system of education.

Syed Abul A'la Maududi is one of those dignitaries who shared and demonstrated glorious paths for millions of people to escape observation through their thinking. Religious philosophers prominently reflect Islam in their philosophical concepts. Maududi was well aware of Muslim educational requirements. Syed Maududi's writings cover a wide range of topics, such as history, politics, religion, education, *Tafsir al-Quran*, *Hadith*, civilization, society, economics, and culture.<sup>1</sup>

His book *Taleema'at*, translated into English as *The Education* and edited by Prof. S.M.A. Rauf, was published in 1992 by Markazi Maktaba Islami, Delhi. The book was divided into five chapters. Only the second chapter of the book, "A New Education Policy and Its Program for Muslims", has been discussed in the paper.

Sayyid Abul A'la Maududi was a prominent Islamic scholar, revivalist,

philosopher, theologian, and political thinker of the contemporary Muslim world. Born in 1903 in British India (now Pakistan), Maududi became a leading figure in activism during a time of significant social and political change. He founded the Jamaat-e-Islami in 1941, a movement aimed at establishing an Islamic state governed by Sharia law. Maududi believed in the Islamic reformation of society, advocating for a return to the principles of the Quran and Sunnah and rejecting Western secularism.

Maududi's writings and ideas had a profound impact on Islamic political thought. He wrote extensively, producing over 120 books and pamphlets on various aspects of Islam, politics, and society. His works include "Tafhim al-Quran," an influential commentary on the Quran, and "Jihad in Islam," where he articulated his views on jihad as a struggle for the establishment of Islamic ideals.<sup>2</sup> A great Muslim educationist of the sub-continent Maududi was born on September 25, 1903 in Aurangabad, Deccan. He got traditional education and studied Dars-i-Nizami. He believed the division of education into traditional and modern entities among Muslims, and the lack of any link between the two, have not only been ineffective but also dangerous.<sup>3</sup> His ideas were both praised and criticized. While some admired his efforts to reinvigorate Islamic thought and promote Islamic values in a changing world, others criticized his interpretation of Islam and his vision of an Islamic state, considering it too conservative or incompatible with modern pluralistic societies. Maududi passed away in 1979, but his legacy remains influential in Islamic political thought and continues to spark debates about the role of Islam in governance and society.<sup>4</sup>

Throughout history, various scholars have explained the meaning and nature of knowledge in various ways. According to Maududi, the purpose of education is very important in the educational process. Many people believe that education's sole purpose is to provide knowledge. Maududi in his book *Taleemat* gives the solution to the problems that Muslim students are currently experiencing in their educational institutions. The Book has fewer pages, but the vision it possesses is a gift. He wrote the book to confront the educational system and produce a path forward for the best educational system. The book contains various topics that describe each phase of that educational system in

the world, particularly Muslims, must follow in order to fill the void left by the west.<sup>5</sup>

#### PURPOSE OF KNOWLEDGE

Maulana begins the discussion by assuring the reader about the past system of education that was entirely based on suggestions to the Islamic rulers. He clarified that this system of education was not ours, that it was only confined to the government system, and that it ended with the dominance of the West because there was no place in the new West government setup for those who were educated with the system. However, the majority of religious people were to defend it because it reflects the glorious culture of the past, even though it was not sufficient to protect the Muslim identity under the influence of western government. As time passed, new challenges arose, and there was no satisfactory outcome from the then educational system other than the preachers and Madrsa teachers who could barely look after the mosques and schools but couldn't face the modern challenges and ensure their presence in society by addressing the most important issues of the time. This small positive effect of culture was outweighed by the harm it caused to Islam's reputation. Because of these so-called Islamic preachers who stoked the fires and let them burn for their personal benefit, the true meaning of Islam remained undiscovered. This was true for the civil service as a whole. Maulana Maududi first distinguished between the old and new educational systems in order to encourage readers to balance them and find a way out. Now, Maulana describes the new education system established by the West. The author attempts to answer the question that every nation tries to implement that very system of education that can produce the desired product for the prosperity and betterment of the nation, and the same case is with us: the west was all trying to make us the way and bait here in Asia to implement their system by nourishing us with their culture and education and familiarizing us with their language because it was impossible for them to do so without that. Instead of training us to be leaders, they aimed to train the next generation of authorities who could lead by example and with ease.<sup>6</sup>



This system was therefore opposed to Islamic values. Since Atheists, or people who reject God, were responsible for the rise of the educational system in Europe, how is it possible that the system there will support both Islam and our glorious past? The current educational system remains unchanged from its introduction, and individuals receiving its nourishment are incapable of becoming followers of God or embodying the essence of Islam since the system lacks any values that support those beliefs. The question still stands, though it is evident that western nations are highly developed and cultured, why are we, living far away, even studying the same book and chapter? The answer is that countries make the steps for their countrymen for a bright future, and we were not Europe's own people; we were just meant to be such fool who can destroy their own country for others, and we presented the same, so it is still impossible to be such well cultured people without being familiar with the true spirit of Islam.

Maududi also emphasizes the importance of women's education, urging equal syllabuses and training for both men and women. This will produce a future generation of good manners and true spirit, defending modesty in any situation. Our educational system should prioritize women's rights, avoiding co-education and focusing on separate teaching methods, as Western culture reduces modesty and pseudo-men. Maulana advocates for teaching Islamic values to children from kindergarten, stating that eliminating old and new educational systems is foolish and that teaching basic Islamic values early is crucial for reflection. Rather, we have created a new system from these two that will eliminate the flaws of both of these systems while meeting the current challenges and requirements of modern societies. It should consider what kind of system we require for an independent country. First and foremost, we must explain to students what the purpose of education is, failing which the nectar of knowledge cannot be tasted. Our education curriculum should ask Muslim students to consider God's creational plan and to aspire to be the successive authority of Almighty Allah.<sup>7</sup>

Modern education is crucial for the prosperity of the Muslim society. Islamic knowledge is essential for managing and governing, and that education should focus on closeness to the creator, understanding life after death, and producing protectors of women rather than destabilizing society through actions. Maududi emphasizes the importance of

educating people in local languages to protect culture and facilitate learning, despite the fear of using English as a tool for determining educational level, and promoting multidimensional youth development. Maulana proposes an Islamic educational system for Muslim students to reclaim their identity. The system should familiarize students with the Quran, Hadith, and prophets' lives while also incorporating modern scientific research. Scholars should be able to balance western education with Islamic knowledge, ensuring they are beneficial to society and true representatives of Islam on a mass level.<sup>8</sup>

### AIMS OF EDUCATION

Syed Maududi advocates for the transmission of Islamic culture and civilization through education, aiming to shape the youth's character in line with Islamic life, philosophy and revolution. For that he suggests the ideas mentioned in bullets below:

- The goal is to foster a comprehension of the truthfulness of Islam among students.
- It is centered on how students' personalities are shaped in an Islamic environment.
- Focus should be on cultivating individuals who are creative and innovative.
- It should aim at passing on cultural practices and values to the younger generation<sup>9</sup>
- The primary objective of education is to acknowledge and glorify Allah (swt).
- The aim of education is to enhance both hidden and innate abilities of individuals, thereby promoting their profitability and success in society.<sup>10</sup>
- It is to create great citizens, so that they become better leaders who motivate their nation. The purpose of leadership is to train, assist and guide people.<sup>11</sup>

### A CRITIQUE TO WESTERN EDUCATION

Education aims to produce the best citizens, enabling leaders to lead with motivation. Each country designs its curricula to advance its culture and ideologies. Syed Maududi's convention is that education

is a human endeavor guided by the principles of Islam, based on the above fundamental philosophical views. The foundation of Maududi's educational theory lies in his book *Taleemat*, which offers a condensed blueprint for a brand-new educational system. Syed Maududi offered some ground-breaking recommendations for enhancing the educational system. He urged that the line between religious and secular education should be erased. Islamic study subjects are insufficient to meet the requirements of Islamic education. His goal was to instill an Islamic perspective and inclination throughout the entire educational system.

The education system in Muslim-run colleges and universities is a blend of Western and Islamic elements, losing academic value and relevance to either culture. Maududi argues that combining Islamic and Western ideologies in education is unnatural and unproductive as it leads to doubts and hesitations among students and subservient to Western instruction, despite Islamic perspective. Our educational system favors Western learning because of its modern and widespread cultural influence. Muslim students conform to Western standards as a result of being influenced by Western philosophy and thought. Islamic culture and ideals are despised. The milieu of Muslim universities amplifies the impact of Western culture, with Islamic education holding the least importance.

Sayyid Maududi argues that Islamic education has declined due to cultural and political decline, outdated literature, and lack of interest. He argues that the imbalance between western and Islamic education is effective in promoting Islamic values among students. Sayyid Maududi argues that Muslim University's policies regarding religious and secular education are inadequate, leading to students' erosion of faith in religion and estrangement from their religious heritage. Maududi argues that universities should not expect students to become true Muslims due to educational benefits, but rather due to their innate spiritual fortitude and unwavering religious belief. This issue is not limited to Muslim universities but also affects graduates from secular subcontinent and European universities:<sup>12</sup>

1. Individuals are deeply influenced by western thinking. Whether it leads to Indian nationalism or atheistic socialism, both are considered a part of this group.

2. Individuals who are deeply influenced by Islamic ideology may continue to practice it or gradually become alienated due to the influence of westernization.
3. Individuals who are neither wholly westernized nor wholly Islamized.<sup>13</sup>

Maududi emphasized the wrongness of blending divergent philosophies in education systems, particularly in Islamic education, and the undermining of the foundation of Islam.

#### SIGNIFICANT CHANGES IN THE SYLLABUS

Sayyid Abul Aala Maududi presented several regenerative plans for the current educational policies. They are as follows:

- Muslim universities must eradicate European influence to preserve national culture, as it significantly influences attire, sports, and behavior, requiring force to destroy younger generations.<sup>14</sup>
- Muslim universities should hire academic staffs who are not only expert in their respective fields but they should also be practicing Muslims, committed to the institution's objectives. The University may seek non-Muslim teachers in specific fields, preferably the experts in their fields and committed to the institution's objectives.
- Arabic should be a crucial language in university education, as it is the primary source of Islam. The Muslim educated class only gains the soul of Islam through independent access to Qur'an and Hadith.<sup>15</sup>

In high school education, students are expected to acquire primary information on the following subjects:

- a) **Credendum:** This subject aims to instill Islamiyat and adopt essential ways of describing those who rely on natural intuition and intellect.
- b) **Islamic Ethics:** This subject should explore Islamic ethics from the perspective of the Prophet Muhammad (PBUH) and other prophets (AS) to provide students with a comprehensive understanding of a Muslim's qualities and life.
- c) **Jurisprudence Ordinance:** This subject explains fundamental

ordinances about human rights, character formation, and the formation of a moral society in Islam, ensuring students understand individual and collective life.<sup>16</sup>

- d) **Islamic History:** The subject focuses on the personality of Prophet Muhammad (PBUH) and the prophets' era, emphasizing the importance of students' understanding of their religion, nationality, and perception of Islamic jamiyat.
- e) **Arabic:** The Qur'an should be integrated with Arabic teachings, and primary education in Arabic literature should be exclusively taught in schools.
- f) **The Qur'an:** The entire Qur'an should be taught at the degree level to ensure smooth recitation of the Qur'an by students.<sup>17</sup>

College education there should be a general curriculum which is taught to all students like Arabic and *Qur'an* and the subject of Islamic education with modern subjects like:

- a) **Arabic:** At intermediate level a general course in Arabic literature should be introduced to enable the students to develop an average level of competence to appreciate and comprehend simple texts in Arabic. At the degree level it should be merged with the teachings of the Quran.
- b) **The Quran (i):** At intermediate level a course in the Quran should be presented, dealing with the meaning of the text. This course should teach that the Quran is an authentic Book (Book of Allah) free from interpolations, as revealed by Allah, and therefore can be considered superior to other religious books. Students must be acquainted with these basic facts about the Quran to disentangle their minds from any doubt about its authenticity.<sup>18</sup>
  - ii. At the degree level the entire Quran should be taught to enable the students to comprehend the text by them. If the teachers do not enter into the highly scholarly commentaries and minor disputations, the whole Quran can easily be covered within two years.
  - iii. **Islamic Studies:** This course aims to teach students about the ideological foundation of Islam, its guiding principles, and their impact on individual personality and community life. It covers economics, politics, international relations, rights, and

obligations between individuals and society. The course also outlines the limits prescribed by Allah, the freedom of thought and action for Muslims, and the impact of transgression on the Islamic social order.<sup>19</sup>

- iv. Maududi stresses that, West has developed a particular cast of mind, an institution matrix in which hypothetical premises are incubated and it has distorted the view of the whole life. Islam is not hostile to the established truth of knowledge, but to the unreliable institution which molds and distorts these truths. Maududi further elaborates that Islam views the issues of life from a different perspective, carrying its own distinct concepts, a starting point, and institution matrix, all of which are diametrically opposed to the west. Islam disapproves of western knowledge system because scientific truths are being borrowed from it. Further he elaborates that on account of this; the students actually drift from the anchor of Islam and become vulnerable to the harmful influences of western ideology.<sup>20</sup> Maududi said, this however, could gradually be resolved in three ways.
  - a. The goal is to identify academic staff experts in their respective fields, Quran and Hadith, and those who can refashion Western thinking in line with Islamic tenets.
  - b. Maududi suggests that a comprehensive examination of various literatures on Islamic law, Islamic codification, political science, sociology, economics, and history in various languages is necessary. He suggests adopting useful existing texts and amending others, presenting them as extracts. He suggests formation the team of eminent scholars for this purpose.
  - c. Maududi emphasizes the importance of utilizing contemporary scholars to produce texts in the idiom of the disciplines, stating that old literature is futile for today's students.<sup>21</sup>
- vii. The Bachelor or Master of Theology degree courses are redundant and should be discarded, while the Islamic studies field should be combined with western learning disciplines at the tertiary level.
- viii. Maududi proposed the establishment of a dedicated department for

Islamic Studies research, awarding doctoral degrees, and conducting research with a revivalist design to offer guidance from an Islamic perspective to both Muslims and the global community.<sup>22</sup>

Maududi said that the scheme should be looked upon as a long term project. It is not even necessary to have all the resources ready at hand before embarking upon this project. Further he said that the efforts in the right direction the difficulties which now seem formidable will gradually lessen. There are people in the present generation who can lay the foundation of the educational edifice along the proposed lines. Under their guidance and training the second generation would be able to make more headway in the same direction; the third generation would be responsible for trying up all the remaining loose threads. The successful compilation of this project by the third generation however depends on your taking the initiative today, Maududi argues. He further said should you avoid this on the pretext that it is an uphill battle and even though resources are at hand, it will never be accomplished.<sup>23</sup>

#### ENSURING THE ISLAMIC CHARACTER

Maulana Maududi recommended an overhaul of Aligarh Muslim University's education system to ensure compatibility between western and Islamic education and culture, suggesting steps to ensure the Islamic character of the university:

- a) The western humanities and science should be revalued and aligned with Islamic teachings. The education system should be reorganized to encourage active student participation and sharpen critical insights. Retaining these subjects in university syllabi is harmful as they leave an indelible impression on students, who then give credence to western thought and philosophy.
- b) Islamic education should be reformed based on the unchanging principles of Islam, free from subsequent writings and exegetical literature, rather than being influenced by them.

The university's faculty should be freed from heretical and western elements, ensuring a diverse range of knowledge in contemporary study fields and the perspectives of practicing Muslims.

Mualana Maududi submitted a proposal to Aligarh Muslim

University, which aimed to reexamine theology and religious studies curriculum, in response to a questionnaire sent. This proposal was divided into three sections:

1. The text provides a critical analysis of the current curriculum,
2. proposes an education policy for Muslims,
3. and discusses the implementation of the proposed policy.<sup>24</sup>

Syed Maududi considered curriculum as the most imperative component of the educational process. Syed Maududi proposed curriculum for all levels of education i.e. secondary and college level. His curriculum model is based on following points:

#### SECONDARY LEVEL

- At secondary level, students should be taught two types of courses: general and special. Introduction of Arabic as well as English language should be provided so that students can pursue their research at higher level.
- The teaching of Arabic was in a deplorable state on account of the archaic methods employed. According to Maududi, the situation has improved significantly with the introduction of new language teaching techniques from Egypt, Syria, and India. He also stated that a committee of experts in modern Arabic teaching methodology should be formed to design a course in which the Quran would serve as the medium for Arabic instruction. Thus the students would not be required to read the Quran separately and would become familiar with it from the outset.
- A large number of magazines and brochures devoted for Islamic history are available in Urdu. According to Maududi, these should be closely examined, and those found relevant could be prescribed as source material for a secondary level course.
- According to Maududi, the standard notion of Islamic education and its teachers should be abandoned. He continued, You need teachers who understand the psychological make-up of today's students; we need to provide them with an up-to-date syllabus; and you need to cultivate an environment conducive to the promotion of Islamic values.<sup>25</sup>



## COLLEGE LEVEL

1. Maududi divided college-level required courses into three sections: Arabic, the Quran, and Islamic Studies. Arabic should be made a required subject in these three subjects. According to Maududi, if students learned other languages, tutors could be hired to teach them, but Arabic must be a mandatory language as the medium of instruction at the college level. Furthermore, he stated that with an effective syllabus and experienced teachers, an intermediate level course can be established that will lead to sufficient proficiency in Arabic to enable independent study of the Quran at the degree level.
2. The teaching of the Quran, according to Maududi, does not necessitate a comprehensive interpretation. At the intermediate level, a high-caliber professor with a deep understanding of the Quran and the ability to adapt its teaching to the modern world can develop the desired understanding of the Quran. Furthermore, he stated that the entire Quran would be taught at the degree level over the next two years, developing students' Arabic proficiency while also familiarizing them with the true spirit of Islam.
3. Islam views all humanities and sciences specialist areas through an Islamic lens, opposing western education and knowledge more than Westernization, although it may be beneficial in some cases.
4. Theology courses should be eliminated and replaced with Islamic science subjects at the tertiary level. Islamic law, philosophy, and political thought should be integrated with related western academic fields, such as law, philosophy, and political science, to better understand social aspects of life and the social sciences.
5. A department should be established to advance Islamic Studies research and award doctoral degrees, with the aim of producing guidance from an Islamic perspective applicable to Muslims and the wider world.<sup>26</sup>

## CONCLUSION

Maududi vision of a new education policy is both ambitious and insightful. His critique of existing education systems highlights their

limitations, while his proposed framework offers a comprehensive plan for reform. Maududi's emphasis on Islamic values, character formation, and practical preparation provides a valuable contribution to the discourse on education, particularly in Muslim societies.

His critics of Anglo Muhammadan Oriental College (AMU) seem to be exaggerative however. Possibly the Aligarh Movement in its initial state was correctly seen by the theologian and Muslim intellectuals including Sayyid Maududi. With the passage of time, the Islamic color of Aligarh Muslim University was evidently clear. Now a moderate and advanced version of Islam is reflected from the writings of the teachers of the Aligarh Movement. The westernizing policies were gradually replaced by the Muslims and Indian secular orientation. Now the Tablighi Jaamat, Jamaat e- Islami of India and other reformative Muslim organizations are supported by the Aligarh intellectuals. Maududi's criticism in the present situation seems therefore no more relevant.

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MOHD MAHBOOB

## English Translations of the Qur'ān: A Critical Analysis

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### DEFINITION OF TAFSIR

Before analyzing the English Tafsir Works, it seems expedient to define the meaningfulness and need of *Tafsir*, interpretational services rendered during the initial period of the emergence of *Islam*, requirements of *Tafsir* writing and its history and development in *Urdu* in brief.

The literal meaning of *Tafsir* is to express and unravel something. But in conventional phraseology, it stands for the explanation and elucidation of *Qur'ānic* verses. Imām Badruddin Zarkashi<sup>1</sup> (died in 794 AH) writes:

“Tafsir is the science through which we get comprehension and understanding of the Qur'ān revealed on the Prophet Muhammad (PBUH), get acquainted with its meanings and the Islamic commandments may get logically deduced through it.”<sup>2</sup>

‘Allama Suyūti<sup>3</sup> writes in this regard:

“Tafsir is the science that deals with the revelation of Qur'ānic verses, causes of the revelation, Makki and Madni verses, *Muhkam* (understandable) and *Mutashabah* (ambiguous) verses, *Nasikh* (abrogator) and *Mansukh* (abrogated) verses, specific and general verses. It connotes the process of making something legitimate and illegitimate, promises made and punishments guaranteed, what to practice and what not to do and other moral lessons and examples”<sup>4</sup>

Thus, *Tafsir* is the science through which we get the meaning of *Qur'ān*. Another word with the same connotation *Tāwīl* also used, but there is a little bit difference in between these words. The *Tafsir* is based completely on the transmission and tradition whereas in *Tāwīl*

the procedure of vision, deduction and the conclusion or casuistry drawn also play an important role in this regard. Many of the *Qur'ānic* verses show that, the Prophet had been assigned the responsibility of explaining and preach the *Qur'ān* by *Allah* for example:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ-  
(Chapter 16 Verse 44: (Al-Quran

“We sent them with evidences and scriptures. And we have sent down unto thee the Admonition that thou mayest expound unto mankind what has been revealed toward them, and that happily they may reflect.” (Al-Quran: Chapter 16 Verse 44).

#### EUROPIAN MOTIVES OF THE *QUR'ĀNIC* TRANSLATIONS

The analysis of academic tradition associated with the *Qur'ānic* translations available in English language, actually, covers the chapters of inter-religious relations, history and the Islamic renaissance. It is a very bitter and remorseful reality that the *Europe* has practically been introduced to *Islam* as a foe who due to its ethical, civilized, spiritual, materialistic and military supremacy has been appearing squarely as a conqueror of the world. The *European* people specially the authorities of the church strongly fell this fear that the last and next target of *Islam* will be the *Christianity* and the *European* civilization. There was the question of their survival as well as safeguarding their interests. Like every occupied nation, the *European* people also looked upon *Islam* as their steadfast foe and adopted a negative attitude towards it. This attitude filled with hate and hatred, enmity and animosity that appeared and nurtured during the eighth and ninth century could not be pacified, subsided and changed by the religiosity of the medieval period, humanism of 15<sup>th</sup> and 16<sup>th</sup> century, the academic conquest of 17<sup>th</sup> century, the rationalism of the 18<sup>th</sup> century, the renaissance of the 19<sup>th</sup> century and the scientific and objective tradition of the 20<sup>th</sup> century. During the eighth and ninth century, the church had far-reaching powers and autonomy. Since the interests of the church were directly affected by the advancement of *Islam*, therefore, the church on the one hand forced the elites and the

populace to use every political and military initiatives against *Islam* and on the other hand, in a very systematic manner they adopted this policy that in order to make the *European* people despise and hate *Islam*, employing the most wicked tactics of character assassination, misrepresentation, vilification and defamation, the *Qur'ān*, the *Prophet* and *Islam* be presented and portrayed in a distorted form, so that the *European* people may not even think of embracing *Islam*. Here this clarification is necessary that their main target was to malign the pious image of the Prophet Muhammad (PBUH) and denigrate his *Sirat*<sup>5</sup> with tremendous libelous and malevolent attacks as the people easily get attracted to it. Furthermore, due to non awareness of the Arabic language the possibility of the people directly benefiting from the *Qur'ān* was extinct and the people had nothing to do with the academic arguments of the *Qur'ān*.

The very first description of the *Qur'ān* in the *European* academic and literary assets can be traced to the collection of *European* public songs and poetris "*chanson De Geste*" written in French language. These poems belong to the ninth and twelfth century. This clarification here seems to be unnecessary that these poems were written even before the invention of printing press and they existed on account of oral transmission. Incredibly the distorted image of *Islam* and its entire related matters are the most distinguishing feature of these poems. According to them *Islam* is the genesis of every evil deed, the *Qur'ān* is full of fabrication (we seek refuge in *Allah*) which lacks the concept of spiritual and ethics and *Muslims* are the embodiment of sexual depravity, murder and devastations. The main motive behind the presentation of *Muslims* characters is that being extremely impressed but fascinated by the *Christianity* or *Europe*, they abandon their ancestral religion. In this regard, the importance of female *Muslims* character is worth mentioning, they seem to have fallen prey to the worst inhuman treatments and rampant exploitation at the hands of *Muslims* and *Islam* and once they get any opportunity, they come back to protective arms and the delighted and the soulful message of the *Christianity* by recanting *Islam* and its obscurantist teachings. Slowly, these virulent and poisonous concepts brought against *Islam* acquired the status of universally accepted truth in the west. In this scenario, it is not astonishing that the deep wilderness of this prejudice and

darkness are seen in all the *European* books written on Islam including the *Qur'ānic* translations.

#### ORIGIN OF ENGLISH TAFSIR WORKS

The very first *European* to translate the *Qur'ān* was Robert of Ketton related to the church of “*Ramplona*” as an “*Archdeacon*”. Further, he did this translation on the emphatic insists of the French Monk and Abbott Peter (1050\_1115) of *Cluny*. It was *Peter* on the basis of whose fiery and raging speeches the first fanatic war of *Christians* against Muslims (Crusade) began even he himself led the crusading military to reoccupy *Jerusalem*, although the *Turkish* army defeated him even at the border of *Turkey* and he had to retreat dispiritedly. Anyway the credit for being the first translator amongst the Europeans goes to Robert. This translation was completed in 1143 A.D. and published in 1543A.D. There was no prevalence of publication on a large scale until the 15th century. As far as the standard and authenticity of Robert’s *Qur'ānic* translation are concerned, the following analysis of Professor James Kritizek, *Harvard University* seems to be very comprehensive. Here the greatest damage inflicted by the translator is that he has rearranged the *Qur'ān* verses according his personal whims. As a result, this translation seems to have consisted of 123 chapters, instead of 114. In some places, the entire sentence of the *Qur'ānic* text is eliminated. The translation which is available is full of sheer mistakes. Further, the translator has inflicted another damage by in detail and free elucidating from his own end the points of the *Qur'ān*, which are hidden, or mentioned in between the lines. Furthermore, the language and the style adopted in the translation often does not seem worthy of the real text.

The second most important *Qur'ānic* Translation was done by Father Ludovic Marraci in the *Latin* language which published in 1698A.D. Apart from being related to the church directly, he was the right hand of Pope innocent XI. The other European translators and researchers had used this translation prepared under the supervision of the church, for a very long time as a preliminary source. The first English translation was done by Alexandar Ross in 1649. Actually, this is the English replica of the French translation done by Andrae Duryer, as Ross was completely unaware of the Arabic language. As far as his attitude towards *Islam* is

concerned, the inference of his extreme prejudice and hatred can be witnessed by the following headings he has mentioned in his translation:

“THE ALCORAN OF MAHOMET.....FOR THE SATISFACTION OF ALL THAT DESIRE TO LOOK INTO THE TURKISH VANITIES”

Regarding the *Qur'ān* as the book written by the *Prophet Muḥammad* and restricting *Islam* and *Muslims* only to *the Turks* was a less academic achievement that even on the first page of his translation, he has described his objective of the translation in the following words:

“WITH A NEEDFUL CAVEAT, ON ADMISSION.....FOR THE DANGER IN READING THE QURAN”

His translation was notoriously criticized by the orientalist Samuel Zwemer, the extremist enemy of Islam in these words “Ross was completely unaware of the Arabic language and also he was not a scholar of the *French* language. As a result, this translation is brimming with plenty of mistakes”.

The next important translation has been done by George Sale that came onto the surface in 1434 A.D. This translation has acquired the distinction of being the most popular English translation and its more than 130 editions have been published till now. He was the whole and sole of the missionary organization “*Society for promoting Christian Knowledge, London*”. In order to propagate *Christianity* in the Arabian countries, the said organization entrusted him with the task of translating the “*new testament*” into the Arabic language. Being relieved from it, he concentrated his attention on the *Qur'ān*. He has explained his mission of propagating *Christianity* in the *preface* of his *Qur'ānic* translation which is quoted by Abdul Raheem Kidwai as follows:

“Those people, who oppose Christianity, and are unaware of its teachings completely; only they can be impressed by the open fraud like the Qur'ān. Therefore, it is extremely important to expose the Qur'ān. In my opinion, the Almighty has chosen this group (Protestant Christian) for the honour of refuting the Qur'ān.”<sup>6</sup>

Further, he has also unraveled the practical tactics in his *preface*, through which the *Christian* missionary can succeed in convincing *Muslims* to embrace *Christianity*.

George Sale being the Arabic translator of the *new testament*, the



degree of his Arabic understanding can be inferred from the fact that at every place, he has translated “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” as “*In the name of most merciful God*” without differentiating in between both the attributes of *Allāh*. As he thinks of these both words being used as synonyms unnecessarily. He has meant “*the secret history*” and “the inhabitants of *Makka*” by the word “الْغَيْبِ” and “يَا أَيُّهَا النَّاسُ” respectively. Similarly, he has translated the word “الْفِتْنَةَ” in the meaning of “*idol worshipping*”. At several places, it seems that his translation is flawed. In the beginning of his *Qur’ānic* translation, he has written a comprehensive treatise on *Islam* entitled, *A preliminary discourse on Islam* which clearly reflects his prejudice, hatred and lynx statement. For detailed information of the major errors in the Translations of the Qur’an of Sale and other translators of the Qur’an, a study of the preface of Ghulam Sarwar’s *Translation of the Holy Qur’an* is very useful.<sup>7</sup>

The next worth mentioning translator was J.M. Rod Well. He was general secretary of the church ST Ethelberga. His translation came onto the surface in 1861 i.e. approximately after one hundred and twenty-five years of George Sale’s translation. At that time a clear changing had permeated in the tactics of the orientalist and the *Christian* Missionaries which has been expressed in the *preface* of Rod Well which is quoted by Abdul Raheem Kidwai as follows:

“The attitude of the Christian missionaries should not be as such towards Islam that they completely reject it on account of its being full of faulty statements and culpabilities but they should confess the partial realities of Islam as well. However, with the elucidation that these are actually derived from the Jewish and Christianity especially Christianity as it is the only true religion and the infallible message of the Almighty.”<sup>8</sup>

He has opened another mischievous chapter under the *Qur’ānic* translation. According to his opinion, there is no credibility of the order in which the *Qur’ānic* verses are arranged. He, according to his research, has adopted the special arrangement of the verses. In his opinion, the Prophet Muḥammad (PBUH) was not only the writer of the *Qur’ān* (we seek refuge in Allah) but such a shrewd and wise writer who valorously and valiantly has presented the *Qur’ān* by plagiarizing the contents of the *Bible* and transformed it into a new mold and claimed it to be “*the new testament*”. As far as the translation is concerned like his

preceding scholars, Rodwell has committed mistakes at every step. He has clearly interpreted “أَصْحَابِ الْيَمِينِ” as “people of God’s Right hand” and meant by the word “أَتَى” that the Almighty Allah command his beloved Prophet to kill all the opponents. The word “عَبْدٌ” has been used in several places in the *Qur’ān*. He explained it thus that only the slaves of Arabia had embraced *Islam*, therefore they have been addressed “عَبْدٌ” in the *Qur’ān*.

The next man to translate the *Qur’ān* into English was E.H. POMMER, Professor in the department of *Arabic, Cambridge university*. The distinguished orientalist Max Muller laid the foundation of the translations of the “sacred books of the east and assigned the responsibility of translating the *Qur’ān* into *English* to him. This *Qur’ānic* translation was published in 1880AD. Critically analysing this *Qur’ānic* translation in his published treatise in the authentic academic journal of *America “journal of the America oriental society, Chicago”*, Mr AR Nykl has highlighted more than seventy sheer mistakes. In his translation, Pommer has especially targeted critically the language and style used in the *Qur’ān*. It can be attributed to his personal taste to some extent. However, a non-Muslim researcher has proved it beyond doubt that eliminating the translation of *Qur’ānic* verses, distorting it or presenting faulty translation consciously is clearly academic dishonesty and an act of embezzlement which could be only construed in the meaning of creating unrest and causing a breach of peace.

The next *Qur’ānic* translator was Richard Bell. He was the Professor in the department of *Arabic Edinburgh University, Scotland*, and a renowned orientalist of his time. The famous orientalist Montgomery Wall had been among his capable students. Even the heading of Richard Bell’s *Qur’ānic* translation reflects his fertile mentality itself: “*The Qur’ān translated with a critical rearrangement of Surahs*”

This translation was published in 1936AD. The lacunae of historical arrangement of *Surahs* left by Rodwell was ludicrously filled up by Richard Bell. Rodwell had tried only to rearrange *Surahs* historically in the light of his own knowledge and mastery whereas, moving one step ahead, Richard Bell devised not only the rearrangement of *Surahs* historically but every single verse of the *Qur’ān* as well. In his opinion, the present order of *Qur’ānic* revelation prevalent for centuries is brimming with distortions and mistakes. For example, according to

him, *al-Baqra*: 209 has been included in the *Qur'ānic* text during the last period whereas the importance of the verses 206, 207 and 208 has been based merely on the notes of memory which mistakenly became the part of *Qur'ān*. More or less, he has opined as such regarding every *Qur'ānic* verse. He did not only perceive the Prophet Muḥammad (PBUH) to be the writer of *The Qur'ān* but even he claims of *The Qur'ān* being written, compiled and edited by the hands of the Prophet (PBUH) himself.

In 1956 AD, the *Qur'ānic* translation of an Iraqi race Jewish scholar N.J David was published. It has only a few explanatory notes. However, as an introduction, he has written a comprehensive preface on *Islam, Holy Sirat* and the *history of Islam* in which he has emphatically claimed that the *Qur'ān* actually is derived and borrowed from the *Bible*. Perhaps, he was the first *Jewish* scholar to translate the *Qur'ān*; therefore, it is not an astonishing matter to know that he has tried to malign the *Holy Sirat* on account of the alleged genocide of the *Jewish* communities in *Hijāz* at different places of his translation. Following the footprints of his preceding translators and orientalists, he has adopted the method describing the historical arrangement of *Qur'ānic* verses instead of *Qur'ānic* revelation order. The number of mistakes committed by him in his translation is not very excessive; however, they are very heinous by nature and quality. Generally, only this *Qur'ānic* translation is found in the shops in *Europe* and *America*.

A pleasant and gratifying dimension found in this *Qur'ānic* translation is that in the second edition published in 1990, the order of *Qur'ānic* revelation has been restored. Although the translator has not presented any justification of this important change, the venomous and virulent statements and the plethora of mistakes are prevailed in the translation as before.

In 1957AD, the *Qur'ānic* translation of the famous orientalist A.J. Arberry was published. This translation, due to many reasons, reflects the pleasant changes. Firstly, in his detailed preface, Arberry has open heartedly confessed the miracle and effectiveness of the *Qur'ān* in very pellucid words and expressed remorse and regret on the prejudicial and inimical behavior adopted by his preceding *English* translators towards the *Qur'ān*. He held the arrangement of *Qur'ānic* verses according to the revelation. However, this matter is beyond comprehension and

most astonishing that even despite being a distinguished scholar and Professor of Arabic and Persian language at the renowned and eminent institutions of *Britain* like the *London* and *Cambridge universities* and having deep awareness about the *Islamic culture* and the civilization directly his translation also seems to be brimming with many large mistakes. Professor Abdul Rahīm Kidwai<sup>9</sup> has presented its numerous such examples in one of his treatise published in the journal "*Hamdard Islamic*" in 1988 where Arberry has erased the *Qur'ānic* text or clearly misinterpreted the text.

This matter is of utmost importance that after the *Qur'ānic* translation done by Arberry in 1957, no orientalist have presented a new complete *Qur'ānic* translation. After a long gap of forty years, this pin drop silence got broken in 1997 after the publication of Majid Fakhri's<sup>10</sup> *Qur'ānic* translation. Like Arberry, Majid Fakhri was also well acquainted with the Islamic culture and civilization. His books written on the Islamic philosophy and ethics are undoubtedly an additional asset. Similarly, in the introduction of his translation, Fakhri does not seem to have fallen prey to any extreme misunderstandings about Islam, its tenets, teachings, and the history. However, like Arberry, he could not establish the required standard and caution in his *Qur'ānic* translation. There are some *Qur'ānic* verses and its parts untranslated. Furthermore, the language used in the translation often seems to be so indigestible and unfamiliar that it creates a sense of consternation and distress instead of attraction. Professor Abdul Rahim Kidwai's detailed review based on this *Qur'ānic* translation has been published in the journal "*Muslim world book Review, England*" in 1997AD.

Thus, going through the historical background mentioned above, the *Muslim* writers stepped in the field of translating the *Qur'ān* into the English language at the beginning of the twentieth century. In addition to the orientalist's sparkling devilry, this period witnessed another mischief in the form of *Qādyāniat*<sup>11</sup>. In 1917, the English *Qur'ānic* Translation done by Muḥammad 'Ali Lahori<sup>12</sup> was published. Though in his translation, the expression of spurious faith of *Qādyāniat* is found in a very low tune but he has rejected the miracles altogether. The *Qur'ānic* translations done by the *Qādiyāni* scholars are intended to openly express but propagate the *Qādiyāni faith*. In this regard, Abdul Rahim Kidwai does refer to the *Qur'ānic* translation done by *Sher 'Ali*<sup>13</sup>

in 1997 which he got from the international book fair held in *Delhi* in 1998. According to the publisher, this translation was published under the supervision of *Mirza Tābir Aḥmad* who is the fourth caliph of promised Messiah and general guardian of the *Aḥmadiya movement*<sup>14</sup> in Islam. The publisher also claims that several editions of this *Qur'ānic* translation have been published in different languages of the world. The list of other Qādiyāni Qur'ānic translators includes Sir Zafrullāh Khān (1970), Kamāluddīn and Nazir Aḥmad(1948), Salaḥuddin Pīr(1960), Malik Ghulām Farīd(1962) and Fīrozuddīn Rūḥī(1965).

Thus, Muslim writers had different targets. Their preferences and trends got shaped in different periods accordingly. The analysis of those trends is being presented below.

#### FIRST PHASE

During this initial period, the utmost attention was paid towards the refutation and removal of misunderstandings related to the *Qur'an*, the holy *Sirat*, and Islam and pursuit and persecution of the missionary propagandas. The initial *English Qur'anic* translation of 'Abdul Ḥakīm Khān<sup>15</sup>(1905), Mirza Ḥairat Dehlvi<sup>16</sup>(1916), and Mirza Abul Fazl (1911-12)<sup>17</sup> reflect the same trend. These translations are not compact and cogent with respect to the language and eloquence, knowledge and consciousness and cognition and perception. Their importance lies in the historical fact that these translators were the first to defend Islam and the *Qur'an* courageously through the *English* translations. In addition to these *Tafāsīr*, from among the important interpretation of the *Qur'an* compiled in the Sub-continent at this phase are *The Holy Qur'an* (1917) by Muhammad Ali, *The Holy Qur'an* (1920) by Ghulam Sarwar. Muhammad Ali was very close friend of Mirza Ghulam Ahmad. At the suggestion of Mirza Ghulam Ahmad, he intended to translate the Qur'an. His Quranic translation was published in 1917. This work contains a large number of commentary notes in addition to the translations. In addition to proving Qadianism by distorting the words and meaning of the Qur'an, flawed English idioms and statements, and denial of miracles are unacceptable flaws and defects of this authorship. Translation of the Qur'an by Ghulam Sarwar has no footnotes at all. As a result, nothing is known about the beliefs and doctrines attitude of

the translator. However, there is a detailed preface at the beginning in which the Islamic way of life has been comprehensively introduced in the light of the Qur'an. The most valuable component of this preface is a critical review of the English translations available by then. In his preface, he calls Muhammad Ali's translation a masterpiece. Some scholars, therefore, attribute it to being a Qadiani.

## SECOND PHASE

This period is distinguished by its positive portrayal of the *Qur'ān* and *Islam* by the translators in a very compact and consolidated manner. These scholars were directly acquainted with the western sources and *English* writing style and eloquence. Their main intention was to present such translations through which Islam and its teachings can be aptly propagated and preached to the *English* readers. Muhammad Marmaduke Pickthall<sup>18</sup> (1930) and 'Abdullah Yūsuf 'Alī<sup>19</sup> are the important representatives of this period. The first one was a neo-Muslim Englishman and an eloquent stylist English writer. He had been associated with the court of Nizām of Hyderābād<sup>20</sup> and "*Islamic culture*" an important English journal published from *Hyderābād* for a very long time. The second one was an ICS officer who was associated with *Britain universities* as a student and teacher. However, it seems that 'Abdullah Yūsuf 'Alī was affected by the west so he has adopted a misled and seductive approach to the *Islamic* tenets especially the chapter concerning miracles. Further, he does not represent *Sunni* sect with respect to the faith pertaining to heaven, hell, polygamy and the Satan etc but he looks perpetrated to *Tafsīr-bil-Rai* (Interpretation in the light of own opinions). Since, there was no standardized and authentic *Qur'ānic* translation available before the publication of his translation, so it prevailed for a very long period. Although the academicians and the scholars did not like his seeking pattern of apologetic thinking. Perhaps, this was the incentive that resulted in the publication of its rectified second edition from two different Islamic institutes of *Saudi Arabia* and *America* in 1989. Nominal rectified changes are made in the translation. However, the explanatory notes which are accountable as per *Islamic Shariah* have completely been rectified. Now, this translation has become reliable for general scholars to a great extent. Pickthall's translation

lacks explanatory notes, so his perception could not be clearly analyzed. Some writers have highlighted defects found in his translation. The greatest mistake of Pickthal's translation has been the use of unknown and unfamiliar English language. Though this language had been used previously in the standardized translations of the *Bible* but now it has become obsolete for a long time. Recently, this translation of Pickthal has been published from *America* after the revision and now its language, to a great extent has been converted into the present mold. However, since there are no explanatory notes related to the *Qur'ānic* allusions and indices concerning the background of *Islam* and *al-Qur'ān* found in this translation, therefore, the utilitarianism of this translation seems to be limited. In addition to above *Tafāsir*, from among the important interpretation of the *Qur'ān* compiled in the Sub-continent is *The Holy Quran* (1947) by Sher Ali. Sher Ali was a close friend of Mirza Ghulam Ahmad Qadiani. Sher Ali started the translation and interpretation of the Quran according to the Qadiani religion in 1947 and completed it in 1963. Sher Ali's translation of the Qur'an is more misleading than Muhammad Ali's translation of the Quran. The most significant errors of this translation is that it is by no means authentic.

### THIRD PHASE

The most distinguishing feature of this period is the propagation of *Qur'ānic* message through the *Qur'ānic* translations and highlighting the supremacy of *Islam* and its veracity over other religions and ways of life. These translations did not merely aim at exposing missionary propaganda but proving the validity and veracity of *Islam* and *al-Qur'ān* by confidently and directly benefiting from the latest sources in a highly academic and research-oriented manner. The leading translations representing this trend are done by Maulānā 'Abdul Mājid Daryābādī<sup>21</sup> 1957 and Syed Abul A'ala Maududi<sup>22</sup> 1967. There are many things common in between both these writers, such as highlighting the ethical supremacy of the *Qur'ān* over distorted holy books, especially the *Bible*. Due to the awareness about the *Bible* and the history of *Christianity*, these translators silently have refuted the accusation of the Orientalists that the *Qur'ān* has been borrowed from the *Bible*. Furthermore, presenting *Islam* as a complete code of life has

also been an objective of these writers, so that the *Muslim* readers can be protected against the western and non-Islamic attacks. Especially, this trend is comparatively more evident with all its beauty and attraction in the translation of Maududi. This is the reason that these translations are considered as some kind of elixir and panacea for the western educated and neo-Muslims. The renowned neo-Muslim female writer Maryam Jamilah has described in her autobiography about being impressed by the translation of Daryābādī especially his arguments put in the comparative study of the religions and as a result, she embraced Islam on its basis.<sup>23</sup>

In addition to above *Tafāsir*, from among the important interpretations of the *Qur'ān* compiled in the Sub-continent during this phase are as follow: The Holy *Qur'ān* (1963) by Mirza Bashīruddīn Mahmood Ahmad, The Holy *Qur'ān* with English Translation and Commentary of the Ahlul Bayt (1964) by Sajjad wafa Khani Mīr Ahmad Ali, The running commentary of The Holy *Qur'ān* (1964) by Khadim Rahman Noori, The Holy *Qur'ān* (1966) by Abdul Rahman Tariq and Ziauddin Ahmad Gilani, The *Qur'ān* (1968) by M.H. Shakir, The Holy *Qur'ān* (1969) by Malik Ghulam Farid, *Al-Qur'ān* (1969) by Sayyid Abdullateef, The *Qur'ān* (1971) by Muhammad Zafarullah Khan, The wonderful Koran (1971) by Peer Salahuddin, The message of *Qur'ān* presented in perspective (1974) by Hashim Ameer Ali, *Al-Qur'ān: A contemporary translation* (1984) by Ahmad Ali, The Holy *Qur'ān: An English Translation from Kanz-al-Iman* (1988) by Ahmad Raza Khan, The meaning of *Qur'ān* (1988) by Abul A'la Maudoodi, The Noble *Qur'ān: Tafsir-e-Usmani* (1993) by Mahmudul Hasan and Shabbir Ahmad Uthmani, The meaning of *Qur'ān* (1993) by M.A.K. Pathan, The Holy *Qur'ān: Based on Kanz-al-Iman* (1996) by Abdul Majeed Aulakh, The Holy *Qur'ān* (2005) by Hakeem Nooruddin.

## CONCLUSION

In the beginning (1930-1949), English Quranic Translation was monopolized by church officials and Orientalists. Because of ignorance of the English language, the Muslim remained unaware of this great tribulation. Gradually, Muslims gained access to the English language and Western sciences. As a result, some Muslim writers have devoted



their whole life to make the translation, explanations, and interpretations of the Qur'an in English. Due to this, the above-mentioned tribulation has been put an end to some extent and English-knowing readers got an opportunity to get acquainted with the real divine message. The tradition of the English translation of the Qur'an, which was originally started by Muslims as a defensive and retaliatory action, has taken the form of a positive and authentic scholarly tradition in the last century with the help of Allah, from which, millions of Muslim and non-Muslim rights seekers in different parts of the world are getting benefits.

#### NOTES

1. Abū Abdullāh Badrud-Dīn Muhammad bin Abdullah bin Bahādir al-Zarkashī (1344–1392/ 745–794 AH), better known as Al-Zarkashī, was a fourteenth century Islamic scholar. He primarily resided in Mamluk-era Cairo. He specialized in the fields of law, *hadith*, history and Shafi'i legal jurisprudence (*fiqh*). He left behind thirty compendia, but the majority of these are lost to modern researchers and only the titles are known. One of his most famous works that have survived is al-Burhan-fī-'Uloom-al-Qur'an, a manual of the Qur'anic sciences.
2. Al-Zarkashī, Badruddin, *Al-Burhān-fī- 'Ulūm-al-Qur'ān*, Dār-e-Iḥyā-al-Kutub al-'arabia, Egypt, 1957, p. 3.
3. Al-Suyuti aka Jalaluddin (1445–1505 CE) was an Egyptian scholar, historian and jurist. From a family of Persian origin, he was described as one of the most prolific writers of the Middle Ages. He was appointed to a chair in the mosque of Baybars in Cairo in 1486, and was an authority of the Shafii school of thought (*madhhab*).
4. Al-Suyūti, Jalāluddin, *Al-Itqān -fi 'Ulūm-al- Qur'ān* translated in Urdu by Muḥammad Ḥaleem Ansari, 2004, Farid Book Depot (Pvt.) Ltd. New Delhi 110002, vol. 2, p.392/ Islahi, Ziauddin, *Urdu Tafasir: Ek Jāizah in 'Ulūm-al- Qur'ān*, July-Dec,2006, Idāra 'Ulūm-al- Qur'ān, Aligarh, p. 47.
5. Sirah is the traditional Muslim biographies of Prophet Muhammad from which, in addition to the Qur'ān and trustable Hadiths, most historical information about his life and the early period of Islam is derived.
6. Kidwai, 'Abdurraheem, *Angrezi Tarajim-e-Qur'ān: Ek Tanqidi Jaizah*, in *Fikr o Nazar*,1999, Aligarh Muslim University, p. 52.
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8. Ibid., p. 53.

9. Abdul Raheem Kidwai (b.1956) is Professor of English at the Aligarh Muslim University and Visiting Professor, School of English, University of Leicester, UK. He has to his credit two Ph.D. degrees in English, one from the AMU, Aligarh and the other from the University of Leicester, UK. He has a special interest in the Qur'anic studies.
10. Majid Fakhry is Emeritus Professor of Philosophy at Georgetown University, Washington D.C. He has been a lecturer in philosophy in Lebanon and the UK, as well as in the US. His publications include *A History of Islamic Philosophy*, *Ethical Theories in Islam* and *Islamic Philosophy, Theology and Mysticism: A Short Introduction*.
11. Qadiyani is a religious sect used to refer to Ahmadi Muslims, primarily in Pakistan. The term originates from Qadian, a small town in northern India, the birthplace of Mirza Ghulam Ahmad, the founder of the Ahmadiyya movement.
12. Muhammad Ali (1874–13 October 1951) was an Indian writer, scholar, and leading figure of the Lahore Ahmadiyya Movement for the Propagation of Islam. Ali was born in Murar, Kapurthala State (now in Ludhiana district, Punjab, India) in 1874. He obtained a Master of Arts in English and a Bachelor of Laws in 1899. He joined the Ahmadiyya Movement in 1897 and dedicated his life to the service of the movement as part of what he saw as a restored and pristine Islam. He died in Karachi on October 13, 1951, and is buried in Lahore.
13. Maulvi Sher Ali Ranjha (Bhera, Sargodha District, Pakistan (24 November 1875–13 November 1947) was a prominent Ahmadi scholar and a companion of Mirza Ghulam Ahmad. Sher Ali was born to a well off and educated Zamindar family that was part of the Ranjha Jat tribe. He was the son of Maulvi Nizam ud Din.
14. Ahmadiyya movement is originated in Punjab, British India, in the late 19th century. It was founded by Mirza Ghulam Ahmad (1835–1908), who claimed to have been divinely appointed as both the Promised Mahdi (Guided One) and Messiah expected.
15. 'Abdul Ḥakīm Khān was an Ahmadi scholar. He lived in early twentieth century British India and the he was a physician by training and profession. Apart from translating the Qur'an into English, he authored several books on the Qur'an in Urdu and on the subject of his specialization, medicine.
16. Mirza Ḥairat Dehlvi was a versatile scholar, journalist, poet, historian and editor of a newspaper at the juncture of the 19th and 20th centuries. He wrote some revolutionary books which were a force to reckon with against all sectarianism, Sunnism, Shiism and Qadianiat. He was fluent in English, Urdu, Hindi, Persian and Arabic. In 1912, he wrote "Muqaddama Tafseer

- Ul Furqan” and a critical review on translations of the Qur’ān done by orientalist.
17. Mirza Abul Fazl (1865-1956), was a native of East Bengal, now independent Bangladesh, later moved to Allahabad, India. Among the contemporary Muslim scholars Dr Mirza Abul Fazl, learned in Arabic and Sanskrit, was a pioneer who took interest in the study of the chronological order of the Qur’an and invited the attention of Muslim scholars towards its importance. He was the first Muslim to present a translation of the Qur’an into English along with the original Arabic text. His last edition of “The Koran in English” appeared in 1955, a year before he died in May 1956, at the age of 91.
  18. Muhammad Marmaduke Pickthall (born Marmaduke William Pickthall; 7 April 1875–19 May 1936) was a British Islamic scholar noted for his 1930 English translation of the Qur’ān, called *The Meaning of the Glorious Koran*. His translation of the Qur’an is one of the most widely known and used in the English-speaking world. A convert from Christianity, Pickthall was a novelist, journalist, headmaster, and political and religious leader. He declared his conversion to Islam in dramatic fashion after delivering a talk on ‘Islam and Progress’ on 29 November 1917, to the Muslim Literary Society in Notting Hill, West London.
  19. Abdullah Yusuf Ali (14 April 1872<sup>[1]</sup>–10 December 1953) was a British-Indian barrister and Shi’i scholar in the Dawoodi Bohra tradition who wrote a number of books about Islam including a translation of the Qur’an. He died in London in 1953.
  20. Nizam was the title of the native sovereigns of Hyderabad State, India, since 1719. They belonged to the Asaf Jahi dynasty. The dynasty was founded by Mir Qamar-ud-Din Siddiqi, a viceroy of the Deccan under the Mughal emperors from 1713 to 1721. After Aurangzeb’s death in 1707, the Mughal Empire fell apart and the viceroy in Hyderabad said he was independent. From 1798 Hyderabad was one of the princely states of British India, but it kept local control. Seven Nizams ruled Kingdom of Hyderabad for two centuries until Indian independence in 1947. The Asaf Jahi rulers used money to support free Education, literature, architecture, art, culture and cuisine. The Nizams ruled the state until September 1948 after independence from the British.
  21. Maulana Abdul Majid Daryabadi (16 March 1892–6 January 1977) was an Indian Muslim writer on, and exegete of, the Qur’an. Daryabadi was actively associated with the Khilafat Movement; Royal Asiatic Society, London; Aligarh Muslim University, Aligarh; Nadwatul Ulema, Lucknow; Shibli Academy, Azamgarh, and several other leading Islamic and literary

organisations. In addition to contributing an extensive commentary on the Qur'an in English and Urdu Languages Daryabadi wrote almost 70 books on different topics.

22. Abul A'la Maududi (25 September 1903 – 22 September 1979) was an Islamist ideologue, Muslim philosopher, jurist, historian, journalist, activist and scholar active in British India and later, following the partition, in Pakistan. His numerous works, which “covered a range of disciplines such as Qur'anic exegesis, hadith, law, philosophy and history”, were written in Urdu, but then translated into English, Arabic, Hindi, Bengali, Tamil, Telugu, Kannada, Burmese, Malayalam and many other languages. He was the founder of the Jamaat-e-Islami, the then largest Islamic organisation in Asia.
23. Kidwai, 'Abdurraheem, *op.cit.*, pp. 50-56.

## Contributors

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