DEVELOPMENT OF ISLAMIC MOVEMENTS IN MODERN INDIA

THESIS

SUBMITTED FOR THE AWARD OF THE DEGREE OF

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IN

ISLAMIC STUDIES

BY

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By the name of Allah Ta'ālā

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Finally, I am grateful to my parents, Haji Nizam Uddin and Naseem Anwer from the core of my heart. My loving thanks also goes to my Mother-in-law and other family members who undoubtedly supported me a lot, while I was busy in accomplishing the present Research work.

In the last, I once again remember the Almighty Allah without whose mercy and benevolence I would never have been able to get this work done.

(IRAM NIZAM)
The Research Work is

Dedicated

to

My Parents, Father-in-Law

&

My Husband
ABSTRACT

Like other parts of the Muslim world, India also faced a complete decline of the society in all aspects. Along with the political decline, their morality was severely affected by irreligious and unsocial practices prevailing among them in the Indian society. The declination of the Muslim Society, which actually started during early in the 18th century, was the period of the death of Mughal ruler Aurangzeb. There were many causes of the decline of Muslim society in India. The successors of Aurangzeb could not control the Empire due to their inability and indulgence in luxury life. Muhammad Shah (1748-54) cared little for the complicacies and the problems of the empire although he also indulged in luxuries and comfort. As a result of the weakness of the central authority the heads of the provinces started exercising their sovereignty that further affected the central government the Mughal Empire. The invasion of Nadir Shah in 1739 also weakened the empire.

Because of these causes the period became famous for political instability and social and moral degeneration. The political degeneration generally became the cause of moral and social decline. At that time, especially during the reigns of Mohammad Shah, Ahmad Shah and Jahangir Shah the empire was severely affected by the unsocial and immoral acts with which the general public was highly influenced.

With regard to this Vidyadhar Mahajan is quoted by Abul Hassan Ali Nadvi, saying, “There were too much of wealth, luxury and leisure softened their character. Their harems became full. They got wine in plenty. They went in palanquins to the battlefield. Such nobles were not fit to fight against Marathas, the Rajputs and the Sikhs. The Mughal nobility degenerated at a very rapid pace.”

The number of other festivals and fairs offering opportunities for unbridled revelry and merry-making and outings was considerable. There were no imposition placed on the participants drinking habits during the festivities, and the nights were mainly devoted to utter debauchery. Of all such festivals, basant was the most popular, with both Hindus and Muslims participating. It was celebrated continuously for seven days and nights. Such engagements of the ruling class and the masses also diverted their attention from the state affairs. This also became an
important cause of the decline of the Mughal rule and degeneration of the Muslim society in latter Mughal period.

Moreover due to the irreligious atmosphere the institution of Zakat was also severely affected. Because of the non-payment of Zakat by the rich people the society especially the poor section suffered this also resulted in the social and moral decline of the Muslim society of that period.

In such circumstances there emerged many Muslim intellectuals who took the burden of reforming the Muslim society by removing the unsocial, immoral and irreligious practices. To promote education among the Muslim masses many of them made humble efforts. During second half of the 19th Century, they made serious efforts to promote education among the Muslims to secure for them jobs in government services. The leaders of such movements were Sir Syed Ahmad khan, Maulana Qasim Nanutawi Maulana Shibli Nauman, Syed Ameer Ali, Allama Iqbal, Maulana Abul Kalam Azad, Maulana Abul Ala Maududi Founder of Jama’at-e-Islami, Maulana Muhammad Ilyas Founder of Tablighi Jama’at who played a vital role for reforming the Muslims society in India.

Keeping in view the above facts for the decline of Muslim society, there was a need of the revivalist movement in India that was necessary for the social, religious and educational revival of Indian Muslims.

**Objectives of the Study**

The introductive part discusses about the most prominent thinkers who influenced a great number of people and had the wide-reaching acceptance by the masses as a whole. At this place it is necessary to present a concise outline about these personalities to highlight their contribution for the upliftment of Muslim community and the propagation of Islam in country. The special purpose of the work is to examine the thought and contributions of Jama’at-e-Islami of India and Tablighi Jama’at Movements and others including important Muslim reformers and personalities in the field of Islamic reformation. The current thesis endeavours to highlight the contributions of different Jama’ats and personalities in their right perspective and analyses their impact upon the Indian Muslims and to point out the causes of their failure if their works became unsuccessful in achieving their
objectives. This research will be an honest effort to provide a sincere critique to the Islamic Movements.

Methodology

The Methodology adopted in the current study is historical and analytical. The study has been largely conducted on the basis of primary sources as well as secondary sources. In addition to primary sources like the books, journals, research articles, encyclopedias, different online and the other sources have also been consulted, to analyse the facts in a comprehensive way to reach the conclusion.

Introduction of the Thesis

This thesis consists of an integrated five-chapters plan in addition to the introduction and conclusion.

The first Chapter deals with the “Impact of Shah Waliullah’s Reform Movements on Indian Society.” In this chapter the general malaise of 18th century prevailed in the society is discussed. Shah Waliullah (1703-1762) who saw the empire of the great Mughal crumbling addressed all the problems and presented their solution and Shah drew up note regarding social, fiscal and political reform and strenuously endeavored to restore a central authority in India in order to curb the forces of disorder and strife tearing the country apart.

So, in the 18th century, Islam in the Indian sub-continent faced such menacing problems like sectarian conflict, the low moral tone of society, poor understanding of the Holy Qur’ān, and general ignorance of Islam that were valid grounds for the political disintegration and religious decadence. This resulted in sectarian conflict within the framework of Islam. The efforts made by Shah Waliullah appear to be more comprehensive and instructive. He has separately addressed the important personalities of the time and different section of the society like the Muslim rulers, nobles, courtiers, army men, traders and craftsmen, descendants of the saints, impious scholars and sermonizers and those saintly men who had withdrawn from the world and diagnosed their fallacies and errors. He also admonishes the Muslim community as a whole, indicating their faults and failings, and suggests the measures necessary for regaining their lost vigor.
Shah Waliullah’s most important work is his translation of the *Holy Qur’ān* “*Fath-al-Rahman Fi-Tarjumat-ul-Quran*” into simple Persian language, the literary language of Indian Muslims, which he prepared to meet the requirements of a common Muslim.

Along with this Impact of his movement on Indian Society is focused. Shah Waliullah is preferred to fight with his pen rather than with sword. He worked persistently to produce a long list of books in both Arabic and Persian languages. Since he intended direct access to the *Holy Qur’ān*, he brought out its Persian translation which tended to combine socio-religious awakening with a spiritual regeneration. In the field of *Hadīth*, he showed more interest in the study of Imam Malik’s *Muwatta*, on this he produce his own work *al-Musawwah*, which became elevated in the eyes of scholars of the subcontinent through his efforts.

Shah Waliullah has covered almost all the major fields of Islamic sciences alongwith the Muslims life in his writings and tried to guide them towards the right path. The dimension of his life and work was spread over all spheres - religion, ethics, politics, judiciary, social reform, public Administration economics, Islamic education like, Tafsir, *Hadīth*, *Fiqh*, Tasawwuf, history, biography, social science etc. which contributed to the flow and growth of the Muslims history. His imposing presence in all such fields was characteristically distinguishable from other scholars and thinkers. Shah Waliullah’s impact was clearly seen in 19th and 20th centuries on the great personality like Sir Syed Ahmad Khan, Maulana Muhammad Iqbad, Rasheed Ahmad Gangohi and others. His impact is also seeing on different sects like *Barelwi*, *Deobandis*, *Ahl-e-Hadīth* and *Neo-Mutazilites*.

The second Chapter deals with the “*Islamic Awakening in Modern India*” and highlights the political, social, religious conditions of the Muslims in India in the 18th to 19th centuries. Moreover, the intellectual progress and recession are discussed to unravel the general atmosphere in which intellectuals had to face many hardships that are dictated by the mentality at the time. The some important movements are also discussed like Wahabi Movement, Faraizi Movement and others. And after that some prominent modernists of the 19th and 20th centuries of the Indo-Pakistan subcontinent is discussed in present work. These included Sir Syed Ahmad Khan (d. 1898), Maulana Shibli Naumani (d.1914), Syed Amir Ali (d. 1928), Allama Muhammad Iqbal (d.1938), Maulana Abul Kalam Azad (d. 1958) who played a vital
role in the awakening of Muslim Ummah especially the Muslims of the Subcontinent.

The third Chapter is based on Tablighi Movement. This Chapter is entitled “Tablighi Jama’at of India: Objectives and Programmes.” It is one of the most important and influential widespread transnational grassroots Islamic movements among the Muslims in the contemporary period. Its primary objective is the reawakening of faith and piety and the reaffirmation of Islamic identity along with true Islamic practices among Muslims. Tabligh Jama’at was founded by Maulana Muhammad Ilyas (1885-1944) in 1926 in Mewat for the Muslim masses. The establishment of Tablighi Jama’at was initially made in response to an aggressive campaign launched by certain militant and fascist Hindu organizations in Northern and Western India were engaged to convert Muslims to Hinduism. The method adopted by Tablighi Jama’at to spread its message is quite simple and direct. Units of ten and more persons are sent to different towns or villages. The methodology includes discourses and reading of texts in the mosque, door-to-door contacts and personal interaction.

The main aim of the Tablighi work is to inculcate the qualities in one’s life that is Kalima, Namaz, Ilm-o-Zikr, Ikram-e-Muslim, Ikhlas-i-Niyat and Dawat-e-Ilallah. It has also been active in constructing mosque and Madrasas, in organizing orientation programmes for Muslim youth. Tablighi Jama’at played a valuable role in safeguarding the religious and cultural identity of Muslims in an alien environment. The influence of Jama’at is spread in many countries of Southeast, the Middle East, Africa, Europe, North America, Australia and other countries.

In the fourth Chapter the “Jama’at-e- Islami of India: Objectives and Programmes” are discussed. Jama’at-e-Islami is one of the most important organizations of India-Pakistan subcontinent that played an important role in Islamic revivalism and reawakening, especially among the Muslim intelligentsia and youths in many parts of the Islamic world in general and in the subcontinent in particular. It was founded in Lahore in 1941 by Maulana Syed Abul Ala Maududi (d.1979), one of the most prolific contemporary Muslim writers and thinkers. The doctrines of Jama’at-e-Islami are totally derived from the ideas and writings of Maulana Mawdudi.

Jama’at-e-Islami has never been a mass movement but has considerable influence over the educated section of the Muslim society that included the teachers, students,
professors, doctors and the professional groups. After the partition of the Indian subcontinent, the Jama’at was divided into three separate units that based in Pakistan, India, and Jammu and Kashmir. The Pakistan unit of Jama’at-e-Islami has been actively involved in national politics and has pressed for the establishment of a genuinely Islamic State. The Indian unit of the Jama’at has kept itself aloof from the electoral politics. The Ideology of Jama’at has exercised considerable influence over the Muslim thinkers and activists in south Asia, Africa, Southeast Asia and the Arab World.

The fifth and the last Chapter is the ideology, doctrines and work of the Tablighi Jama’at and Jama’at-e-Islami is compared with the entitled "Comparative study of Tablighi Jamaat and Jamaat-e-Islami." The function of Jama’at-e-Islami is related to politics and focuses on the establishment of the Islamic government in the country that is named “Hukumat-e-Ilahiya” along with the emphasis on true Islamic faith and practices. Tabligh is the name of an effort, completely based on the teachings of the Holy Qur’ān and Sunnah of the Prophet Muhammad (ﷺ). It is this way a non-political movement. It neither supports nor opposed any group, but dedicates itself to the enforcement of the Islamic practices. It completely emphasis on the Quranic commandment

"والتكه منكم أمة يدعون إلى الخير ويامرون بالمعروف وينهى عن المنكر".

"The order of good and prohibition of evil." (surah: Al-Maidah).

Moreover, its members work for self-purification and devotion to the religious practices on the path shown by the Prophet (.pbuh). Tablighi Jamat is a movement, with which effort is made to build and strengthen the Iman and Yaqeen (conviction) of a Muslim.

Mawdudi considers Jihad as the spiritual vigor and physical struggle exerted by a Muslim for upholding the banner of Islam. Technically, it is applied for the fight against the enemies of Islam. On the other hand, the Jama’at-e-Tablighi holds that Jihad is one of the important duties in Islam. The duty of Jihad (which all Commentators agree is a duty extending to all time) is laid down in the Holy Qur’ān
and in the Traditions of the Prophet (ﷺ). The Quran and Ahadith have repeatedly emphasized the need and importance of defence of Islam.

Finally, to yield the inferences from the whole work a conclusion follows these Chapters and the work culminates with a Bibliography enlisting the reference works cited in the whole study.
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**Short Vowels:**
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**Doubled:**
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- au
- ev

**Long Vowels:**
- a

**Dipthongs:**
- ای (ARABIC), ئی (PERSIAN/URDU), ئو (TURKISH)
- ای (ARABIC), ئی (PERSIAN/URDU), ئو (TURKISH)
Letter ﹕ is transliterated as elevated comma ( ’ ) and is not expressed when at the beginning.

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

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

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

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

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

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

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

The non-English terms and words are italicized.

Name of personality are transliterated except in some cases of the cited works. The names occurred in the published works are kept as such while quoting in reference, notes and bibliography.

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INTRODUCTION

Islam, as a philosophy, as well as a way of life and of course as a faith, has served like a lighthouse for the whole world. It has, influenced all civilizations, as a force. Be its education, social fabric or science, Islam has left its impact in all the spheres. In fact, Islam is basically a scientific and progressive religion.

Reaction to the awareness of something going wrong and attempt to rehabilitate historical glory of Islam found expressions in different reform movements, some of which prescribed more rigid adherence to the fundamentals of Islam, some adjustment and accommodation with the contemporary demands and realities, and others assertiveness and activism.

Like other parts of the Muslim world, India also faced a complete decline of the society in all aspects. Along with the political decline, their morality was severely affected by irreligious and unsocial practices prevailing among them at that period. The decline of the Muslim Society, which actually started during early in the 18th century, was the period of the death of Mughal ruler Aurangzeb. There were many causes of the decline of Muslim society in India. The successors of Aurangzeb could not control the Empire due to their inability and in experience and indulgence in luxury life. Muhammad Shah (1748-54) cared little for the complicacies and the problems of the empire although he also indulged in luxuries and comfort. As a result of the weakness of the central authority the heads of the provinces started exercising their sovereignty that further affected the central government the Mughal Empire. The invasion of Nadir Shah in 1739 also weakened the empire.¹

Because of these causes the period became famous for political instability and social and moral degeneration. The political degeneration generally became the cause of moral and social decline. At that time, especially during the reigns of Mohammad Shah, Ahmad Shah and Jahangir Shah the empire was severely affected by the unsocial and immoral acts with which the general public was highly influenced.²

With regard to this Vidyadhar Mahajan is quoted by Abul Hassan Ali Nadvi, saying, “There were too much of wealth, luxury and leisure softened their character. Their harems became full. They got wine in plenty. They went in palanquins to the
battlefield. Such nobles were not fit to fight against Marathas, the Rajputs and the Sikhs. The Mughal nobility degenerated at a very rapid pace.”

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Aims and Objectives of the Study

The introductive part discusses about the most prominent thinkers who influenced a great number of people and had the wide-reaching acceptance by the masses as a whole. At this place, it is necessary to present a concise outline about these
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personalities to highlight their contribution for the upliftment of Muslim community
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Outlines of the Thesis

This thesis consists of an integrated five chapters plan in addition to the introduction
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The first Chapter deals with the “Impact of Shah Waliullah’s Reform Movements on
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The second Chapter deals with the “*Islamic Awakening in Modern India*” and highlights the political, social, religious conditions of the Muslims in India in the 18th to 19th centuries. Moreover, the intellectual progress and recession are discussed to
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unravel the general atmosphere in which intellectuals had to face many hardships that are dictated by the mentality at the time. The some important movements are also discussed like Wahabi Movement, Faraizi Movement and others. And after that I have discussed some prominent modernists reformers of the 19th and 20th centuries of the Indo-Pakistan subcontinent. These included Sir Syed Ahmad Khan (d. 1898), Maulana Shibli Naumani (d.1914), Syed Amir Ali (d. 1928), Allama Muhammad Iqbal (d.1938), Maulana Abul Kalam Azad (d. 1958) who played a vital role in the awakening of Muslim Ummah especially the Muslims of the Subcontinent.

The third Chapter is based on Tablighi Movement. This Chapter is entitled “Tablighi Jama’at of India: Objectives and Programmes.” It is one of the most important and influential widespread transnational grass rooted Islamic movements among the Muslims in the contemporary period. Its primary objective is the reawakening of faith and piety and the reaffirmation of Islamic identity alongwith true Islamic practices among Muslims. Tabligh Jama’at was founded by Maulana Muhammad Ilyas (1885-1944) in 1926 in Mewat for the Muslim masses. The establishment of Tablighi Jama’at was initially made in response to an aggressive campaign launched by certain militant and fascist. Hindu organizations in Northern and Western India were engaged to convert Muslims to Hinduism. The method adopted by Tablighi Jama’at to spread its message is quite simple and direct. Units of ten and more persons are sent to different towns or villages. The methodology includes discourses and reading of texts in the mosque, door-to-door contacts and personal interaction.

The main aim of the Tablighi work is to inculcate the qualities in one’s life that is Kalima, Namaz, Ilm-o-Zikr, Ikram-e-Muslim, Ikhlas-i-Niyat and Dawat-e-Ilallah. It has also been active in constructing mosque and madrasas, in organizing orientation programmes for Muslim youth. Tablighi Jama’at played a valuable role in safeguarding the religious and cultural identity of Muslims in an alien environment. The influence of Jama’at is spread in many countries of Southeast, the Middle East, Africa, Europe, North America, Australia and other countries.

In the fourth Chapter the “Jama’at-e- Islami of India: Objectives and Programmes” are discussed. Jama’at-e-Islami is one of the most important organizations of India-Pakistan subcontinent that played an important role in Islamic revivalism and reawakening, especially among the Muslim intelligentsia and youths in many parts of
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the Islamic world in general and in the subcontinent in particular. It was founded in Lahore in 1941 by Maulana Syed Abul Ala Maududi (d.1979), one of the most prolific contemporary Muslim writers and thinkers. The doctrines of Jama’at-e-Islami are totally derived from the ideas and writings of Maulana Maududi.

Jama’at-e-Islami has never been a mass movement but has considerable influence over the educated section of the Muslim society that included the teachers, students, professors, doctors and the professional groups. After the partition of the Indian subcontinent, the Jama’at was divided into three separate units that based in Pakistan, India, and Jammu and Kashmir. The Pakistan unit of Jama’at-e-Islami has been actively involved in national politics and has pressed for the establishment of a genuinely Islamic State. The Indian unit of the Jama’at has kept itself aloof from the electoral politics. The Ideology of Jama’at has exercised considerable influence over the Muslim thinkers and activists in south Asia, Africa, Southeast Asia and the Arab World.

The fifth and the last Chapter is the ideology, doctrines and work of the Tablighi Jama’at and Jamaat-e-Islami is compared with the entitled “Comparative study of Tablighi Jamaat and Jamaat-e-Islami.” The function of Jama’at-e-Islami is related to politics and focuses on the establishment of the Islamic government in the country that is named “Hukumat-e-Ilahiya” along with the emphasis on true Islamic faith and practices. Tabligh is the name of an effort, completely based on the teachings of the Holy Qur’an and Sunnah of the Prophet Muhammad (ﷺ). It is this way a non-political movement. It neither supports nor opposed any group, but dedicates itself to the enforcement of the Islamic practices. It completely emphasis on the Quranic commandment:

والتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر

“The order of good and prohibition of evil.”

Moreover, its members work for self-purification and devotion to the religious practices on the path shown by the Prophet (ﷺ). Tablighi Jamat is a movement, with which effort is made to build and strengthen the Iman and Yaqeen (conviction) of a Muslim.
Maududi considers Jihad as the spiritual vigor and physical struggle exerted by a Muslim for upholding the banner of Islam. Technically, it is applied for the fight against the enemies of Islam. On the other hand, the Jama’at-e-Tablighi holds that Jihad is one of the important duties in Islam. The duty of Jihad (which all Commentators agree is a duty extending to all time) is laid down in the *Holy Qur’ān* and in the Traditions of the Prophet (ﷺ). The Quran and *Ahadīth* have repeatedly emphasized the need and importance of defence of Islam.

Finally, to yield the inferences from the whole work a conclusion follows these Chapters and the work culminates with a Bibliography enlisting the reference works cited in the whole study.
References


v Al-Quran surah Maidah (3:104)
Chapter-1
IMPACT OF SHAH WALIULLAH’S REFORM MOVEMENTS ON INDIAN SOCIETY

Introduction

The 18th century in Indian sub-continent began with two most important occurrences. One was the birth of unparalleled Islamic Scholar, thinker and reformer Shah Waliullah Dehlavi (1114-1176 H /1703-1762) and another was the death of righteous pious and strong great Muslim ruler, Emperor Aurangzeb Alamgir (1658-1707). This century was very, critical and ruinous for Muslims in all spheres that is political, social and educational etc.¹

Conditions of Indian Muslims during 18th Century

Political Condition

The Indian Muslims of India in the 18th century were suffering from political instability and disentitlement as was there in almost other Muslim countries.²

The condition of Mughal empire was so bad and pathetic that only during the life time of Shah Waliullah (1703-1762) eleven Mughal Kings ascended the throne one after the other in quick succession, these rulers were³:

1) Muhammad Mu’azzam Bahadur Shah, Shah Alam I (1707-12)
2) Mu’izzuddin Jahandar Shah (1712-13)
3) Farruk siyar bin Azimush Shah (1713-19)
4) Niku siyar bin Akbar (1719)
5) Rafi’ud Darajat bin Rafi’ul Qadar (1719)
6) Rafi’ud Daula bin Rafi’ul Qadar (1719)
7) Muhammad Shah bin Jahan Shah (1719-48)
8) Ahmad Shah bin Muhammad Shah (1748-54).
9) Azizuddin Alamgir II bin Jahandar Shah (1754-59)
10) Muhiyus Sunnah bin Kam Bakhsh Bin Alamgir II (1759)
11) Shah Alam II bin Azizuddin (1759-1806)

¹ Maulana Azad Library, Aligarh Muslim University
² Maulana Azad Library, Aligarh Muslim University
³ Maulana Azad Library, Aligarh Muslim University
Many of these eleven rulers either ruled for ten months or less. Some were kings in names only and they were controlled by their ministers, while other remained on the throne just for a few days like Muhiyus Sunnah (November 1759).

It was an unfortunate aspect that the Successors of Aurangzeb could not control the Empire. For instance, Muhammad Shah (1748-54) cared little for the complicacies and the problems of the empire. He, on the other hand, started leading a very luxurious and comfortable life. In this period the central authority was also weak, the heads of the provinces exercised their sovereignty. The invasion of Nadir Shah also caused in weakening the Mughal Empire.4

As a result, the whole of Muslim India seemed to be swallowed by the internal and external enemies especially the Marathas. In such circumstances Ahmad Shah Abdali who joined by the Rohila chiefs Najibud Daula, Saadatullah Khan and Hafiz Rahmat, came to India and crushed the Maratha power in the third battle of Panipat in January 1761.5

If Ahmad Shah Abdali whose empireship was at its height and vigor would not have left India like Nadir Shah, he might have extended his dominion from Afghanistan to Bengal. He left India helpless and due to the weak Mughals the Britishers, with their strategy, became supreme power of the country.6

However Shah Waliullah felt the uneasiness of 18th century Islam in India and made efforts to improve the social, fiscal and political conditions of Muslims and tried their best to restore a central authority in the country in order to curb the forces of disorder and strife tearing the country apart.7

**Social Condition**

During the period of Shah Waliullah, political instability and degeneration was everywhere in the country. It is the natural fact that the political degeneration generally becomes the cause of moral and social degradation. That is why in that period the emperors especially Muhammad Shah (1719-48), Ahmad Shah (1748-54) and Jahandar Shah (1754-59) including the nobles were affected with social and moral crimes and general public were also influenced by them.8
This was the time when wealth, luxury and leisure were in full swing and as a result they indulged themselves in various bad habits. For this situation, they became so weak and they could not face Marathas, the Rajputs and the Sikhs.  

With the passage of time, the situation arose to the extent that the polytheistic practices disregarded the divine command to make religion exclusive for God that had been taken over by the Muslims from the polytheists and Shi’ites, which were, more dangerous for the Muslims society than their social and moral degeneration. New customs and practices started in the Muslims society that undermined strength of the Muslims and making them ineligible for divine succor. A number of these practices were anti religion. During this period, a number of mal-practices started like worship of graves of saints and holding of musical programmes to honor the departed saints taken has Holy spirits in every part of the country. Doctrine of tauhid (unity of Allah) had come about to an end.

The 18th century was by no means may be named as “lacking in talent and enterprise.” In this period a number of leaders like Muhammad Khan Bangash, Da’wu’d Khan, Ali Muhammad Khan, Dost Muhammad Khan, Sa’adat Khan, Burhan-al-Mulk, Murshid Quli Khan, Najeeb-al-Dawla and Haider Ali were arose. Their ability, dynamism, qualities of leadership and foresightedness are well known that ensured their becoming the founders of various independent dynasties in India. Although the most prominent among the thinkers and religious personalities was Shah Waliullah, but there were others too who must be discussed in order to gain a balanced picture of the 18th century Muslims.

Reform Movement of Shah Waliullah:

Shah Waliullah was born on 4th Shawwal 1114 / 21 February, 1703 at Phulat in Delhi. He was a great scholar, world-renowned thinker, reformer, highly qualified person, unparallel theologian, as well as an incomparable Muhaddith and faqih in Indian Sub-continent. Since the death of his father Shah Abdul Rahim, he wanted to go to Hejaz to perform Hajj. During the period from 1719-1730 the political situation in India made changes of various types. The successors of Aurangzeb Alamgir (d.1707) had lost their grip on the provinces of the empire. At that time, their capital Delhi had witnessed the scenes of bloodshed in the royal palace. The houses of the nobles had turned into breeding place of intrigues, and the crown of the mighty
Mughals had become just a toy in the hands of the enterprising parties of the royal court.

The social sphere of life also witnessed a hopeless condition. The moral values of both the rulers and the subjects were disappearing. The weak were being exploited by the unjust economy. Roads were unsafe. Life, honor, and property of the masses were open to ravage.\(^\text{14}\)

In this period, Islam in the Indian subcontinent confronted with very menacing problems like sectarian conflicts, the low moral tone of society, poor understanding of the *Holy Qurʼān* and general ignorance of Islam that is teachings. These were the valid grounds for fearing the political disintegration accompanied by religious collapse.\(^\text{15}\)

Shah Waliullah who belonged to the religious family was educated at *Madrasa-i-Rahimiyah* by established his father Shah Abdul Rahim. After he received his education, he went for pilgrimage and higher studies to Saudi Arabia. At this time Muslims in India were divided into various sects, more especially *Sunni* and *Shia*. While in *Hijaz* he decided to launch a campaign to popularize Islamic values amongst the Muslims and to present Islam in a rational manner. On his return to the subcontinent, he started working to achieve his goals. He closely observed the condition of Muslims in the first half of 18th century and came to the conclusion that main cause for weakness in their religious beliefs and decay in their social and moral life was that the people were not following the right path shown by the *Holy Qurʼān* and *Sunnah*. He was pained to see that even the educated and literate Muslims instead of the *Holy Qurʼān* and *Sunnah* and engaging in other religious work were very fond of reading and listening to the poetic collections, mystic literature, works of old philosophers and story books. On very rear occasion the people were made to understand the *Holy Qurʼān* or to spread its message among the Muslims.

He impressed that the problems of the Muslims would be solved only when they strictly adhere to the teachings of the *Holy Qurʼān* and *Sunnah* of the Prophet (ﷺ) in all spheres of life. In this connection, he also emphasized that each section of the Muslim society whether political authorities, *Ulama*, Sufis, Craftmen or the common people had to change its thinking and the way of life in accordance with the
commandment of the *Holy Qur’ān* accordingly. So Shah Waliullah addressed each section of Muslim society separately and reminded them to try to understand the message of the *Holy Qur’ān* and *Sunnah* of the Prophet (ﷺ) and to adopt it religiously in their daily life.¹⁶

If we compare to the reformative endeavors of the two great scholars of that period the efforts made by Shah Waliullah appear to be more comprehensive and instructive. He also addressed the Muslim rulers, nobles, courtiers, men-at-arms, traders and craftsmen, descendants of the saints, impious scholars and sermonizers who had withdrawn from the world and diagnosed their fallacies and errors. He also warned the Muslim community as a whole indicates their faults and failings and suggested the measures to be adopted for regaining their lost vigor.¹⁷

### To The Muslim Rulers

Shah Waliullah Dehlvi wrote letters to different rulers of both India and of foreign country related to the pathetic condition of Mughal Empire and appealed them to come forward and defend the Muslims of India especially the Marathas who used to attack the Delhi and massacre the people and loot the city. Among them were Nizam of Hyderabad and Ahmad Shah Abdali while addressing to the rulers he addressed:

“O kings, the heavenly order demands that you should unsheathe your swords and do not put them back in the scabbards until Islam is separated from polytheism and the headstrong leaders of blasphemy and wickedness do not consider themselves weak and powerless, and they leave the path of rebellion for good. He also encouraged them to fight religion is all for Allah. He stressed that the appointees should be upright and just and strong who may be able to restore justice to the weak and oppressed and asked to enforce the divine commandments and, at the same time, are vigilant enough to curb any rebellion in future.”

Shah Waliullah also says as under

“In larger regions such governors should be appointed who have the experience of conducting warfare. Such governors should be allowed to have an army consisting of twelve thousand combatants, but only those should be recruited who possess the zeal to fight for the cause of God and be willing to fight against every person define the authority and stiff-necked and be also capable of it...O kings, the Will of Almighty shall require you, after you have accomplished these tasks, to divert your attention to the social and family life
of the people, to remove their mutual differences and to make such arrangements that no dispute arises that contravenes the Shariah.”

**To the Nobles and Grandees**

Urging upon the Noblemen, he remarked:

“Do you have no fear of God that you are getting memorized by the pleasure of the finite world? You have abandoned the people placed under your charge, so as to unable the one to destroy the other. Do you not indulge in drinking blatantly and are not even ashamed of it? Do you not see the mansions built by some where fornication is committed, wine is drunk and gambling is the passing time? But you neither intervene nor do anything to stop these vices. What about those major towns where the criminal law of Islam has not been enforced for the last six hundred years? He reiterated that all of your brains are devoted to have the most delicious victuals and to enjoy the fair and lovely women-nothing catches your attention to save the expensive clothes and large buildings. Have you ever bowed down to God? You speak of God on table-talks and chatter childishly. It seems that in your common speaking God simply means the march of time since you often say that God is potent to do this or that the change brought by time seems to signify God for you.”

**To the Army Men**

Addressing to the Muslims soldiers he persuaded them to avoid the unislamic way of life and practices and developed the earnest zeal for jihad in order to prove themselves to be the true soldiers of Islam. He criticized them for their indiscipline, inefficiency and their addiction of wine and other intoxicants. He was also critical of the soldiers for their stern attitude towards the common people. In one of his important letters addressed to the emperor, the Ministers and the nobles, Shah Waliullah analysed basic cause of the crisis and put forth his valuable suggestions to them in the following words:

“It is expected from divine kindness that if you act according to these suggestions, there will appear efficiency in administration, stability in the state, and enhancement in its prestige.”

Furthermore Shah Waliullah realized about Jihad to Soldiers he says:

“Soldiers and fighters! God had equipped you to fight for his cause. The intention was that the will of God would prevail, he would be rendered homage and you would root out all vestiges of polytheism. Now the purpose of your keeping the horses and collecting arms is simply to a mass wealth, you are always forgetful of jihad, sip wine, drain cups of hemp, shave your
beards and keep moustaches, you harass the people and never give what is due for the goods received by you from others. By God you shall shortly be returned unto God and then he shall let you know what you have been doing. You ought to learn the concessions allowed in offering prayers while travelling or fighting, such as, reduction in the number of obligatory prayers at a time, forgoing Sunnah prayers on such occasions ritual ablution with sand and then offer the prayers regularly. He reminded a lot of practices facilities given by Allah and repeatedly said to be upright even in your intentions for it is then that God will bless you with prestige and honor and make you overcome your enemies.  

Address to the Artisans and Craftsmen

Shah Waliullah addressed and advised every section of the society addressing the Artisans and craftsmen he remarked:

“...You lack the sense of responsibility and trust are completely forgetful of devotion you ought to pay your Lord. You go on pilgrimage to Madar and Salar, and many amongst you include in charms and sorcery. Some of you are sunk deep in drinking and among you are those who earn their living through the prostitution of women. No doubt they have ruined their lives in this world and the world hereafter. Such people should be afraid of hell fire. The best course is to use the energy obtained from your morning and evening Food in performing duties assigned by God.”

He further added,

“...Keep the company of your own women during night; limit your expenses to your income and save something for helping the wayfarer and the poor and meeting your own emergent expenditures. If you do not adopt this course, then surely you have taken a wrong path and what you are doing is not correct and you will never succeed.”

By this advice he means to say to the artisans and craftsmen to obey the Almighty and follow the pattern of a last messenger (ﷺ).

Address to the Descendants of Saints

He reminded the saints that they have left the way taught by Almighty Allah, Muhammad, on whom be peace and blessings, and elevated themselves to the position of guides, calling the people to join their own orders. Each one of them considers himself to be on the right path, capable of directing others, although he has himself lost the right way and is misguiding others. He further says that it cannot be approved of those who take others under their spiritual fraternity simply because of financial
benefits and that they were misusing consecrated learning for worldly benefits. They adopted the bearings and habits of the pious because they cannot achieve wealth and position in its absence.

He warned the Muslim masses in the following words:

“Beware! Never follow anyone who does not call you to the book of God and Sunnah of the prophet or asks you to follow his own teachings. The gatherings of the common people are no place for the prattle about esoteric practices of the mystics since the ultimate end to tasawwuf (mysticism) is to attain the state of ihsan. The following warning in the verse of the Holy Qur’án is a true example of it: ”

“This is my straight path, so follow it. Follow not other ways, let ye be parted from His way. ”

Address to the Religious Scholars

Shah Waliullah strictly addressed to Ulama to realize their duties towards Islam he says to them:

“You deem yourselves scholars, O block heads! You are absorbed in Greek sciences and the grammar and syntax considering these as the only branches of learning to be specialized ark ye! Knowledge is either an explicit verse of the Quran or an authentic and living Sunnah of the holy prophet. You ought to learn the Quran; master the grammatical and lexicographical principles; discover the occasion for revelation of each verses, and grasp the meanings of difficult passages. Similarly, you ought to abide by the Hadith which have already been authenticated. You ought to know how the prophet (peace and blessings be upon him) used to offer prayers, how he performed hajj, how he fought the enemies, how he talked to others, what was the decorum he observed in conversation, what were his morals and also try to follow his example meticulously. You ought to follow his Sunnah, but mind it the Sunnah should never be elevated to the status of obligatory injunctions.

He asked to remember that God has made it compulsory that they [the Ulama] should spread the knowledge among the masses so that Islam dominates over the lands of Islam. But instead of doing so they have indulged into the study of superficial things, and by their practices they have made the Islamic knowledge so big a thing that it has become almost impossible to follow Islam. They have made the people think that the number of religious scholars is more than sufficient although no or very few real scholars exists, and that Islamic observances are not established.
Shah Waliullah also goes on to ensure the pieties and self-righteous sermonizers who are ever willing to condemn anyone as non-Muslim for not conforming to their self-conceived version of Islam.

Addressing to the Muslim Masses

At last Shah Waliullah came forward towards the Muslim community further, he stated:

"Now I turn to the generality of the Muslims and say: Lo: Children of Adam, your sense of morality has become dormant, greed and cupidity have carried you away, devil has captured your souls, women have become faddish and men violate the rights of women. The unlawful (haram) is delightful to you, Do not be too strict with yourself, otherwise you will be led to sin. Do not be a burden on other kings or nobles. The best thing for you is to earn by working with your hands."

He pleaded that everybody should take up some profession for his sustenance and content himself with it. Moderation should be adopted as the rule of life and some of the spare time, particularly in the morning, evening and later part of night, should be devoted to the remembrance of God through tasbih, tahlil and recitation of the Holy Qur’ān. One should also listen to the traditions of the Prophet, on whom be blessings and peace, and join the gathering held for recollection of God.

Shah Waliullah again tried to understand the Muslim Masses and says that:

"O sons of Adam, you have adopted customs and usage which have deformed your religion. You hold gatherings on the day of ‘ashura’ for things that are inappropriate. Similarly he hints towards the, amusements and rejoining on the occasion of ‘Shabe-Barat’ and consider it virtuous to have repast for your dead relations. Have you any argument to defend your behavior? You have ruined your Salat (ritual prayers). Some of you so engrossed in their professions that they never find time to offer the prayer while others waste their time in the company of story-tellers. Were these gatherings of story-tellers to be held near mosques the listeners would not have at least missed their prayers. You have ceased paying the Zakat (poor due) although there would be hardly one among the affluent whose kinsmen don’t include the poor and the needy were such opulent persons to help their poorer kins or meet their expenses with the intention of paying Zakat, they would have thus discharged their obligations of poor-due. Some of you, particularly the soldiers do not keep the fasts of Ramadan, on the pretext that the hardships they have to bear do not allow them to keep the fast. You should know that path you have taken to is wrong. You have made yourself a burden on the
government. When the king is unable to pay your dues, you harass the common people – what a bad creature you are!”

The Shah concludes his disquisition to the masses with these words.

“Celestial regions indicate a wide ranging reform, but one can only get a glimpse of these from a small opening, a sample is enough to form an estimate of the pile.”

Thus, the Shah Waliullah advised and warned to every person of society to follow the right path of Islam.

**Socio-Political Thought of Shah Waliullah**

Shah Waliullah made a serious attempt to find out the relationship between social, ethics, and economic systems. According to him, spirituality has two aspects: firstly, it is a personal relation of man to God and secondly, it is man’s relation to his fellow-beings. To his mind, no man is fully spiritual who seeks only his own personal salvation in isolation from society. Islam sometimes deals with the individual as an individual; it always envisages him as a member of a family or a community. The achievement of social justice is the requirement for the development of the individuals.

Shah Waliullah discusses the problems of human relations that he termed (*Irtifaqat*). He starts with the fact that man has innumerable wishes that urge him to action. According to him “When human being join hands for collective safety and security, the government is formed, and when they come into contact with others for the satisfaction of their material needs, the economic system is established.”

Shah Waliullah then briefly deals with some of the basic aspects of a social system as a dynamic process. He points out that it is only a vehicle of expression, but is also an important factor for the development of culture and civilization.

Shah Waliullah stated that the State should not curb the sphere of its activities but should provide the safety and security to the individuals. It should also devise ways and means for the happiness and progress of society as a whole. It is, therefore, within the function of the State to destroy all sorts of social evils, that is, Gambling, adultery, usury, bribery, etc. The State should also see that the energies of the people are made to flow into profitable channels, by maintaining.
Chapter 1  Impact of Shah Waliullah’s Reform Movements on Indian Society

Shah Waliullah is of the opinion that besides the functions of the army and police the most important responsibility of the State is that the agriculture should be developed. For its supplies to people that is one of the most important necessities of life on which their existence depends. Shah Waliullah believes that a sound economic system based on social justice can contribute to the happiness of society. He agrees with Aristotle that a State exists to promote “good life.” By “good life” he means life possessed of goodness as enunciated by Islam. Therefore, he opines that the possession of coercive power cannot be defended. He further says that if a State exercises its powers honestly for the welfare of the people then it is the duty of an individual to become loyal to that State. If a State is only in name and does nothing for its people is in reality a blind and brute force, then it becomes the duty of its members to overthrow it. Thus, an important duty of an individual is to become a member of the State, but more important than this is his duty to judge the quality of the State of which he is a member.  

Shah Waliullah closely examined the relationship between the individual and the State. According to his theory of State which he has in fact drawn from the teachings of Islam an individual is not a mere part of a society in the sense as bees, ants, and termites are. An individual has his own value for, in Islam the beginning and the end of every consideration is the individual. But as every human being lives in a society it is through this social pattern that his spirituality is properly developed. Being the most powerful factor in the social pattern a Muslim State is primarily responsible for the all-round development of an individual.  

Whatever Shah Waliullah holds is in fact, based upon the teachings of the Holy Qur’ân that when the acquisitive instincts take hold of the majority of human being the creative genius dies in them and this became the cause of their ruin. If all the time they are busy in accumulating the morality, justice and truthfulness became mere useless words that have no use in practical life.  

According to their own cultural requirements, they added a good deal to the luxuries of their age. Their main aim becomes leading to a life of pleasures. The people who could make their lives more luxurious moved in crowd from all the corners of the world in order to achieve this objective. The aristocracy thus becomes immersed in the pursuit of the pleasure. As a result, there began a race amongst its members to
excels one another in this respect, and matter became so bad that a rich man who tied a belt around his waist costing less than one thousand gold coins was looked down by others. Every one tried to possess a high place with a number of orchard attached to it. Their whole life came to be centered upon rich food, show of their attractive dresses, horses of the finest stock, good coaches and carriages and more number of servants. They continuously tried to lead all forms of luxurious live and this was in fact the disease eating into the very vital of their society.\(^{40}\)

**Metaphysics**

The Doctrines of *Wahdat-al-Wujud* and *Wahdat-al-Shuhud* became common in the academic circles especially among the Sufis. Like all great Muslims thinker Shah Waliullah concerned deeply into the metaphysical problems and discussed according to the teachings of the *Holy Qur’an* and the *Sunnah*. His approach in this was as in other matters and that was to make synthesis by reconciling the opposite movements of thoughts.\(^{41}\) By the eighteenth century the controversy over the *Wahdat al-Wujud* and *Wahdat al-Shuhud* that was sparked off by Sheikh Ala al-Dawla Simnani and taken up by Mujaddid Alf-Thani. This attracted the attention of intellectuals and Sufis all over the Muslim world including Mecca and Medina where the disciples of Shaykh Adam Banuri had made some impact. According to Shah Waliullah the doctrine of *Wahdat al-Wujud* applied to mystics lost in their search for the universal reality. At this point all reasons and worldly distinctions imposed by the *Sharia* were effaced. Although this mystical stage was only temporary divine assistance was needed to move beyond it.

The *Wahdat-al-shahud*, according to shah, indicates that spirituality has reached a stage where *jama‘* (union) and *tafriqa* (separation) are mixed and he can clearly identify that unity and a distinct form of multiplicity come from a related cause.\(^{42}\)

**The Spiritual World and Material World**

Shah Waliullah believes that in between the material world and its Creator, there is a spiritual world in which the planning Will of God is first reflected and then materialized into different forms. To his mind, there is a close relationship between the two. All beings and happenings of this world are first reflected in the spiritual world or, as Shah Waliullah names it, the *‘Alam-al-mithal*, then these are transmuted
into material forms. He cleared this point by the example of a spiritualist dream. The coming events are the first visualized in the forms of shadows which have no material existence but later on these may actualize into tangible existents. For example, the Prophet once after having offered his prayer said to his companions, “I saw heaven and had before me.”

Shah Waliullah, concludes quoting numerous examples in support of his contention that “it is an established fact that the Prophet could not see all these phenomena with their physical eyes. Heaven and Hell are too large to be comprehended physically. He is confident that these matters are not of a common sight otherwise they would have been visible to the companions also who were all the time by his side at such occasion.”

Jurisprudence

_Ijtihad_ being a new problem is taking place in increasing number day by day, so it is necessary to understand the Divine injunction concerning them. _Ijtihad_ as a matter of fact is the only instrument which is left with us for solving the problems emerging out in the swiftly changing conditions of the modern times. Shah Waliullah has condemned out rightly the blind imitation. He does not believe in the extreme rigidity of the learned Ulama, which they observed in the imitation and wanted to change it by an independent interpretation. This is the reason for which he insisted upon the study and research in the science of tradition.

Shah Waliullah attempts reconciliation between the different schools of Muslim jurisprudence. He advocates the policy of confining oneself within the framework of the four main schools of Islamic jurisprudence that is Hanafi, Shafi, Maliki and Hanbali. He argues that at present Hanafi and Shafi schools of thoughts are the most famous, their works are numerous and they both command the maximum following and the right course in conformity with the divine Will required both to be combined. After that whatever be found in agreement with that unified school it should be accepted and the rest be rejected out rightly due to lacking in its original source. In this respect, he says that the _Muwatta_ of Imam Malik can faithfully perform the duty of an arbitrator as it provides the basis for the removal of mutual differences. The traditions cited therein are the most authentic, and without consulting it the door of _Ijtihad_ is practically closed.
Important Works of Shah Waliullah:

Shah Waliullah was a prolific writer. As a great scholar and reformer, Shah has covered almost all branches of Islamic sciences and wrote his works in Arabic and Persian languages.47

During the period of Shah Waliullah, the official language was Persian, and was much popular among academic circles. As per the need of the time Shah Waliullah, regardless of all the consequences, translated the *Holy Qur’ān* into simple Persian language with a few brief comments here and there. The Muslims in general thought that the sheer conventional reading of the *Holy Qur’ān* fulfils its due requirement and this was indeed the main reason that led him undertake its translation. The specialty of this translation is that in quantity, generality, and particularity it is identical with the original text, though at some places for reader’s facility this procedure has been left off.48

Shah Waliullah having vast knowledge of the subject is not only the writer for the common readers, but also his books satisfied the need of the secondary stage students. They were written with a view to provide a postgraduate study of the subject, however, there is one exception to this and that is his Persian translation of the *Holy Qur’ān* entitled “Fath-al-Rahman-fi-Tarjumat-ul-Quran”. This work was prepared to meet the requirements of a common Muslim.49

Shah Waliullah’s most important work is his translation of the *Holy Qur’ān* into simple Persian language in this work he used good literary language. Although some translation works of the *Holy Qur’ān* were written before Shah Waliullah by different scholars but his translation got more familiarity and acceptance than others. However, this translation was opposed but by very few. The reason behind it was not that translator was an eminent scholar but his translation was connected with a broad based movement, aimed at bringing the knowledge of the *Holy Qur’ān* within the reach of the average, literate Indian Muslims.50

He was of the view that the Qur’anic commentaries made by different scholars, though seem to be different, but should not be considered different from the original teachings of the *Holy Qur’ān* for a correct approach towards the study of the *Holy Qur’ān*, Shah Waliullah composed a treatise “Al-Fauz-ul-Kabir-fi-Usul-il-Tafsir” in
Persian language. This was undoubtedly unique in itself, because nobody could produce such composition so far. In this work, he has laid down the principles to be followed in the study of the Holy Qur’ān. "Al-Fawz ul Kabir-Fi-usul-i-Tafsir" is an example which relates to the broad principles to be observed in the interpretation of the Holy Qur’ān, it emphasises the universality of the application of the injunctions of the Holy Qur’ān and which are to be taken as absolute, applicable in all conditions and situations, but it is limited only by their own sense or the contacts of other injunctions.

Shah Waliullah’s great work “Hujjat-Allah-al-Balighah” with the words; is the crown of all eternal knowledge and the source and foundation of religious branches of learning in the science of Hadīth which gives us an account of the saying and doing of the noble prophet (ﷺ) as well as tells us of his silent approval of the things done in his presence. He says that the Ahadīths are like brightly torches to remove darkness. The milestone of guideness are like the brilliant moon shading light in a gloomy night. It is a fact one who follows them finds guideness and is blessed with merit and those who disregard them are misguided and ruined. No doubt the life of the Holy Prophet (ﷺ) is the infinite source of divine commandments and prohibition, admonitions and glad word and instructions and God’s remembrance, the Ahadīths abound in all these matters like the Holy Qur’ān or even to a greater extent.

Shah Waliullah’s main contribution was the establishment of a school for the study of Hadīth. He wrote “Al-Musawwah-min-Ahadith-al-Muwatta” in Arabic language and Musaffa” in Persian language. These are the commentaries on the Muwatta of Imam Malik. He gave example to the Muwatta of Imam Malik among the authentic collections of Hadīth, persists upon its study and took step to popularize its study. Shah Waliullah’s endeavors recalled the study of Hadīth in the sub-continent and made recognized and essential part of curriculum of the religious schools.

In the same way, Shah Waliullah adopted the moderate and balanced approach in regard to Ijtihad (individual reasoning) and taqlid (unquestioning acceptance of the rulings of earlier jurists of one’s own school). He influences the need of Ijtihad. He opined that Ijtihad is duty fard-bil-Kifayah of Muslim scholars and Ulama of every
age and declared that right of new interpretation could not be taken away and therefore, in principle Ijtihad could neither be restricted nor could be ended.54

Shah Waliullah’s reformative effort was not only confined to the exposition of the doctrinal or religious matters but also to remove the cause of mutual differences between different sections and groups only. Through his strenuous efforts he mainly wanted to reform the moral life of the people by making them realize their responsibilities as individuals and also as members of the community in the light of the teachings of the Holy Qur’ān and Sunnah of the Prophet.55

Shah Waliullah’s Impact on Indian Society

Shah Waliullah’s influence was quite wide and spread. He revolutionized the philosophical, political, social, and economic ideas of the educated people within the framework of Islam. Like an experienced surgeon, he analyzed and examined various aspects of Islamic mysticism and fiqh and re-arranged them in such an order that made them highly beneficial to the Muslim society. According to Allama Iqbal, he was the first Muslim who felt and urged for rethinking the whole system of Islam without breaking away from its past. Shah Waliullah’s aim, while presenting Islamic thought, was in the easy and logical form as any theological-philosophical system was. His style of philosophical writings was charming for the readers. Because of this one may be keen to read it. His doctrines also have logical argument that surpassed the discussions of many Muslim theologians. His philosophical endeavors consisted in explaining, and resolving satisfactorily the apparent philosophical contradictions. In this regard it may be said that he was the precursor of Iqbal, and one may see in Allama Iqbal’s work, “Reconstruction of Religious Thought in Islam” the spirit of Shah Waliullah pervading this work from beginning to end.56

Shah Waliullah was a man of pen not that of sword, so he preferred to fight with his pen while using his pen he wrote a number of books in both Arabic and Persian languages. While producing his works he always intended to reach directly to the Holy Qur’ān. It is therefore, he brought out its Persian translation.57

While translating the Holy Qur’ān into Persian language, Shah Waliullah faced opposition and thus he brought the word of Allah within the reach of the common man. His son Shah Rafi al Din translated it in Urdu language and showed his
dedication towards the book of Allah. These translations influenced the scholars of latter period and put an impact on them and their writings. These scholars included Shah Kalimullah, Khuwaja Nasir Andalib, Khuwaja Dard, Mirza Mazaher Jan e-Jan and Mawlana Fakhr al Din. The reason behind it was that this translation was not only a revolutionary step but it had also far-reaching literary and religious importance. Moreover, Shah Waliullah stressed upon Sunni people to stick to early juristic judgment taken by the scholar of Madinah, as is written in the Muwatta of Imam Malik. It is therefore untrue to say that Shah Waliullah succeeded through his writings in laying down the foundation of understanding and tolerance among various sects of Islam. It is only in modern time that the Jafarriya school of jurisprudence, as the fifth School of Islamic fiqh came into being, just to remove sectarian differences.

Shah Waliullah’s major contribution to Islam was his spirit of Ihsan to all spheres of life of human being. This benefitted the whole Muslim community including both Shia and Sunni. In it Shah Waliullah holds that the ethical law of moral principles was necessary for social organizations which could be balanced only by removing economic, social and political injustices from the whole community. He clearly states that it is only the religion of Islam which removes all types of injustices through injecting a sense of Justice and equality among the people.

Finally Shah Waliullah’s endeavors to remove the impact of philosophers and rationalist could make no effects on the Muslim community of his time due to the existence of Dars e-Nizami. His efforts could succeed from the middle of 19th century. To be successful in this regard they were compelled to follow the guidance of shah Waliullah. The first person to do this was the great modernist reformer, Sir Syed Ahmad Khan, who got the training in the scholarly traditions of Shah Waliullah and Shah Abd al Aziz. Finally we can conclude that Shah Waliullah’s contribution to the history of Islam marks him more like the great Sunni revivalist Ibn- Taymiyya, rather than that of Ibn- Kaldun.

In the field of Hadith Shah Waliullah showed his interest in the famous work of Imam Malik entitled Muwatta to which others scholars preferred in the field of fiqh. Shah Waliullah did not like old and customary ideas that he found in vogue in his time. Regarding fiqh he was of the view that there should be no fundamental difference because they were derived from one source only. According to him, the difference
may be in only interpretation and not in principles. It is remarkable and beyond doubt that a great change came into being by the efforts of Shah Waliullah to the outlook of the Muslim community in various fields of life. This forces the Muslims to think over the negligence of their faith or through an incorrect approach to it. In these circumstances, the desire came in their minds to return to their old and correct position of culture- a culture through which only they may get success in this world and hereafter. Keeping in view this target, they may, of course not only claim the heritage of their past culture but also strengthen the power and vigor inherited in it. Although the instant movement was defeated to some extent but unfortunately it could not be curbed permanently. The time between the martyrdom of Shah Ismail and late forties of the present century was very important in the sense that during this period the plant nourished by the efforts of Shah Waliullah continued growing and at last through these efforts the entity of Pakistan came into being. 62

Thus, the Shah Waliullah in his writings has very successfully covered about all the aspects of Islamic Sciences and Muslims life. This area inter alia includes the subjects like Ethics, Social reform, Tafsir, Hadith, fiqh and theology. The way which Shah Waliullah adopted to present the above mentioned subjects cannot be compared with the procedure adopted by any of the personalities which had been written by them on these subjects. 63

The people who wish to pursue research can be benefitted from the teachings and writings of Shah Waliullah. It is therefore, the duty of such scholars who really wish to follow the path of Shah Waliullah in both mysticism and jurisprudence, to avoid from every kind of move which may lead to their mutual clash and rivalry. 64

The 20th century A.D has also witnessed the impact of Shah Waliullah’s political thought on the leading personalities of that time. As a result, of this impact the active role of these Ulamas like, Maulana Mahmood al Hasan (d.1929 AD), Maulana Rashid Ahmad Gangohi, Maulana Husain Ahmad Madani (d.1872 AD) who belonged to the Shah School of thought played significant role in the Indian freedom struggle against the British rule. Shah Waliullah also inspired the movement for the creation of Pakistan through Allama Iqbal 1877-1938 AD, Maulana Shabbir Ahmad Uthmani 1855 1949 AD, Maulana Mufti Muhammad Shafi and other Muslim thinkers. There is
however, an ample scope to study the impact of the Shah’s thoughts upon the later developments in Indo-Pak subcontinent.65

So far religious concepts are concerned Shah Waliullah’s teachings made various changes in the rigidity of Hanafi fiqh. It was divided into two groups firstly the people who did not get ready to conform to his ideology; they remained as they were and did not change their ideology. On the other hand those who were influenced by his ideas and thought. The latter were further divided into two groups (a) those who remained as Hanafi but accepted the theory of the supremacy of the Hadīth, these Ulama are called Deobandis and it is held that the sons of Shah Waliullah like Shah Abdul Aziz and his brothers. They became fore-runners of this group the second group was of those who renounced Hanafism as well as conformity (taqlid), they are called Ahl-e-Hadīth, and Shah Ismail Shahid (the martyr) is supposed to be the founder of this group.

It is an important fact that every School of thought recognised Shah Waliullah’s impact on the religious history and the thoughts developed in the subcontinent. It is also a matter of fact, as we come to the conclusion that although all the four schools of thought were not agreeable at one another’s theory and practice, but they acknowledged the theory of Shah Waliullah in toto. The reason behind this is that each of them finds a special attraction in one or the other aspect of Shah philosophy, which touched the core thoughts of all schools of Jurisprudence.

So as to fulfil to the needs of Islam prevailing in India. Shah Waliullah took four measures. 1) Spiritualism 2) Conventionalism 3) Traditionalism 4) Rationalism.

The Barelvi sect follows Spiritualism, the Deobandis preferred Conventional Islam, the Ahl-e-Hadīth people adopted Traditionalism and neo-Mutazilites became the followers of his Rationalistic approach.

A brief description of the above mentioned four sects that harmonized Shah Waliullah may be summarized as under:

1) The most salient feature of the Barelvi thought is that this group is attached to and preaches Spiritualism (Tasawwuf). It is said that they are of the view that they can take help from the spirits of dead saints. Therefore, as per their vision to visit a tomb of pious man is a routine matter. They opine that living saints make the best mediator
between man and God. So they always wish to become disciple of one of saint or the other for their guidance towards the right path. The saint or that pious person chosen for this purpose is called by them as *pir* or *murshid* or *Shaikh*. Shah Waliullah was himself a Sufi of high rank and he was the disciple of his father Shaikh Abdul Raheem who is said to have passed many stages of spiritualism. It is said that Shah Waliullah was also proud of being a Sufi. He, of and on, used to visit the grave of his father and sat there for hours together in meditation. Now all that is said and practiced by the Bareli people endorsed to a great extent by the mystic thoughts and practice of Shah Waliullah.

2) With regard to the followers of Deobandi school they are the real heir of Shah Waliullah’s thought and movement. Shah Waliullah recognized the Hanafi fiqh in Indo-Pakistan and transoxania because in these places most of the people were following the same thought but he was adamant that he did not accept any views, thought or practices till such time it was confirmed by the *Hadīth*.

3) So far *Ahl-e-Hadīth* school is concerned, they are of the firm views that Shah Waliullah is one of the founders of their school in India. They follow supremacy of the *Hadīth* on fiqh. They hold that nothing but a *Hadīth* is an authority to them after the *Holy Qur’ān* than any Juristic opinion. These people are against any visit to the graves of the saints, asking for help from dead saints and believing in saints and pir as the intermediary agency between man and God. These people also disapprove supplication at the grave of saint and they stand firmly for the cause of the *Hadīth*. In their opinion the *Hadīth* should be more relied in the matter of faith and practices than the opinion of any Jurist. They, therefore, are against the blind following of any school of Jurisprudence. However, in *Ahl-e- Hadīth* sect we see that only one aspect of Waliullah’s movement seems to be fascinating to them and that is his traditionalism.  

4) The Neo Mutazilites like Shah Waliullah’s believe in the truth of Islam in the light of reason. They are attached to Shah Waliullah for his rational approach that runs throughout his thought. It is observed that during the time of Waliullah’s movement in India the other parts of the Muslim world also witnessed the rise and spread of movements aiming at Socio-political reform.
It is a fact that the religio-philosophical thought of Shah Waliullah had an unforgettable impact on the socio-religious aspect on the Muslims of Indian Subcontinent. His interpretation of the doctrines of Wahdat al-Wujud or Wahdat al-Shuhud was not accepted by some of the eminent Sufis of his time like Khuwaja Mir Nasir, Maulvi Ghulam Yahya, Maulvi Jani Janan and others because there existed a rival group of Sufis that opposed his views but due to untiring and strenuous efforts of Shah Waliullah and good name he enjoyed no adverse effects could affect his personality and as a result the opposition of Shah Waliullah could do no harm and ended forever. 

Secondly, Shah Waliullah being an accomplished theologian and a Sufi of a high rank and order tried his best and succeeded to highlight Shariat and Tariqat. Thirdly, to curb the extremism that spread due to the Wahabi Movement launched by the followers of Mohammad Ibn Abdul Wahab (d.1792) of Najd, Shah Waliullah’s movement a fruitful result. Moreover, he also did not like the division of Muslim World into different religious sects and to remove this he revised the process of Ijtihad and advised and stressed the people of Muslim world to choose the ruling of the any four juristic schools.

Undoubtedly, we can say that a number of reform movements came into being by the Muslim Ulamas and reformers in different parts of the country indifferent times. They include Ahl-e-Hadîth Ulama, the Ulama of Deoband Movement, the scholars of Aligarh Movement, the Ulama of Nadwat al-Ulama Lucknow and others. In all these reform actions the impact of Shah Waliullah’s thought is clearly visible.

Thus, it seems to be quite visible that Shah Waliullah was a man of reformist idea this quality of this great reformer brought a great change in the intellectual and cultural history among the Muslim of subcontinent and also in other parts of the world. Many educational and spiritual currents of thoughts which arose in India in the 18th century trace their origins to the Shah Waliullah school of thought. Shah Waliullah also put impression of his intellectual thoughts and spirit upon Farangi Mahal, Nadwa, Aligarh and others.

Shah Waliullah was undoubtedly the greatest Muslim thinker of the subcontinent and that he exercised a great influence upon the modern Muslim thought. His philosophy provides a link between medieval Islamic thought and trained of Modern teachings of
Chapter-1 Impact of Shah Waliullah’s Reform Movements on Indian Society

Islam. He was really a source of inspiration and guidance for Ulama and Mashaikh as for modern Muslim thinkers like Sir Syed Ahmad Khan, Shibli Noumani and Allama Iqbal. Needless to mention that his successors Shah Abdul Aziz, Shah Abdul Qadir, Shah Rafi Uddin, Syed Ahmad Barailly, Shah Ismail Shaheed and others also worked on the guidelines provided by Shah Waliullah.  

Shah Waliullah made great efforts to remove the influence of the philosophers and rationalists but it made no impact on the Muslims of his time due to the dominance of Dars-e- Nizami though these efforts could yield some fruitful results in later times especially from the middle of the 19th century when modernist Muslims, in an attempt, to defend Islam, started a new literature in English and Urdu languages. Sir Syed Ahmad Khan (1817-1898) who obtained his early training in the scholarly tradition of Shah Waliullah and Shah Abdul Aziz was also impressed and guided by the valuable suggestions and reforms of Shah Waliullah. 

Keeping in view the above most valuable reforms of Shah Waliullah it can simply we said that not only the but also even today the Muslim society should be grateful of Shah Waliullah for his untiring and strenuous efforts he made towards the direction of reformations, in different walks of Islamic life. Thus all the sections of Muslim society can be benefitted through reading his beneficial literature. He did not only pin point the ills of the society and the government of his time, but he also suggested and recommended the remedies to remove them.

Conclusion

Finally we can, without any hesitation conclude that Shah Waliullah was the Mujahid of his time. He did not only point out the evils prevalent in the society under the Muslim government of his time but also suggested and recommended the remedial measures to remove them from amongst the Muslim.
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20 Abdur Rashid Bhat, op.cit, p.85.
22 Ibid, p. 239.
23 A.D. Muztar, op.cit, p.82.
25 Ibid.
26 Ihsan is to offer worship with a living Awareness of the Divine Bieng, i.e., with the conviction that if the worshipper was not able to see God, he was certainly being watched by God.
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63 Muhammad Mosleh Uddin, *op.cit*, p. IX.

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Chapter-2

ISLAMIC AWAKENING IN MODERN INDIA

Introduction

The decline of the Mughal dynasty during the 18th century marked a major turning point in the history of the subcontinent. This encouraged the leading European powers, especially the British, to loosen their power and gradually establish their politico-economic presence in the Muslim world. The European immigration of a large part of the Muslim world led to the loss of political freedom, economic decline and educational backwardness in the Islamic world. Furthermore, it precipitated the degeneration of Muslim culture and society morally, culturally and intellectually.¹ During this critical period in the history of modern Islam, a number of prominent Muslim intellectuals and reformers emerged to revive the Muslim worldwide community (Ummah). Muslim reformers such Shah Waliullah (1703-1762), Sir Syed Ahmad Khan (1817-1898), Shibli Numani (1857-1914) and others led the call for Islamic unity, harmony and reformation (modernism) in the Muslim world.

Background

Aurangzeb ruled almost half a century from 1658 to 1707. Under him, there made a great of progress in the country. The rebellious forces, on the other hand, from various racial and religious backgrounds tried to destroy the Kingdom. On the death of Aurangzeb in March 1707 the glory of the Mughal rule was started declining. One weak ruler followed the other. Aurangzeb’s eldest surviving son Mu‘azzam, aged 64, ultimately overcame his brothers. He was accepted to the throne by all and came to be known as Bahadur Shah.²

To some extent, the Marathas had become the chief political and military power in the country during this period. They tried their best to harm the Mughal rule and established their own rule in the country. In the North, the provinces of Oudh and Bengal as well as Punjab under the Khalsa power became independent of the Mughal rulers of Delhi. Furthermore, Nadir Shah invaded India and as a result, weakened the central rule. Ahmad Shah Abdali, however, broke the power of destructive Marathas who always attacked Delhi, looted it, massacred the people and weakened the
Mughals in the third battle of Panipat. He, in this way, weakened the enemies of the Mughals and provided them the opportunity to strengthen their power.³ When Nadir Shah attacked India, the Indian Muslims showed their courage to fight against him that Annemarie Schimmel called “Self-immolation in Rajput style.” However, Shah Waliullah of Delhi the great Muslim scholar of the time opposed it.⁴

Shah Waliullah was not only theorist but also a practical personality. His activities were not limited only to writings and teachings, but also to practical purposes. As he was much worried about the Indian Muslims and their future he, in a speech which he delivered to various communities of Muslims enumerated various sins committed by the immoral preachers, mosque servants, gamblers, soldiers and artist. He pointed out that in spite of the fact of having virtues of their trade, they neglected their duties and as a result, that was harmful for the Muslims of the time and the time to come.⁵

Being one of the most important contributors to the religious sciences, he made such contributions that were necessary for the Muslims of the country. Shah Waliullah made Persian translation of the Holy Qur‘ān that entitled “Fath-al-Rahman Fi-Tarjumat-al-Quran.”⁶ Shah Walliullah died in 1762. He was an unusual personality among the trained thinkers of the 18th century as he was ahead of his time due to his farsightedness in both the religious and world affairs. He deeply influenced the Indian Muslim society including his family members with his scholarship who continued working on religious sciences in later period. His son Shah Abdul Aziz translated the Holy Qur‘ān into Urdu language that put a great impact on the religious scholars of his time and of 19th century. Because of his religious thoughts and achievements, a movement is named after him that is known as “Waliullah Movement.” At the same time he became influential in supporting some of the most important religio-political leaders of the early 19th century. His thoughts seem to influence the important personalities like Sir Syed Ahmad Khan and Muhammad Iqbal.⁷

Invasion of East India Company

At that time, there was a large number of States scattered all over India owing allegiance to some neighboring powerful states. Most of these states, whether large or small, were too weak to defend themselves against any external invader, i.e. the British. On the other hand, they often sought help from the British against their opponents.
This was the situation in which the British East India Company decided to exploit. The company had come to India for trading purpose and not to establish a territorial rule in the country. But gradually, they observed that a small number of Muslim states, which had sprung up as a result of Mughal weakness’ were not in a position even to defend themselves. They began to realize that they could trade more profitably and freely if they established their political control and their military supremacy. With this object in mind, they had to fight first with the French who were already struggling for the same objective in the South. In 1765, the company also succeeded in establishing their control over Bengal. After defeating Tipu Sultan almost all the areas of South India came under their control by 1799. Thus, from the beginning of the 19th century, the British trading company brought almost all the major parts of India under their colonial rule. Wherever the British went, they crushed and subjugated the local chiefs, disbanded their armies and took the administration of the area into their own hands.8

Keeping in view, the weakness of the Mughals and regional states, the British became the master of India, the people in general had no idea about it. The British policy was to allow the rulers of the native state to continue their rule, but the real power was exercised by them. The rulers who expected the position of absolute subordination were guaranteed military protection and security against any internal revolt or external aggression. The people had no real reason to feel dissatisfied with the company. The Mughal emperor was still the head of his empire and he was always given due respects. But gradually, the government felt strong enough to assert its authority. By the third decade of the 19th century, it issued coins without the emperor’s name and even replaced Persian with English as the language of the court.9

It is believed that from the beginning of their supremacy in India the British did not trust the Muslims. To perpetuate and strengthen English dominion in India it was thought necessary by the British to keep the Muslims underfoot. It was the first combined attempt of many classes of people to challenge a foreign power. It may be termed as a national resistance movement alien domination. The cohesiveness of the uprising which spread like wild fire shook the foundation of British rule in India and generated vague and floating ideas of free and independent rule in the mines of the local rulers who missed no chance of setting up the government of their own will.
S. Moinul Haq concludes that it was the first major attempt of an Eastern people to throw off the domination of a western power. Its aim was to liberate the people from the manacles of British imperialism.  

**Wahabi Movement**

It was thought necessary, keeping in view the situation of the Britishers, that the Movement be started and as a result, the first organized attempt to drive the British out and restore the Muslim rule was made by the Wahabis under Syed Ahmad Shaheed of Rai Bareilly (1786-1831). Who led a movement named by Britishers the *Wahabi movement*. This movement spread throughout the country particularly in Bengal, Bihar, Uttar Pradesh, the Punjab, and North-West frontier Provinces. It continued for about half a century (1820-1870) with the active support of villagers and peasants who generously donated money out of their meager savings and volunteered their services for getting rid of the foreign rulers. No doubt, the movement was anti-Sikh in the beginning as the Punjab was under their rule at that time but later on after the occupation of the Punjab by the British, it turned completely against the English who had to lead over seventeen campaigns to drive out the Wahabis from Sittana in the frontier province which they had made their headquarters.

Saifyid Ahmad Shaheed was quite successful in enrolling people for his movement. He started preaching that the first and foremost religious duty of a true believer was to perform *Hijrat* from the country governed by Mushriks. But how many of them could take it. Certainly a very small section, hence Jihad against the infidels was the only course. Therefore, a number of pamphlets were circulated, asking the Muslims to restrain up their lions for Jihad against the British. He along with his disciple Maulana Shah Ismail (1779-1831) was also an active reformer, he launched a jihad against Sikh Ruler. He got encountered by the Sikhs in the battle of Balakot in 1831. His mission was taken over by Maulana Inayat Ali (1794-1858) and Wilayat Ali of Sadiqpur until the beginning of 1857.

**Faraizi Movement**

The British took advantage and carved out a place for themselves, which they retained for more than a century. Superior techniques and adept diplomacy further gave British
an upper hand in league with the indigenous states and rebellious pricelets they came into prominence and emerged victorious.

Now influenced by the ill-treatment of the Britishers, important segments of the Muslim populations were suffering under the new rule, the Muslims could easily be incited to rebel against the infidel government. That is why different religio-political movements sprang up in the subcontinent almost simultaneously. One was kindled in Bengal by Haji Shariatullah (1781-1840). Who went on pilgrimage in 1799, spent some twenty years in Makkah and returned to Bengal in 1818. His movement is known as Faraiyya Movement for he put special emphasis upon the faraid, the religious duties of the Muslims.\(^\text{16}\)

These peculiarities can be loosely grouped together into five faraizi doctrines. 1) Tauba (repentance). 2) Faraiz (the observance of religious Duties) 3) Tauheed (belief on oneness of Allah). 4) Congregational Prayer. 5) Abstention from the participation in cultural and religious ceremonies of Non-Muslim.\(^\text{17}\) Haji Shariatullah fought mainly against rites that were influenced by Hindus customs, and when he set his put in Bengal shirk and Bidat were trampled down.\(^\text{18}\)

It was particularly true of East Bengal (Now Bangladesh) where a great majority of the Muslim peasants and workers being illiterate and conversant from Hindus, had retained their love for local cults and deities. Similarly, they observed the rites of Puttee, Chuttee and Chilla between the first and fortieth day after the birth of a child. They indulged in numerous Hindu traditions like ceremonies of marriage and funerals obsequies, they use to offer fruits and flowers at the graves on different occasions.\(^\text{19}\)

Further a stage came when Haji Shariatullah felt the dangerous situations, not only because it tended to blur the borders between Islam and Hinduism but also because the piri-muridi relations reminded him apparently too much of the guru-chela relation in Hinduism. As for the Delhi reformers, for him, too, British India was dar-ul-harb, hence no community prayers on Friday and Id were permitted. Shariatullah lived among the poor peasants many of whom he indeed won the confidence due to his sincerity. Later, his only son Mohammad Mohsin, known as Dudu Miyan (1819-1862) tried to organize his father’s movement. He sent different activists to different districts of Bengal who had to help in the conversion activities, with the aim was to convert the Muslim villagers to his sect. thus, the movement turned against the rich
proprieters, many of whom were Hindus. In 1838, the general excitement became so strong that the British feared Revilements, where never Dudu Miyan was apprehended it was impossible to find witnesses for the prosecution. With his imprisonment, the Farazi movement ended outwardly, but it had stirred up the Bengali peasant and the country remained a centre of restlessness.\(^{20}\)

Another shorter rebellion in Bengal flared up in 1830 under Titu Mir. He had been in touch with Ahmad Shaheed and tried to fight with the help of villagers against the landlords, in ragging them particularly by killing cows in Hindu villages.

The most important propagandist of Ahmad Shahid’s movement in Bengal was Maulana Karamat Ali Jaunpuri (d.1873)Although he advocated the return to pure Islam, he was more mystically minded than the majority of the reformers to meet his goal he not only treatises against the Faraizia but also produced scholarly works. Karamat Ali was, thus, a representative of the most important reform movement in the early 19\(^{th}\) century which was connected with the school of Shah Waliullah and Mir Dard’s Tariqa Muhammediyya.\(^ {21}\)

The second half of the 19\(^{th}\) century was the period of transition from medievalism to modernism in the history of Indian Muslims. The biggest and the dreadful incident that took place in this period was the Indian revolt of 1857 against the Britishers. This revolt brought about changes in the political, economic, social, cultural and educational conditions in the Indian society.

**Mutiny of 1857**

The Mutiny of 1857 took place because of the clash between new and old culture. In fact, the pathetic and past deteriorating conditions of the Muslim society under the Britishers served a prelude to some great tempest, which became the cause of the mutiny of 1857. The revolt was vain bid in frustration due to the rude and misbehavior of the Britishers.\(^ {22}\)

In such circumstances, one of the major revolts was broken up at Meerut in May 10, 1857 and the Indian soldiers, finding their officers weak, broke into the prison and released their colleagues. They also looted weapons and treasury and killed many Britishers. When the revolutionaries of Meerut reached Delhi in May 11, 1857, the forces depicted in Delhi showed their solidarity with these revolutionaries.
With this, the revolt started in Delhi in May 11, 1857, and like Meerut, the revolutionaries beheaded many British officers and burnt their houses. In May 12, 1857, these Indian forces gathered at the gate of the Red Fort and declared Bahadur Shah Zafar as the King.

The condition of that time became very furious and there started daily clashes in the hill areas of present Delhi University between the Indian and the Britishers. These revolutionaries also compelled 84 years old Bahadur Shah Zafar to become the Commander of their force. After some days of the fighting, he came back to the Red Fort. From May 14 to May 26, Bahadur Shah Zafar continuously reminded the Indian freedom fighter. The revolutionaries attacked the Britishers in Meerut and its adjacent areas and vacated many places from the Britishers. Like Meerut and Delhi the revolt was also started in Kanpur, Lucknow, Moradabad, and other places. In Lucknow the revolutionaries got seated the son of Wajid Ali Shah on the throne of Oudh after defeating the Britishers on different fronts. In Bundelkhand Rani Lakshmi Bai was leading the freedom struggle. Unfortunately, the revolt remained confined to Meerut, Delhi, Bijnor, Moradabad, Lucknow, Bundelkhand and some other places and could not spread throughout the country. If it was properly planned, success could be achieved by these revolutionaries.

Due to these encounters the Britishers became vigilant and collected armies in Baghpat and prepared to attack on Delhi from May 27 to May 30, 1857. The Britishers made their army more stronger and on May 30, this army marched towards Delhi under the command of Mr. Wilson. On the way to Delhi this army fought against the Mughal forces and defeated them. After general Bakht Khan reached Delhi from Bareilly on July 2, 1857, the war took a new turn. About 200 Britishers army men were killed. In this freedom struggle, the Indian forces requested the Indian army personnel serving the British government to be with the Indian forces to make the country free, but they did not accept their request. On September 8, 1857 the Britishers got control over Ludlow Castle. On September 11 to 12 the Britishers attacked on Mori Gate and destroyed Kabli Gate and Mori Gate.

General Bakht Khan returned with his force through Lohri Gate, on September 19, 1857. With this Bahadur Shah Zafar became alone to fight against the invaders. He
sent the queen, princes and princesses to a hidden place outside the Red Fort and on September 20, he took shelter in the tomb of Humanyun.

Bahadur Shah Zafar was arrested by Major Kamston Hadson from there on September 21, 1857. It was the biggest setback in the history of freedom struggle against the Britishers who made captive the helpless Bahadur Shah Zafar and princes at the tomb and handed them over to Major Hadson. He shot dead the King’s sons at the Delhi Gate, while Bahadur Shah Zafar was expatriated to Rangoon where he was kept in jail till he died in November 1862. Thus, the 1857 revolt resulted in failure for the Indians.²³

As a result of this revolt, the hostility further increased between the Britishers and Indian Muslims. Due to this struggle between the British and Muslims continued in which freedom-loving Hindus also participated along with the Muslims. However, the British rulers were powerful on both the fronts the economic as well as the military. The Mutiny of 1857 had made the Muslims as the main rivals and accused in the eyes of British. Consequently, in the post 1857 period the Muslims were heavily persecuted. Many were imprisoned and tortured. A large number of Muslims was hanged. Their properties were confiscated out any consideration of being rebel or not. They included both young or old. As a result, many Muslim families perished and those who survived were not less unfortunate.

Although there was a continuously hostility between the Muslims and Britishers as they generally captured the Muslim states and established their administration over them but after 1857 the situation became worse. They put, right or wrong, every blame on Muslims and did not want to see them in their administration. On the other hand their attitude was kind towards Hindu and were even inducted them in the administrative services. Not only this but they replaced the Muslims by Hindus in the government services. There were some concessions for Muslims to enter in the government jobs but after 1857 these concessions were withdrawn.²⁴

After the Revolt of 1857

The revolt of 1857 was failed, which resulted in the complete fall of the Mughal dynasty and the consolidation of the British rule in India. After the Revolt of 1857, many villages and cities were burnt. Men and women were shot dead or hanged on the
trees and their dead bodies were left rotting or hanging for long to teach a lesson to the rebellions. At many places, the fiefs and properties of the Muslims were confiscated.

After that, a time came when both the Hindus and Muslims started participating in the Revolt and both wanted the deliverance of the country from the Britishers. The Muslims were more violently anti-British due to their historical and religious reasons. Muslims were severely crushed both politically and economically and the doors of employment were closed for them. They were not only crushed from economic point of views, but educationally also, they had to face many problem. The teaching of Arabic and Persian languages was stopped in the schools as a result the new curriculum was not suitable for Indian Muslims for the purpose of employment. The new system of education was not acceptable for Indians particularly the Muslims.

As a turning point, the failure of the Revolt of 1857 was much more than mere a change of rulers but moral defeat. This incident became a turning point in the history of Indians, especially for Muslims. Old tradition came to end and new traditions were started. The old value system and institution had fallen down and a new Islamic and social system was emerging. A vacuum therefore, existed. Under the prevailing conditions, Muslims lost the hope of their survival.25

In the present situation, the Muslims were thereby excluded from all the liberal professions. For the civil services the knowledge of English had now become indispensable the education of law, Medicine and Engineering had been revolutionized by the introduction of European ideas and could only be studied to any purpose in English text books. While Bengalis, and Hindus of other parts including Marathas were inspired by the art and sciences of Europe by experiencing an intellectual renaissance. On the other hand, the Muslims all over India were falling into intellectual decay.26

Under the present circumstances, the Muslim intellectuals and thinkers of that time felt the need to start educational movements for the Intellectual, educational, religious, social, and cultural revival of the Muslim society.27 Thus, there were several Muslim leaders during the second half of the 19th century who made serious efforts to promote education among the Muslims and Secure for them jobs in Government services. The leader of this Movement was Sir Syed Ahmad Khan.28
Sir Syed Ahmad Khan (1817-1898)

The greatest revolutionist Sir Syed Ahmad Khan who was born in Delhi in 17th October, 1817 came ahead by God’s grace to help the Muslims looking their pitiable conditions in all walks of life and joined the services of the East India Company. He was deep by concerned when the Revolt of 1857 broke out. Due to this, he joined the government service to fill the ditch between the Muslims and Britishers. The destruction of Muslims in the Revolt had worried him and he felt that if the Muslims would not cooperate with the British they would be wiped out from India. Realizing that the only course open to them was that of cooperation with the British therefore he took up the task of rehabilitating his community and exhorted them that if they would not shun their opposition and conservative ideas and take English education and modern sciences they would be doomed. There would be no end of their misery and tribulation. Their Salvation lay in conciliation with the British, which might, provide them economic prosperity, and help them to retrieve their bygone prestige.  

Aziz Ahmad in this regard writes, Sir Syed had inherited a defeated and demoralized community which had waged a conservative, “archaic” struggle against the impact of foreign rule and its alien but institutions, and had failed. There was only one way of survival left open, loyalism in politics and modernism in institution. During the ‘Mutiny’ he remained strictly loyal to British. It was at this critical juncture that Sir Syed Ahmad Khan planned to retrieve their position in conciliation with the British Government.

Finally, he reached to certain conclusion and made a plan to work on the following issues:

1. “To protect the Islamic religion from the onslaught of Christian missionaries and to prove that it was the one true religion.

2. To remove the bitter enmity which had arisen between the Muslims and the Britishers for religious and political reason and to establish friendly relations between them.

3. To re-interpret the religious teachings and bring them in harmony with modern science and enlightened view of life and meet the demands of the new age.
4. To persuade Muslims to learn the English language and study Western sciences so that they might stand with Englishmen on equal term and get a substantial share in the administration under Britishers.

5. To try to maintain Urdu along with English as an associate official language, and to develop it through translation and original writings so that it might acquire a respectable stoke of modern scientific material.\(^{32}\)

To work for the Indian Muslims Sir Syed Ahmad Khan wanted some peaceful atmosphere where he could plan for the revival of the Muslim society and their betterment. But the fearless Muslims fell into further degradation and they prevented themselves from doing so. To meet out his motive he wanted immediate action. That was, of course, the need of the time. He wrote “\textit{Asbab-i-Baghawat-i-Hind}” in which he pointed out the shortcomings on the part of Indian Muslims as their causes during mutiny.\(^{33}\)

Sir Syed wanted wide circulation of his ideas so that the common people should get acquainted with these ideas. For this purpose, he started publishing the “\textit{Aligarh Institute Gazette}” in 1866, first as fortnightly, but later as bi-weekly paper. It discussed the problems relating to Indians. The foremost purpose of this gazette was to introduce the western education among the Indian Muslims.\(^{34}\) Sir Syed thought to educate the Indian Muslims the science and reason as it was the need of the time by which the condition of Muslim community be improved. This was, at that time, possible by knowing English system of education. His sincerity for the Indian Muslims may be recognized from the fact that he visited England in 1869 and disseminated his ideas on a wider scale. On his return from London, he started publishing “\textit{Tahzeeb-ul-Akhaq}” in 1870. For this journal, he used to invite articles on liberal, while he himself used to write on acute controversial religious issues.\(^{35}\) Sir Syed was of the opinion that those who believed in the unity of God were Muslims. He further elaborated his views that believing in the unity of God is Islam and a source of salvation.\(^{36}\)

Satisfied with his endeavors he assiduously took the task to write “\textit{Tafseer-i-Quran}” (Commentary of the \textit{Holy Qur’an}), a task that was not in any way deviating from the true spirit of Islam.\(^{37}\) Sir Syed was of the view that the true Islamic teachings and Islamic way of life were in perfect harmony with nature and go simultaneously with
the need of the age. This is clear from the fact, he asserted, that there are two types of verses in *Holy Qur’an*, that is, *mohkamat* and *mutashabehat*. According to him, *mohkamat* verses have a clear precise meaning and *mutashabehat* verses have no definite meaning, and that the interpretation of the *mutashabehat* could be given with the knowledge and experience of the period. S. Abid Husain concludes the discussion on Sir Syed’s ideas about religious reforms in the following words:

1. In religious thought and practices, it is not enough to follow established authority. Every age requires a fresh interpretation according to the needs of the time.
2. To make Islamic teachings intelligible and acceptable to the whole of humanity, it is necessary to express them in rational terms. \(^{38}\)

The liberal ideas of Sir Syed Ahmad khan were so appealing that they attracted some sincere people from his community. \(^{39}\) In his endeavour to propagate western education among his co-religionists he won the support of these liberal men due to this support he started a campaign, more particularly the education movement. This movement came to be known as the Aligarh movement. \(^{40}\)

At Aligarh in 1875, Sir Syed started a school which two years, later in 1877, became the Mohammadan Anglo-Oriental College (M.A.O College) to do away with the deficiency under which Muslims suffered. \(^{41}\) The founder’s dream was ultimately fulfilled and the College was raised to the status of a University in 1920 this institute became the nucleus of almost every social, educational, and political movement that shaped the destiny of Muslims of India. \(^{42}\) Sir Syed’s movement was not anti-British. This endeavour of Sir Syed became very effective Sir Syed always played an active role to combat any such action which might have adverse effect on the relation of the rulers and the ruled especially the Muslim community. Towards the close of the century, by protracted efforts of Sir Syed the strained relation between the Muslims and the Government had greatly improved and as the result the Government changed its policy of repression to a policy of paternalism towards the Muslims. \(^{43}\)

It was great movement that Sir Syed was not alone in the country to work for the revival of Muslim community and Islam in the 19th century. Nevertheless, he was alone in founding an important centre to train the Muslims and preparing them towards leadership. \(^{44}\) Although, the Aligarh Movement is usually looked upon as an
educational movement, but it was much more than that. It was as comprehensive reform movement which attracted to its orbit some of the most brilliant contemporary Muslims especially of northern India. Prominent among them were Khawja Altaf Husain Hali of Panipat (1837-1914), the novelist, lecturer and educationalist Maulavi Nazir Ahmad of Bijnor (1836-1912), and the professor, traveler and researcher Mawlana Shibli Numani of Azamgarh (1857-1914) a young man who, for sixteen year (1882-98), taught at the Aligarh College. They all desired to make modern education a living force among Muslims, as it was in their palmy days. The Aligarh College aimed at the particular and fruitful method of making knowledge in science and art, and to dispel the false notion that it was in any way inconsistent with the Islamic religion.45

**Maulana Muhammad Qasim Nanautavi (1832-1880)**

In the same way, other faithful personalities came ahead and they made efforts for the religious, social and educational welfare of the Muslims. One of them was Maulana Muhammad Qasim Nanautavi who along with his enlightened friends founded a *Madrasah* at Deoband on 30th May, 1866, within a period of nine years of the Mutiny of 1857. That was the time when almost all the Islamic seminaries were either closed or destroyed due to the lack of financial support as the stipends of the teachers and *Waqf* properties of the *Madaris* were seized by the British Government. Moreover, the scholars who used to teach at their own houses were forced to discontinue. On the other hand the British Government sectioned all the funds for the dissemination of English language and modern sciences only. In these circumstances and conditions Maulana Muhammad Qasim Nanautavi made the policy that neither government grants, nor the permanent income from any organization would be accepted in the *Madrasa* that he established in the name of ‘Madarasa Darul Ulum’. The main objective behind the establishment of ‘Darul Ulum Deoband’ was the preservation, perpetuation and restoration of Islamic beliefs and practices Islamic learning and culture. Maulana Muhammad Qasim Nanautavi was of the view that by religious sentiments, the Muslims might reconstruct their society on Islamic lines. If they lost religious devotion and attachment, all hopes of reconstruction would be lost.46

Maulana Muhammad Qasim Nanautavi had made some aims and objectives in his plan;
1) To teach the *Holy Qur’an*, its *Tafsir*, *Hadith*, Islamic beliefs and their traditionally accepted interpretations and all the necessary and useful allied subjects; to provide compete Islamic Knowledge to the Muslims and to render service to Islam through spiritual and academic instruction, guidance and preaching.

2) To give training in Islamic actions and morals and to infuse the Islamic spirit in the lives of the students.

3) To preach and disseminate Islam and to preserve and defend the religion, to propagate Islam through writings and speeches and to cultivate among the Muslims through education and preaching the morals and actions and sentiments as those of “the best of decades” and as were there among the pious ancestors.

4) To keep off and avoid the influences of the Government and to maintain the freedom of thought and knowledge.

5) To establish Arabic schools at different places for the distribution of the religious sciences and to affiliate them to Darul Uloom.\(^{47}\)

The Deoband Madarsa was, later on, raised to the status of the *Daul-Uloom*, and it successfully started achieving the objectives for which it was established. It made efforts to make Muslims to follow the true spirit of Islam through its various educational programmes like class-room teaching, *Dawat-o-Tableegh*, debate and co-curricular activities. Presently *Darul-Uloom* is one of the most important institutions of international repute, imparting Islamic education at different levels. It produced a galaxy of great scholars of Islamic education.\(^{48}\)

*Darul-Uloom* was founded for the academic excellence and moral upbringing of the students. For academic excellence, *Darul-Uloom*, though, followed the Hanafi school of Fiqh but it also accommodates the Maliki, Shafai and Hanabali schools of fiqh. For moral upbringing, the *Ulama* of the *Darul-Uloom* were being attached.\(^{49}\) *Darul-Uloom* Deoband has been an instrument which had promoted the cause of Indian independence. It has fought energetic battle for ousting the British from India.\(^{50}\) Deoband Movement, to fight against the British rule, produced great freedom fighters like Maulana Mahmoodul Hasan, Maulana Hussain Ahmad Madni and Maulana
Obaidullah Sindhi and others. Mahmoodul Hasan formed an association known as “Samar-al-Tarabiya” in 1857. He was the student of Deoband Madrasa. Later on, because of his excellence, he was given the title of “Shaikhul Hind.” Because of the formation of the Association Muslims became the first to start struggle for Indian Independence. The purpose of this Association was to develop political awareness among Indian masses especially Muslims and to generate resources required to fight the Britishers.  

Maulana Muhammad Qasim Nanautavi was the man who played a key role in the educational movement started at Deoband. He has providing glorious and invaluable services to the Muslims in the academic, educational, political, and social fields. Due to his efforts, Darul-Uloom has attracted the student not only from every part of the country but also from many other countries.  

**Maulana Shibli Numani (1857-1914)**

Sir Syed and Maulana Qasim Nanautavi, made utmost efforts for the promotion of education among the Muslims apart from them the other personality who devoted his whole life for the reconstruction of Muslim society was Maulana Shibli Numani (d.1914). He completed his education on traditional pattern and worked as a professor in M.A.O College, Aligarh. In this way, he got the opportunity to study Western Sciences and literature very closely. He minutely the challenges of Western Orientalists. Encouraged by Sir Syed Ahmad Khan he not only created the tradition of Islamic Historiography in Urdu but also gave it a strong conservative color of revivalism.

He is one of the first Muslim historians in modern India to pay homage to Western scholarship for its pains taking investigation of the cultural and religious resources of Islam. Like Sir Syed Ahmad Khan, he dismissed the undependable material produced by al-Waqidi as fictitious, on the other hand, despite the damaging verdict of Malik b. Anas, he regards Ibn Ishaq’s authority as comparatively reliable. Maulana Shibli emerged, in such atmosphere and became influenced by modernism being a traditionalist. He agreed with the modernists on the criterion insisted upon by them in determining the authenticity of Hadith; rational examination of the text of an injunction, and not of the list of the narrators. The principle of rationalist analysis is regarded by him as not modernistic but according to the Holy Qur’ān itself.
Allama Shibli Numani, being a traditional scholar professor of MAO College, came to conclusion that for Muslims, it was equally necessary to study in Madrasas as well as in modern schools. He attached himself with Nadwatul Ulama wholeheartedly. He did remarkable reforms in the courses of studies and prepared an outline of Darul Uloom of Nadwatul Ulama. In 1905 he became Dean of Nadwatul Ulama and gave a new impetus to the students. By his efforts, Nadwa became familiar not only as an educational institution but also it practically touched every walk of life. He introduced English, Hindi, and Sanskrit in the curriculum and appointed able teachers to teach these subjects. Maulana Shibli wanted Nadwa to produce such type of educated Muslims who might be well versed with the Islamic thought and learning and also be aware of the new trends and ideas that were changing the face of the world. Maulana Shibli tirelessly worked for the development of Nadwa on these lines.

Shibli who was considered conservative at Aligarh but due to his introduction of English and Sanskrit at Nadwa he had to face strong opposition. His aristocratic lifestyle and meticulous behavior was irksome to many of his colleagues. Other political and administrative reasons contributed to strain the relations and he had ultimately to resign. Later after his resignation from Nadwatul Ulama, Shibli came back to Azamgarh were he laid the foundation of “Darul-Musannifin” (Shibli Academy) in 1993. This institute became a premier institution of higher learning of Islamic, Indo-Islamic and Indian historical studies. With a similar spirit to promote the study of Quran and Islamic sciences he extended a helping hand to Madarasa Islah, Saraimir where preliminary study of Islamic sciences had already been started.

Maulana Shibli Numani, along with other works, made an effort to reinterpret Islamic scholasticism in the light of modern thinking. The motive of his thinking was to establish a synthesis between faith and reason. With this he maintains that the conflict and tension between science and religion does not exist in Islam as was seen in Europe earlier before its renaissance. In his ‘Al-Kalam’ Shibli emphasised Islam as ‘religion of nature’ (Din-e-Tabiya) in which reason always plays a paramount role in judging the truth of religious belief. For instance, Shibli states, “except Islam no other religion in the world has claimed to be established by reason and that one has to accept religion on the basis of reason.” This is the great difference that clearly differentiates Islam from all other religions.
Allama Shibli never hesitated to borrow anything from Western arts and sciences if they were beneficial and advantageous for the regeneration of Islam. He in his educational programme, combined the modern subjects and religious sciences. At one time he opined that the spread of modern education among the Muslims was greatly needed the support of Ulama and at the same time the religious movement always needed the support of English educated Muslims for its success.\textsuperscript{59}

Shibli’s concern for Islam was boundless. He observed that in various parts of the country, there were different clans and tribes who despite had converted to Islam centuries back but they still follow the Hindus practices and customs because of there influence over these people. Hence they were not firm in their conviction to Islam. The Arya Samajists continuously tried to influence such people and made efforts to take them back to the Hindu fold through the “Shuddhi Movement.” Shibli, who, was himself a new Rajput Muslim stood to combat this problem posed by the Arya Samajists. He wrote a pamphlet entitled “Nau Muslim Rajput Awr Hifazat-i-Islam” in which he tried to show how weak was the hold of Islamic principles upon such Neo-Muslims due to their illiteracy and negligence of religious education. He also pointed out the negligence of the Muslim Ulama in this regard.\textsuperscript{60} Maulana Shibli produced brilliant writings that covered a vast canvas including literature, criticism, biography, History, Religion and philosophy. His important works include “Sher-ul-Ajam, Mawazna-i-Anees-o-dabir, al-Faruque, al-Noman, Maqalat-i-Shibli and Life of Maulana Rum.” These are very important contributions in Urdu language which helped it in becoming a living and modern language. His individual style which was effective, forceful, perfect and neat-and his speeches which were fluent and flawless-are treasurers which the Urdu language would ever cherish. Maulana Shibli was one step ahead of Sir Syed in preparing the Muslim mind for the cause of the Hindu Muslim unity and national freedom. He was a scholar who interpreted the past and revalued the cultural heritage of the Muslims. He also tried to create the self-confidence among his co-religionist and taught them not to get effected by the modern western civilization.\textsuperscript{61}

Being a versatile writer, Maulana Shibli proved himself to be a crusader against the existing social evils among the Muslims. Moreover, he challenged the ill-motivated writings of the Orientalist and replied them by proving them wrong. The impact of his personality and teaching on contemporary India was considerable especially his
contribution to the field of history and education is unavoidable. He, in this way, was one of the most fascinating figures of modern times.\textsuperscript{62}

\textbf{Syed Ameer Ali (1849-1928)}

Another great personality who devoted his life for the Islamic awakening in Modern India was Syed Ameer Ali who was a jurist, statesman and author of many works. He, like others, occupied an honorable place among the eminent Muslim scholars of India who made outstanding contributions to the betterment of Muslim society in 19\textsuperscript{th} and 20\textsuperscript{th} centuries.\textsuperscript{63}

The achievements of Syed Ameer Ali as a jurist are outstanding. His more significant contribution is that he worked for the betterment of the Muslim society of his time. He particularly made continuous endeavors to make the Muslims of Bengal conscious of their Islamic identity and impressed upon them the necessity of a distinct and independent political force. In 1878, Syed Ameer Ali founded the National Mohammedan Association (re-designated as Central National Mohammedan Association) in 1883. The aim of this Association was the ‘regeneration of the Indian Muslims by the moral revival and they may obtain from the British government the recognition of their just and reasonable claims’.\textsuperscript{64}

Unfortunately, the condition of Muslim society, particularly in Bengal, had become very miserable at that time and it was not possible to any socially conscious person, irrespective of religious denomination, that he may devise some effective ways and means to regenerate the Muslim society. It is merely the personality of Syed Ameer Ali who could translate such thought into action by trying his best to lift his community from the depth of respite. He was succeeded in breaking the ice and thus he started a cultural, constitutional, and political struggle to attain his end. Undoubtedly, Syed Ameer Ali faced several constraints to obtain his main goal to uplift the Muslim community. It is true that no immediate and dramatic results could be expected under a colonial regime with administrative powers in its hands who had their own interests. At the same time there were also sharp contradictions existed within the Muslim society itself-clash of conservative and reformist ideas, glaring social, economic, and educational disparity between the upper-class Muslims and the poorer sections of the community. It may be pointed out that inspite all these efforts,
credit goes to Syed Ameer Ali that he managed, by and large, to bring about a kind of consensus and a sense of solidarity among Muslims.

Now, the Central National Mohammedan Association came into being and it became the first political organization of Indian Muslims, established about seven years before the foundation of the Indian National Congress. It achieved remarkable success within a short time and came to be looked upon as an effective pressure group, working to advance the interest of the Muslims of India in general and the Muslim of Bengal in particular. Syed Ameer Ali became founder secretary of this association. Its branches were also established and were entrusted to deal with the local problems concerning the social and educational progress of the community. This association was regarded as a turning point in the history of the Muslim community of India.65

However, Syed Ameer Ali became famous as an author due to his two monumental works: “A Short History of the Saracens” and “The spirit of Islam”. “A Short History of the Saracens” that was published in 1899 is one of the most fascinating, scholarly, widely-read and widely quoted book on the subject. It is a concise history of the origin and growth of Islam as a Historical force. “The spirit of Islam” is an attempt to make Islam more understandable and millions of readers appreciated its ideals all over the world. It was published in 1891 and is divided into two parts. The first part gives an account of the life and achievements of Prophet Muhammad (ﷺ), which is based on original sources. The second part traced the evolution of Islam as a world religion that highlights the ideals it stands for and describes its extraordinary rules in uplifting the humanity and ascertains its position in the history of religions.66

Maulana Muhammad Iqbal (1877-1938)

Muhammad Iqbal was not only a poet but also a philosopher and thinker of Indo-Pak subcontinent. He is known for propagating the cult of assertive dynamism among Muslims, Muhammad Iqbal felt so sorry to observe worldwide degeneration of Muslim community. He opined that the main cause of the generation of Muslims was the ideas of Sufism prevalent at that time. Therefore, Iqbal supported his metaphysical ideas by referring the Quranic verses exhorting the believers to identify the ultimate reality in the sun, the moon, the lengthening out of shadows, the alternation of days and night, the variability of human color and languages the alternation of days
of success and reverses among the people- the effect of whole of nature as revealed to sense perception of man.

Therefore, Iqbal searched for a final answer to the social and spiritual problem of his time and his concern to identify the proto type of a perfect man led others to higher plane of prosperity and spiritual excellence. Iqbal’s visit to Europe was a beginning and the end of his search for the ideal man and ideal society. After that it was, because of the fact that he had seen an ideal society and law abiding people during his visit to Europe. Iqbal returned to his original faith, that is true Islam. Iqbal’s ideas about the perfect man are expressed in his ‘Masnavi’ (epic) “Asrar-e-Khudi” (the secret of self). In the process of spiritual evolution towards the ultimate stage of the ‘marde-e-kamil’ (the perfect man), the man has to pass through the stages of obedience and self-control.

As has been mentioned earlier, Iqbal was against the Sufi ideal of spiritual perfection. Undoubtedly the Sufi ideal of perfection is the merger of self with the ultimate reality. But Iqbal was of the view that perfect man would not be satisfied with the proximity to God; he would rather make full use of the proximity for absorbing the divine qualities that he would utilize in transforming this world to something better. A better exposition of Iqbal’s position is borne by the fact that Iqbal emphasised on the evolution of the individual for the upliftment of the whole community. It is a fact that, collectivity needs individuals for its organizations and effective expression. In support of this statement, Iqbal’s masnavi, “Rumuz-e-Bekhudi”, highlights the importance of society described by Iqbal. 67

Infact, Muhammad Iqbal became champion of two-nation theory which contributed attributed to his desire for having a ‘laboratory’ where his ideas could be implemented. This ideas laboratory of Islam was articulated in 1930 in his presidential address at the annual session of All India Muslim League. Muhammad Iqbal gave so many justification including that of a separate Muslim because largest concentration of Muslim population in India rendered it an appropriate land for making an experiment aimed at rejuvenation of Islamic society. He was, therefore, argued that Muslims should have an independent land where the Shariah would enjoy free hand and Islamic way of life would blossom in all its glory. 68
Like, Shah Waliullah, Ahmad Shaheed and Jamal-al-Afghani, Muhammad Iqbal also emphasized upon the Shariah’s role as the comprehensive guideline for a society of believers and the need for it to be reintroduced into Muslim societies. He viewed that the Islam is only a comprehensive guide for public life, as well as became a part of the modern understanding or interpretation of Islam. Muhammad Iqbal was really a modern, western educated Muslim who like other Islamic modernists reinterpreted Islam in conjunction with the Western thought to demonstrate its relevance as viable and only alternative to Western ideologies.69

**Maulana Abul Kalam Azad (1888-1958)**

In spite of his active role in freedom struggle and Indian politics, Maulana Abul Kalam Azad played a significant role in shaping the attitude of the Muslims. Maulana Azad tried his best to convince the Muslims that Muslim league’s ‘two-nation theory’ and its acceptance would not be in the interest of Muslims. Making full use of his knowledge of `Holy Qur’ān and Hadīth, Maulana Azad advised the Muslims to follow the principles of Islam in their day today life in toto.

Maulana Azad was born in an orthodox sufi family. Since 1912 Azad began publication of periodical “al-Hilal”. Through this general Maulana Azad started making the Muslim mind. “al-Hilal” tells us about his views on the purpose of Islam and Jihad:

In this periodical “al-Hilal”, Maulana Azad made it clear that the purpose for which Islam came to this world was to command what is (recognized as) good and forbid what is (recognized as) prohibited, and commanding what is (recognized as) good and jihad are the two forms of the same injunction. He also cleared the meaning of the Jihad an told that every effort should be made for what is right, every expenditure of resources that serves the cause of truth and goodness, every labour and burden should be taken to promote justice, all pains and sufferings endeared in the body and the mind while striving in the way of God. In short, every sacrifice of life and property, every service with tongue and pen, be performed in the cause of truth and to work for justice is also a form of jihad in the way of Allah.
Maulana Azad made it clear in *Tadhkirah* that the juristic view of Islam is with its emphasis on conduct rather than on the ideal life, which the *Holy Qurʾān* asks us to follow was the main factor in breeding the Israeli mentality among Muslims.

Maulana Azad’s thinking can be explicitly understood by the study of his commentary on the *Holy Qurʾān* entitled “*Tarjumah- al-Quran*”. The commentary begins with a historical account of development of belief in God. Azad’s discussion of the attributes of God led him to explain the concept of *taqdir* and *hidayah*. According to the *Holy Qurʾān*, God is *Rabb ul-ʿAlamin*. Azad’s pointed out that *rabubiya*, or being *rabb*, means, “to develop a thing from stage to stage in accordance with its inherent aptitudes and needs, in order that it might fulfill itself.” Through his exposition of *Surah-Fatiha*, the opening chapter of the *Holy Qurʾān*, Azad called upon people to inculcate such divine qualities as mercy, graciousness, and justice in themselves. The believer is not to be passively merciful or righteous; he is under obligation to strive for development of the society to which he belongs.

**Hizbullah Society**

Maulana Azad also organized a society that was called “*Hizbullah Society*”. The aim and the objective of this society were to make the Muslims politically conscious through the path of religion. His argument was that the entire humanity was “*Asyabullah*”, the family of God, that is, all men belonged to one group and there should be no distinction one and the other and the Muslims were the Army of the God. It was one’s duty to fight against oppression and tyranny wherever it existed unmindful of their interested of caste and creed. This was with a view to awaken the Muslims that man is mortal and everyone on this earth is to go back which is a place of eternity.

**Imamul Hind Movement**

In February 1920 Maulana Azad started a movement namely Imamul Hind Movement. Its purpose was started by his close associate Maulana Abdul Razzaq Malihadabi in his book “*Zikre-Azad*” in the following words:

“The general motive of Maulana’s scheme was that the Muslim community of India be political but organized through the path of religion. Muslims being obedient to Almighty should perform their duty enjoined by text-the *Holy Qurʾān* and *Hadīth*.
Muslims be also told that the life of a Muslim without an Imam is a life of ignorance. When a substantial number of Muslims accepted an Imam, then in collaboration with the Hindu, Jihad should be declared against the British and with the combined strength of the Muslims and the Hindus defeat may be inflicted on them.” This movement spread rapidly. Lakhs of people took the oath of allegiance especially the people of Punjab, Sindh and Bengal was solidly behind the scheme.

**Khilafat Movement**

Through the strenuous efforts of Maulana Abul Kalam Azad, “Khilafat Movement” came into being which later on gathered momentum. As a result Hindus and Muslims were working hand in hand under the leadership of Mahatma Gandhi. Azad presided over the third Khilafat Conference in February 1920 at Calcutta and gave an address.

Maulana Azad, wrote a pamphlet proving from the text that was done was in accordance with the practice of the Holy Prophet (ﷺ). In this way on all critical occasions Maulana’s research studies and unique way of expression were the only means of liberate. Maulana was actually a towering personality and thus all Indians bowed before him with due deference. 71

Maulana Azad had a passion for the independence of India. For this he joined the revolutionary party. It is a matter of high respect to Maulana that he was a supporter of Hindu-Muslim unity from the beginning of his life. We (All Indian Community) must pay homage and respect to him for this act of unity. He gave the idea to the Muslims of India that there was no conflict of being a good Muslim and also a good Indian nationalist. He was the first Muslim nationalist.

Maulana Azad lived and died for India, and he left a legacy which may benefit the nation forever. 72

The legacy of beliefs and attitudes of present generation of Muslim youth includes courage as well as compromise, urge to preserve the traditional as well as to keep rapidity with the rest of humanity, sectarianism, as well as wideness of perspective. However, this type of ideas retrogressive or forward looking, would emerge and which depends upon the situation of life and the process of reality testing. Indian Muslims do not constitute a homogeneous group and as such, it is not to be expected
that all of them are impressed with the same appeal. Moreover, it is not to be ignored that Muslims are not unexposed to ideas propagated through the mass media and that they can remain unaffected by the messages of modern time. If social backwardness of Muslims—poverty, level of education, social status etc—is taken into consideration, there would be, perhaps, as much chance of coming across a liberal or orthodox Muslim as there are the chances of coming across orthodox member of any other community with a similar social background.\footnote{73}

Conclusion

There is no doubt that Muslim reformers have provided true guidance at the right time and contributed at a high level in preserving the integrity and character of the Muslim Community and gave the true picture of Islamic faith and practice, but with the condition that we should also follow the guidelines of our elders.
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Chapter 3

TABLIGHI JAMA’AT OF INDIA: OBJECTIVES AND PROGRAMMES

Introduction

The 20th century (AD) has witnessed the emergence of a number of movements for religious revival and reform among Muslims all over the world.1 During the same period a number of reform movements were started for the purpose that included the reform movements of Shah Waliullah (1703-1762 C.E.) in India, of Muhammad ibn ‘Abd al-Wahhab (1703-1792 C.E.) in Arabia and of Muhammad bin ‘Ali al-Shawkani (1760-1834 C.E.) a zaydi scholar in Yemen during 12th/13th centuries of Hijrah are more important that exercised their influence over the masses of different places. These movements resulted in a definite attempt in avoiding local religious unIslamic practices and returned to the early and simple form of Islam which consists of obeying the commandments of God as embodied in the Holy Qur’ān and of following the Sunnah of the prophet of Allah (ﷺ). In South Asia, in particular, Shah Waliullah effectively re-introduced the instructions of the Holy Qur’ān and Hadīth in the Madrasas, as also wrote several reformatory works. His son and Grandsons translated the Quran into Urdu, the local language used in Indo-Pak subcontinent and started jihad against Sikhs who were controlling over a large part of North-Western India, which were exercising the bad impact on Islam and Muslims.

In the years from 1900 to 1920, there was a period of considerable confusion in the Muslim world. A large part of the world of Islam was under the British, French and Italian domination. During this time, Dr. Muhammad Iqbal (1877-1938) was busy in writing poetry, calling attention to the early Muslim glory of Islam, trying to identify the causes of decline of the Muslim society and delivering his lectures on the “Reconstruction of Religious Thought of Islam.” Such efforts contributed in bringing about religio-political awakening among the Muslims of South Asia and led to the establishment of Pakistan.

This was the period when a strong religious movement came into existence that was called Tablighi Jama’at which was founded in the late 19th and 20th centuries by only
about a dozen sincere people. This movement within a short time spread all over the world. This reform movement made various endeavours to revive true Islam among the Muslims that included true Islamic faith and practices.\(^2\)

The word Tabligh literally means ‘to convey’ or ‘to communicate’ a message and ‘Jama’at’ gives the meaning of a ‘Party’ an ‘organized’ group. The term ‘Tablighi Jama’at’ then simply means preaching party.\(^3\)

This Jama’at was mainly established by a religious scholar of Western Uttar Pradesh in Northern India. The movement of Maulana Ilyas referred to in the speeches of those who were involved in it as Tahrik (movement), Nizam (organization, order, method, system) and Tanzim (arrangement or organization). The aim of Maulana Ilyas was not to proselytize non-Muslims but to work among Muslims. It has also been called Dini Dawat (call to religious renewal).\(^4\)

The Tabligh Movement, arose from the religious madrasahs. The madrasahs were considered very useful, that provided full service to the cause of Islam. It was further felt along side madrasahs, there should develop a new kind of religious activity. This consisted of organizing groups of Muslims who were required to leave their homes for various lengths of time, to travel from village to village, from city to city and from country to country, to preach the Islamic way of life and religious policies like those of the companions of the Prophet (ﷺ) which included da’wah (preaching) as one of its major activities.\(^5\)

The Movement that was started by Maulana Muhammad Ilyas (1885-1944) belonged to Kandhala, a small town in the district of Muzaffarnagar (U.P). He was from a family widely known for its scholarly pursuits in the field of Islamic learning, religious piety and devotion of the Waliullahi traditions, particularly in regard to a deep concern for the reform of the Muslims society showing their keen interest in the study of the Holy Qur’ān and Hadīth and almost equal emphasis on the Shariyat and Tariqat.\(^6\)

Maulana Mohammad Ilyas had, from his childhood keen interest in religious affairs that was beyond any doubt, the impact on him by religious background of his family. He memorized the Holy Qur’ān at an early age. He received his primary education from his father Maulana Muhammad Ismail and at the age of 11 or 12 and then went
to Gangoh, which was an important centre of learning under Deoband influence. There he stayed for nine long years studying various Islamic disciplines from Rashid Ahmad Gangohi (1829-1905) a leading Deobandi Alim. Thereafter, in 1908 he proceeded to Deoband itself to study the traditions of the Prophet (ﷺ) under the renowned scholar Shaykh- al-Hind Maulana Mahmud-al-Hasan (1851-1920). While at Deoband, he also came into the contact with such other renowned Ulama as Ashraf Ali Thanawi and Shah Abdul Rahim Raipuri. From Deoband Maulana Ilyas proceeded to Saharanpur to study under Maulana Khalil Ahmad at the “Mazahir Ul-Uloom”. This was also a great Islamic learning center of its time.7

Maulana Mohammad Ismail who lived in Hazrat Nizamuddin in Delhi founded a Madrasa in the Bangle-wali-Masjid by inviting a few Meos who were out in search of some casual labour. He told them that they would be paid daily the same amount, which they expected to earn if they sat with him and learnt the Holy Qur’ân. This was the first contact with the Meos.8

The immediate focus of Maulana Ilyas’s tablighi mission was not the conversion of non-Muslims to Islam but to make Muslims with true faith and practices, self-conscious strictly abiding by the religious commandments. Maulana Ilyas argued that Muslims needed first to follow Islam strictly themselves before they could go out to preach to others. He was of the view that once they began to lead their lives in accordance with the Shariah, non-Muslims would be impressed and they would themselves automatically seek to enter the Muslim fold.9

**Moral and Religious Condition of Indian Muslims during 19th – 20th Century**

The work of Tablighi Jama’at was started by Muhammad Ilyas among the Meo community. This community lived in the area of Mewat, situated in the state of Modern Haryana. This area that was situated in the south of Delhi was some far from the capital city. It was about the same type of population that can be compared with the Arab Bedouins. It was extremely ignorant, illiterate community which had, perhaps, embraced Islam as a result of efforts made by Hazrat Nizamuddin (May mercy of Allah be upon him), his caliphs and followers. Nevertheless in practice it was still far away from Islamic codes and values. They had only a sense of being a “Muslim” but in practice they were near to non-Muslims. They had names like Nahar
Singh and Bhup Singh; had “Choti” (tie of hair) on their heads; they customarily worshiped idols, celebrated Hindu festivals and functions, offered sacrifices on gods and goddesses. On the occasion of Shab-e-Barat, on the other hand they raised the banner of Syed Salar Masud Ghazi but it was itself an idol-like worship. They knew nothing about the Kalimah, (Faith) and they were so unaware of the salat (prayer) that if any outsider happened to offer it men, women and children would gather round him to see with wonder and amusement as to what he was doing it. Their men and women roamed about naked or semi-naked. They were dacoits and highway robbers by profession. They fought among themselves on petty matters. Although they were brave and hard working but illiteracy and lack of discipline had not allowed them to go beyond the boundaries of their tribes.  

The Meos, were very careless type of Muslims. They shared most of the customs of their neighbouring non-Muslim community, especially those which possess an element of fun and merriment. In such circumstances, a religious preacher appeared in Mewat and then a few Meos started to keep the fasts of Ramzan and to build mosques in their villages and observed Namaz. Their women, too, had taken to wearing Pajamas instead of the Hindu dress called Ghagra. In this way the sign of religious awakening started among this community. The customs of Meos were a mixture of Hindu and Muslim customs. They observed circumcision, perform Nikah and bury their deads. They used to visit the tombs situated in different parts of India but did not perform the Hajj. Among the Hindu festivals, they used to celebrate Holi and Diwali. They did not marry in the family or in their clan. Their daughters did not have their share in ancestral property and they suggested mixed Hindu and Muslim names of their children. Because of their ignorance many of them became travelling singers for which they were paid. They often recited poems with regard to agriculture and rural life. Their speech was rough and used to address both men and women in the same bad manners. They were habitual of alcohol and drugs. They were extremely weak in faith and highly superstitious and finally believed in good and bad luck. Both male and female used to wear Hindus dresses. In the days of ignorance they used to murder new born daughters.

For centuries the Meos (Mewatis) had been living in ignorance, keeping by themselves aloof from the society and different from the outside world. A parallel society can rarely be found in the Indian history although it was considerably be large.
and living in such a close proximity but remaining unknown and separated. An advantage of it, however, was that the energies of the Mewatis, on the whole, remained safe the soil remained virgin while the deplorable habits and customs and superstitious beliefs and practices were, so to speak, like the weeds and scrubs growing on an uncultivated land. So it may be undoubtedly said that the Meos, in the 20th century, were very much like the Arabs in the age of ignorance13.

Because of this religious ignorance a new problem erupted in 1921. This was the time when Arya Samaj preachers rose in hundreds to restore to their religion and convert those to their original religion who had converted themselves to Islam leaving their ancestral Hindu religion. So wind of apostasy started blowing in the region and news of the success of Arya Samaj started coming from illiterate Meo-Muslim rural areas.

Since some of the Mewati children started receiving education at the Madrasa of Nizamuddin, they started getting aware of Islamic faith and practices. Moreover, with the efforts of the father and the elder brother of Maulana Ilyas a few Mewatis had come under their Influence. They had been in close contact of this family.14

**Beginning of Tablighi Movement**

Maulana Muhammad Ilyas saw the miserable condition of the Mewatis. Therefore he decided to develop in him a passion for preaching and guiding them to the right path of Islam. Before him both of his predecessors (father and elder brother) had been trying to bring them to the path of righteousness by imparting them education. Naturally his first choice was to continue the mission of his elders. But in his attempt to widen the circle of his instructions and reform mission he made all efforts to set up religious Makatib and Madaris (small and big religious schools) in the barren region of Mewat.

But this new scheme was a bitter for the Mewatis. They could not think of sending their children to Madrasas barring them from cultivating and looking after their animals. However, he continued his efforts. He tried every method from preaching among them to make them change their mind towards religion. He said to the Mewatis:

“You give me your children only: I shall bring the salaries.”
At last, Maulana Ilyas succeeded in his mission and hundreds of *makatib* were set up in Mewat where children were instructed in the *Holy Qur’an* and elementary religious education.

Thereafter, an event changed the course of his efforts. He was once on his way to Mewat. At one point a youth was brought to Maulana Ilyas with much fanfare and was introduced as a pupil having completed his education some *maktab* s. But the Maulana was stunned to see the appearance of the youth who had his beard shaved with no sign of Islam on his face and disposition. This event exposed beyond doubt the practical failure of the *maktab*. It added to the nervousness he had in mind regarding the net result produced by these *makatib*. With the sitting up of these *makatib* the area of influence of Maulana Ilyas was widening no doubt; he was also proving quite helpful in diffusing the disputes and bring about peace among the warring groups of the Mewatis.¹⁵

Like Shah Waliullah Dehlvi (1703-1761) Maulana Ilyas came to the conclusion that the Muslims of his time were ignorant of their faith.¹⁶ After making a careful study of the Moral degeneration of the Indian Muslims, Maulana Muhammad realize that Muslim society needs a new type of reform movement and it should be organized on the same pattern as, in his opinion, the Prophet and his companion adopted in the early days of Islam. Besides the *Sunnah*, there were several verses in the *Holy Qur’an*, which made it binding upon the Muslims to engage themselves in the tabligh work. He said:

"*I do not say that all Muslim institutions should suspend their activities in their own field. But I do believe that this work (tabligh) alone will put real life into those activities. It is therefore, essential that all the groups working for Islam should consider this work indispensable for their mission*"¹⁷

Maulana Ilyas realized that among his fellow Muslims faith is fundamental, in religion as the belief in the unity of sustainer of the Universe and the Prophet-hood of Muhammad, was becoming weak. The dignity of the word of God, the importance of the Hereafter, the weight of the word of the Prophet and respect for religion and *Shariah* were becoming less important and the desire for reward and salvation was decreasing in their heart. He also realized that there was no depth in their religious observances. In fact, Muslims had begun to take their faith for granted at a time when the very foundation of that faith had become shaky. It became essential to strengthen...
that foundation. In a letter to Maulana Husayn Ahmad Madni, Maulana Ilyas describes the aims of his movement as follows:

“To take the name of Namaz (prayer), fast and the Qur’an and to mention obedience to religion and submission to Sunnah in the Islamic world is nothing short of making these a laughing stock, objects of ridicule and disdain. This (preaching) movement rests upon inviting (people) towards the (realization of the) sacredness and greatness of the above-mentioned matters and the very foundation of the movement is to endeavour to revolutionize the environment from scorn to exaltation.”

Maulana Ilyas also aimed to remove the dislikes and hatred existed among different sections of the community towards one another and replaced it by good relationships and affection, so that people could learn to respect and value others and work collectively for Islam. He regarded the gap between the masses and the ‘Ulama’ as most unfortunate for the community and a great danger for the future of Islam as it foreshadowed apostasy and irreligiousness. In the cities political activities and local differences had led to general dissatisfaction towards the ‘Ulama’. Ilyas hoped that participation in his work will stop this.

Maulana Ilyas stressed upon the fact that with this collective effort will certainly lead to spiritual upliftment. He argued that it was the way adopted by the Prophets of Allah. He was never in favour to acquire power in order to compel the people to accept his message. He rather thought to convince people to accept his message to implement through politeness and thus there was no bit of force in their method of presumption. He always used to say that their duty was to point out the right path leading towards paradise and forbade people from following the wrong one. Deploring the state of religion among Muslims, Maulana Ilyas put forward a ‘six point programme as a solution for the existing spiritual decline of the Muslim community.

**Aim of Tablighi Jamaat**

The main aim of the Tablighi work is to introduce six points in human life on which whole religion he had based. Maulana Ilyas adopted the method to invite the people to mosque and give lectures before them. He asked his followers to restrict their tabligh work to the following points only:

2. *Namaz* (Ritual prayer).
3. *Ilm and Dhikr* (knowledge of religion and remembrance of Allah).

4. *Nkram-i-Muslim* (Respect of every Muslim).

5. *Ikhlas-i-Niyat* (Sincerity of intention).

6. *Tafrigh-i-Waqt* (spare of time for the work of religion).\(^20\)

These six points or principles can be elaborated as follows:

1. *Kalimah*: “*La Ilaha Illallahu Muhammardur Rasulullah*” (there is no God but Allah and Muhammad (ﷺ) is His messenger. The link of the *Kalimah* is to be brought home to the masses, which means that Allah, the Almighty, the One is the real Lord and Sovereign master. A Muslim is His slave and His servant. This fact should be so much repeated by his tongue, listened to by his ears and acknowledged by his heart that he begins to consider himself really nothing but mere slave and servant of Allah. Again, he must resolve to spend his whole life in service and slavery to Allah as was done by Prophet Muhammad (ﷺ) and to stick to the Programme laid down by him. This is the effort as expressed in *Kalimah*. This *Kalimah* should be recited so often that its spirit pervade all his being, his soul is filled with the total submission of his will to Allah.

2. *Namaz* (Prayer): What has been declared in the *Kalimah* is to be proved by everyone in the service of Allah. By offering prayer at the prescribed time of day and night is made an obligatory duty. *Namaz* should, therefore not be purely a ritual but be so full of earnestness that it may influence the whole life by refining and improving all the habits of a performer.

3. *Ilm and Dhikr* (Knowledge and the remembrance of Allah): Seeking of Knowledge is essential for every Muslim either man and woman. Knowledge as such is unlimited and knows no bound. But here, in the relevant context, it means the knowledge about what Prophet Muhammad (ﷺ) brought for the guidance of Muslims and explanation of *Quran* and *Sunnah*. It is this knowledge which has to be obtained by every Muslim by both man and woman. So that they may be acquainted by the obligatory duties as fixed on Muslims by Allah and what is forbidden by the religion of Islam. It is, stated
by the Prophet (ﷺ) by saying (seeking knowledge is compulsory on every Muslim).

طلب العلم فريضة على كل مسلم و مسلمة"

It is also made binding upon every Muslim to teach this knowledge to other. This Allah has guided in the Holy Qur’an by stating

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The second part is Dhikr. In the realm of tasawwuf (Islamic mysticism), its place is high. The idea is that Allah’s Supreme power is beyond all conception. We can perceive his beauties only through His attributes. We must, therefore, spend some time every day in praising His glory. There are a number of ways of doing this. The exercises in this regard, if performed with sincerity and deep observation it may effect in a spiritual state when dhikr (prayer) itself point out from the heart. This will influence the intention behind all human actions and the society will get benefitted by actions illumined by man and in this connection Maulana Muhammad Ilyas made a very divine light.22

4. Ikram-e-Muslim (Respect for the Muslims): Maulana Ilyas emphasized that honour and kindness should be shown towards fellow-Muslims, especially in the matter of rights. It means the youngers should pay respect to their elder and the elders should show kindness towards their youngers. This will make the society very healthy. At the same time, Maulana Ilyas emphasized that rights are only a means to an end, the end being the spread of Islam. In the pursuit of this goal, one should be prepared to sacrifice one’s own rights, for which one will be rewarded in the life hereafter.

5. Ikhas-i-Niyat: (Sincerity of intention) the fifth principle of this Jama’at is the right intention and sincerity in doing good. Every action is to be undertaken with no other end in view but to please God and to reform oneself; a Muslim is not to be influenced by the results or consequences of his action.

6. Tafrigh-i-waqt (sparring the time): the sixth principle of the movement deals with the formation of groups of volunteers willing to donate time for
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preaching. As Maulana Ilyas put it to a Muslim faith and life based on faith means holding firmly to Kalimah and prayer, regularly observing zikr, learning its virtues or excellences, fulfilling duties and obligations, respecting the rights of fellow-Muslims, seeking the pleasure of God, following in the footsteps of the Prophet (ﷺ) and going from door to door, city to city and country to country to invite people towards right faith and practices. It is the duty of every member of the community to call others to religion, just as in the past it had been the preoccupation of those who had accepted Islam upon the hand of the Prophet Muhammad (ﷺ).

These six principles are to be observed constantly by all members of the Tablighi Jama’at. In addition to them the seventh rule is of a prohibitive nature, calling upon them to abstain from wasting time in unnecessary talks, futile actions, sinful and prohibited (unlawful) deeds.  

Since with the passage of time Maulana Muhammad Ilyas became dissatisfied with the progress that was being made through the Maktabs, so found that the Madrasa were not free from the effects of the general environment of ignorance and irreligiousness. He was of the view that there was no genuine attachment to faith nor did they know the worth and value of religious instructions to be imparted to whole of the community in the Maktabs.

Maulana Muhammad Ilyas performed his second Hajj in 1925. On coming back from the Hajj Maulana Ilyas began the Tabligh tours to different localities and called upon others also to come forward and propagate the fundamental beliefs of Islam like Kalima, and Namaz directly among the masses. People on the whole were unknown with such a thing. They had never heard of it before and initially did not to respond to his call. But after a hard work a few persons were persuaded to join the movement.

Maulana Ilyas arranged the meeting in Nooh (Meo village) where he made a call and urged the people to organize themselves in Jama’ats and go out in the countryside to spread the teaching of Islam.

As a result a Jama’at of ten members was sent to Kandhela, his hometown, and another to Raipur. Thereafter, Maulana Ilyas laid out various routes for the Jama’at.
To spread the teachings of Islam in an organized manner all over Mewat so in his life
time the organized Jama’at work was started in the region.

For few years the work continued in this manner in Mewat but after performing his
third Hajj in 1933. Maulana Ilyas not only increased the tempo of work but also began
sending groups of the Mewatis for short period of time to various centres of religious
learning in the world.26

After the death of Maulana Ilyas in 1944, his son Muhammad Yusuf 1917-65 took
over the charge of the movement. He refused to transfer the central head quarter of the
organization from Nizamuddin, New Delhi to Pakistan after Partition of the country.
He transformed the activities of Tablighi Jama’at into a world wide movement. It was
during the time of Maulana Yusuf that large conventions began to be held regularly in
various parts of the Subcontinent. Maulana Yusuf also made it a point to address non-
Muslims and from his times onwards Jama’at began moving to different countries of
the world. After the death of Muhammad Maulana Yusuf his cousin Inam al-Hasan
succeeded him the chief of Tablighi Jama’at. He started regular annual Ijtema
meetings in India, Pakistan had drawn one of the largest assemblies of Muslims after
hajj in Mecca. After the death of Inam ul- Hasan, his two sons Izhar al-Hasan along
with one of the Grand sons of Yusuf unitedly led the movement. Tablighi Jama’at
ideology does not have any head so far remained bound in social and economic
agenda to the six points programme which discussed above.

The rapid development of Tablighi Jama’at needs to be understood with reference to
its organizational structure that is completely bound with the ideology of the
movement. The Jama’at became much popular in South Asia and has many disciple in
different parts of the world like New Delhi, Europe, African countries and America.27

The Role and Status of Fazail-i-A’maal in Tableeghi Jama’at

After the death of Maulana Ilyas, the influence of Muhammad Zakariyya as one of
the chief ideologues of the movement more remarkably, over time the Tablighi
Jama’at came to develop an elaborate set of texts of Fazail which compiled by
Maulana Zakariyya. This was published in two volumes, the Fazail-i-Amaal (The
Blessings of Pious Acts) also known as ‘Tablighi Nisab’ or ‘Tablighi Syllabus.’
The first volume of this text is divided into six sections the *Hikayat-i-Sahabah* or stories about the companions of the Prophet and five sections dealing with the rewards of reciting the *Holy Qur’ān*, offering prayers, remembering God, participating in tabligh and observing the fast (*Ramazan*), respectively.

The second volume contains various stories relating to the reward of charity. Later the *Fazail-i-Amaal* was supplemented with another content, the *Hayat-us-Sahabah* (*Lives of the Companions*) compiled by Maulana Yusuf. Like the *Fazail-i-Amaal* it was read out in Tablighi circles and was to serve a guide for instruction. The *Fazail-i-Amaal*, which today plays such a central role in Tablighi, has come in for critical scrutiny in the writings of number of scholars claiming its effect with weak and fabricated *Hadīth* a point that several Muslim scholars have written out broadly. Several activities are critical of the great importance that is placed in the Tablighi Jama’at on narration of stories from the *Fazail-i-Amaal*, claiming that the book has assumed greater practical importance for many involved in the Tablighi Jama’at.

1. *Fazail-i-Amaal* is collection of Nine books in two volume on virtues/*Fazail* of different acts like *Salat, Quran, Rememberance of Allah, Dawah- o- Tabligh, Fasting and Ramazan, Hajj and Umrah, Charity and Huququl Ibad* (*Personal Social relation and Obligations*). Two other books are Stories of *Sahaba* and Present Degeneration of Muslims and its Remedy.

2. The purpose of *Fazail-i-Amaal* to encourage Muslims to be connected with Quranic Life. Fazail/virtues of acts/worship strengthen belief on the Rewards of Allah e.g. If I pray Salat with Jama’at/congregation Allah will give reward 27 times more, strong belief on the promises of Allah is the key for moving towards Quranic commands and Islamic way of life.

3. In *Fazail-i-Amaal* on each topic Quranic Ayats *Ahadith* has been put together with great efforts by *Sheikhul Hadīth* (*Person who teaches Bukhari Shareef*) Maulana Muhammad Zakariyya (Rah), one of the most distinguished scholars of Islamic world of last century.

4. In covering different topics Hazrat sheikh has mentioned *Hadīth* touching the supporting topics also. For example if *Hadīth* is about *Salat* in which some mention about Child Family *Tarbiat* (*Care*) has been done. Then sheikh in
commentary will give the related *Ahadith* about Family Care also. This has made the book very useful and effective for encouraging towards Quranic Life. The millions of people benefitting from, is a reflection of Allah acceptance for the book and writer. Without any doubt *Fazail-i-Amaal* has benefitted hundreds of millions all over the world not only giving Ilm but connecting them with Quranic Life. Islam is a way of Life and not a philosophy and practical Islamic life is very important for spreading Islam.

5. Although Sheikhul Hadith Maulana Zakaria has written Fazail-i-Amaal in accordance with the principles laid down by Great Imams/Scholars on issues like use of weak *Ahadith* for encouragement, etc. Even Imam Bukhari (R.A) has used weak *Ahadith* in his book *Al-Adabul Mufrad* as it was a book of *Fazail*, Same case with Ibn e Taimiya (R.A) also.

Sheikh Zakaria himself was an scholar of Bukhari, taught Bukhari Shareef for nearly 20 years in India and Madina, he even has done scholarly work on it. Some Muslim groups have some reservation on certain aspect like weak *Ahadith* etc. These issues are broad in Ummat and not only related with book *Fazail-i-Amaal* and almost all Muhaddith/Imam among Salafus Salehin has agreed that weak *Ahadith* are permissible in Encouragement. Still...if someone is not Comfortable with *Fazail-i-Amaal*. He may go in Jama`at/take part in the *Dawah* effort of Tablighi Jama`at without using *Fazail-i-Amaal*.

The Tablighi Jama`at uses four Books:

1. Muntakahab *Ahadith*
2. Fazail-i- Amaal
3. Hayatus Sahaba
4. Riyadhus Salehin.

*Muntakahab Ahadith* (Collection of Quranic Ayats and Authentic *Ahadith* and no Commentary/Stories) is very Popular. So they may use Muntakahab *Ahadith*. It is a total misconception/allegation that *Fazail-i-A`mal* is the guide book of Tableegh Jama`at. The concept of Tableegh Jama`at was not derived from this book, nor is the jama`at dependant on this book to do the work of tabligh. They thought it necessary to specific such a book that would encourage people towards good deeds/Virtues of
Imaan and Amaal- e- Saliha, that is why Fazail-i-Amaal book. However, it is not compulsory upon each an every person who joins this effort to read Fazail-i-Amaal. Many Places in India and all over the world are using Muntakhib Ahadith(collection of Quranic Ayah and Ahadith on Iman, Salat, Ilm o Zikr, Ikram-e-Muslim, Ikhlas-e-niyah, Dawat-e-Illallah, and Tark-e-Layani. ) and Hayatus Sahaba. Many of the Arabs who are doing this effort chose to read Riyadu-s-Saliheen instead, and they are carrying on with the work of Dawat-o-Tabligh. Therefore, it is totally incorrect to regard this book as the guide book of Tableegh Jama’at.29

Thus, for example, it was said that if one were merely to recite the first part of the Kalima, ‘There is no God but Allah’, a hundred times a day, one would earn the reward of releasing themselves from among the sons of [the prophet] Ismail’. Likewise, if a person who, while on the path of Allah’ (i.e. while tabligh), were to recite a thousand verses of the Holy Qur’an, God would include him among the prophets (anbiya), the truthful ones (siddiqin), the martyrs (shuhada) and the pure (salehin). By simply toothbrush (miswak) one was promised that the value of his prayer would be multiplied to between 99 and 400 times, because it was the sunnat of Prophet to do so, and bringing back to life any practice of Muhammad, no matter how small, that had fallen into disuse God would provide immense heavenly reward. Regularly participating in tabligh tours itself would, it was claimed, bring great reward in God’s account books. Thus or each good deed that a person did ‘while out struggling in the path of Allah’, he would be bestowed with the reward for 7,000,000 such deeds. If one were to die while on tabligh one would earn a place in heaven just one step below that of the prophets. Heaven itself was a place of eternal repose and pleasure, picturesquely described in later texts written by Tablighi leaders as a vast city of glittering palaces where pious Muslims would be waited upon by numerous dazzling houris whose youth, it was promised, would never fade away.30

Organization of Jama’at

Maulana Muhammad Ilyas was very worried about his work which should not become a spiritless cage of rules and regulations or a temporary, passing movement. Hence, as his end drew nearer he emphasized certain things that he never done before such as:

1. Learning and Zikr;
2. Payment of Zakat and the proper manner of spending in way of God according to shariah;

3. The significance of letters received from various preaching groups;

4. Establishment of roadside makatib or schools.

Maulana Ilyas regarded learning and zikr as the two wheels of the carriage of his work and said that knowledge without zikr led people into darkness and gloom, while zikr without learning placed temptations before them and caused conflict. He felt that without knowledge and zikr his movement would lose all its spiritual character and become materialistic.

Maulana Ilyas had great affection and compassion for the poor and ignorant sections of the community. In order to educate them and to make them aware of Islam, he established roadside schools. Each school was a simple affair, taking place in the shade of a tree where a sake cloth had been spread and arrangements had been made to provide cool and refreshing drinking water and huqqah.31

In establishing such schools, Maulana Ilyas took care to set up a maktab besides the road near the mosque and another a little further away at the cross roads. He instructed preachers from Delhi and Mewat to wait in these places, treat Muslims passing that way with love and affection, serve them with huqqah and water which were always provided there, listen to their kalima, tell them about religion, and endeavour to inspire them with the desire to learn more about Islam.32

Among all acts of religion Maulana Ilyas gave preference to preaching, call to religious renewal or endeavours to uphold the principles and pillars of faith. He held this to be the mainspring of the ability to acquire faith and the sources of strength to follow scrupulously everything ordained in the Shariah. It is the correction and perfection of worship that produces propriety in Akhlaq (morals), Mu’amilat (transaction) and Ma’asharat (society) and endows a person with the ability to rule.33

The pattern to this work is that when a Jama’at is formed from a mohalla mosque with the help of responsible Tablighi volunteers, it is reported to the zonal mosque which is known as the Jama Masjid. The zonal mosque in its weekly mashwara appoints an Amir (leader) and decides rukh (direction of a place) for every mohalla’s Jama’at.
coming under its jurisdiction. For a three day programme, the *rukh* is confined to nearby colonies and places. But one or more chillas (i.e. 40 days or more) involve both time and money. As a matter of fact, the *rukh* of the Jama’at is decided in accordance with the amount of money members are willing to spend on their travel and daily expenses. After selecting the Amir and place, the Jama’ats, starts their journey from their respective *mohalla* mosque.

In order to maintain the unity of the Jama’at and its smooth functioning, the Jama’at is given some instructions which should be followed by all the members. The first and foremost among them is the obedience to Amir’s instruction and showing sensitivity to his intentions. The cooperation and obedience of the members are stressed by invoking examples from prophet’s own life.\(^{34}\)

Before setting out on their journey all members of the Jama’at supplicate together led by their Amir that they are set out on a noble task of the prophet for which they are not worthy enough. In anticipation they seek forgiveness from Allah for possible laxity or mistakes in their work and seek His help in inviting people to the right path of religion (i.e. while departing the whole people to the appointed destination, they make *Dua*).

Throughout the journey the Amir reminds them to keep themselves busy in *zikr* (remembrance of God) and abstain from useless and unnecessary conversation. Upon reaching their destination (usually mosque of some locality), all of them again offer *dua* (supplication) together for the success of their work.

Thereafter, first of all the *Mashwara* is performed and before that on instructions of the Amir, a member of the Jama’at is to explain the importance, necessity, and etiquettes of *mashwarah* to all members. Its importance is explained as Prophet Mohammad’s (ﷺ) method. It is necessary for smooth functioning of the Jama’at and Allah favours those works which are decided by *mashwarah*. At the time of assigning roles to members all of them show willingness to take up any role given to them by their amir in the *mashwarah* especially offering oneself for Khidmat (involving one’s physical labour) of Jama’at such as preparing and serving food to the members. Each member is expected to show his readiness for Khidmat assumes special significance in a society where mental and physical labours are rigidly
stratified, the former enjoying greater privileges over the latter. The Jama’at in its programme seeks to ignore such an unequal divide.

With this description and explanation of Mashwarah, the Amir starts allocating various activities to be pursued in the Jama’at to all the members. They are as follows:

1) **Khidmat (service)** – After mashwarah the next task is to allocate the work of Khidmat to 2-3 members. These members are responsible for preparing and serving food to the members.

2) **Elan (announcement)** – A member is entrusted to make announcement after salaat (prayer) about the arrival of the Jama’at and a request to all persons to stay for a while after prayer and to sit through a talk on some important and necessary matters of religion in the mosque itself.

3) **Talim 1 (Reading out books)** – There are two times of talim, one is held mostly at 10.00am and the other one after Zuhr prayer. All the members of the Jama’at will sit together in this programme with Wudu (ablution) and full concentration. It is explained to the members that when people sit together in talim, the angels too surround these people and inform Allah about this programme.

   After this programme, all the members practice repeating ‘Chhe Baten’ (six fundamentals) of Tabligh. Every member is required to name these according to their serial and explain each of them briefly to others. In addition, they are advised to practice these fundamentals in their daily life.

4) **Gasht (taking round)** - Gasht is believed to be the main pillar of Tablighi work. It is an act which actually began with Prophet Mohammad and other messengers of Allah. The meaning of Gasht is to visit Muslims door to door and invite them for attending the talk of the preachers after Maghrib.

5) **Bayan (talk)** - After completing Gasht all persons offer prayer and then a bayan is offered to the people. The speaker is decided upon in the mashwarah. The main emphasis of the speech is to make people aware of the temporary nature of worldly objects and greatness and eternity of the reward and enjoyments in the life-hereafter. The speaker may also mention a great deal on
what happens in the grave, the rewards and punishments associated with this world and the life hereafter. During the talk, the speaker also makes references to the spiritual and religious benefits of Tablighi work.

6) **Tashkil** (to form or organise)- This act is concerned with the entrance of people into the Jama’at. After the talk, the speaker requests the people to spare some time for Tabligh and places before them the minimum time required for the purpose. They are asked to give three *Chillas* in one’s life time, one *Chilla* in every year, 3 days in every month.

7) **Adab-i-Ta’am** (etiquette of taking meals)- While explaining the etiquette, stress is laid on the fact that every action of Muslims follow in the footstep of Prophet Mohammad (ﷺ). If action for Muslims pertaining to everyday life. If actions of a individual is carried out according to Prophet’s teachings, he will get rewards for his actions.

8) **Adab-i-Naum** (etiquette of going to sleep) before going to the bed, a member will occasionally repeat to all other members the etiquette of going to bed. This act has also to be performed according to Prophet’s style. These etiquettes pertain to the manner of going to bed rolled over on one’s right side, putting the hand over the cheek, reciting particular verses of *Holy Qur’ān* and reciting another verse at the time of walking up.

9) **Bayan** (talk) there is another bayan after the salat of *Fajr* (before sunrise prayer)- this talk also concentrates on six fundamentals of Tabligh. This bayan is delivered by a member of the Jama’at decided in the *Mashwarah*.  

The above mentioned activities constitute the daily routine of a Tablighi Jama’at consisting of 10-12 persons and are to be followed by all the members. In addition to these compulsory activities, there are some other activities performed by the members which are optional in nature and may be carried out individually. The optional prayers are *Tahajjud* (after midnight prayer), special *zikr* and recitation of *Holy Qur’ān* and reading selected religious books. 

For effective work of Tabligh, members are expected to involve people from all walks of life, all classes, all *beradar* is (clan groups). Moreover they should visit *Ulama,*
pious and distinguished people of the locality and seek their favour and guidance in order to involve them in Tabligh. All these require sincerity of intentions. Members are reminded to seek forgiveness from Allah in their actions and be ready to correct their actions, realize their duties and shortcomings.

Ladies Work of Dawah (Masturat Jama’at)

To expand the impact of the movement further, the policy of involving women in the organization has been started. This is because of the fact that socialization of the younger generation begins from an early age in which mothers are capable of playing a key role in inculcating religious values. Not only that, but it will lead to a religious environment in the family where male members can more often stay away for tablighi work. Therefore, the involvement of women in tablighi programme becomes much important. Under this programme the weekly ijtemas for women are organized separately. The experienced male volunteers often address these women who have to observe strict purdah. Sometimes women Jama’at are formed for ten days are more and they go with their husbands or any other mehram (a person with whom marriage is prohibited). The women volunteers from USA and UK at times visit women in India in connection with Tabligh. Sometime these women are from the Indian origin settled in those countries.

Masturat (women) work is even more delicate when there is a possibility of openness (unveiling) and mixing. Women must never be brought into usual gatherings. Women should gather in a near-by house where women use veils, once a week, and do their ta’leem. It should being by this way. Men should inform their own women everything they heard, in ijtema, dawah and ta’leem etc. Occasionally three days Jama’at is sent in a near-by locality.

The movement aimed at bringing all sections of the community together-the illiterate and the educated, the poor and the rich-to make them realize their common bond of religion and strengthen that bond. It was primarily directed towards people who were completely ignorant of the basic principles of Islam and to explain them with at least the minimum religious observances. The emphasis on fundamentals created the impression among intellectuals that it contained nothing of interest to them.
The Tablighi Jama’at, by its flexibility, has provided a medium of religious education on a mass scale. It may be termed as an unique experiment in adult education. Its approach has been sociological and psychological.\textsuperscript{40}

**Conclusion**

It is a periodical feature, rather but natural that the opposition of any kind to every task is primarily done in this world, particularly with regard to Jama’at work, it prevails some where. But we should not mind it because we are brothers to each other and go on striving hard to the last moment, also because the main thing i.e. the ‘Hidayah’ is on behalf of the Almighty. The work of Dawah has now been proved truly that it inherits in itself the welfare of the whole community. Although, we often do hear criticisms from a very few persons that Muballighin persons do not look at the problems facing to the Muslim society. It, to my mind, is not perfectly correct, because a man has also his so many personal affairs at his end and their performance is also a Must. Actually we have already made up our minds that we have been born only for this world and nothing else. but we forget that the main problem of ours is that of Akhirat (which inter alia includes this world too) and naturally this problem is solved by joining the work of Dawah. Therefore, the work of tabligh is the solely solution to our problems of this world and life hereafter. May Allah give us prudence a lot (Ameen).
Chapter-3

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Notes and References

11. *A garment generally worn by Hindu women which hangs below the waist and is not parted in the middle.*
18. M.Anwarul Haq, *op.cit*, p.73.
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21 *Al Quran Surah Al-Imran* (3:110).


27 Nighat Rashid, *op.cit*,117.


29 http://www.inter-islam.org/Miscellaneous/jamaat.htm

30 Yoginder Sikand, *op.cit*, p.74.

31 Anwarul Haq, *op.cit*, p.151.


36 *Ibid*.


38 http://www.inter-islam.org/miscellaneous/Tablighijamaattruth.Blogspot.com>
ladies… 18th November 2012.

39 Anwarul Haq, *op.cit*, p.179.

40 Ziya-ul Hasan Faruqi, *op.cit*, p.68.
Chapter-4

JAMA’AT-E-ISLAMI OF INDIA: OBJECTIVES AND PROGRAMMES

Introduction

Jama’at-e-Islami like other organizations of Indo-pak subcontinent has a great contribution in the development of Islamic revivalism across the Muslim world in general and South Asia in particular. It was founded in Lahore in 1941 by Maulana Sayyid Abul Ala Mawdudi, an Islamic thinker and activist, who had dedicated his life to the revival of Islam.\(^1\)

Although Shah Waliullah, Shah Abdul Aziz, Sayyid Ahmad Shaheed, Allama Iqbal and others made their efforts emphasis Islamic faith and bring back the Muslim power in the subcontinent but they did not fully try to overcome challenges faced by the Muslims on the internal (decadence and Deviation) and external (political as well as ideological) fronts. However, their continuous endeavors to uphold Shari’ah and efforts to remove ignorance and perpetual strive against the opposite tendencies set out model of future revivalists to carry on the struggle. Keeping in view the experiences of the past and the changing circumstances. Sayyid Abul Ala Mawdudi started his movement with the aim to rescue the Muslim community from the darkness. By the 19th and early 20th centuries British increasingly put hold the subcontinent and as a result of the internal breakdown of Muslim society the threat for the Muslims presence with continuously growing under the domination of Britishers imperialist designs, which precipitated a religious as well as a political crises.\(^2\)

The continuous domination of West and diminishing strive of the Muslims further precipitated crisis, with the result, under the leadership of secular elites, Western theories, and institutions were trying their best to excel each other. In general, they continued to look Western models in their developmental effort. This whole phenomenon put a deep impact of a Western secular form of modernization upon Islamic life and values. In this void stepped in Mawlana Abul Ala Mawdudi (1903-1979), who in communion with previous Islamic revivalist (tajdid) movements, attributed the ills of society to its departure from Islamic ideal as found in early Islam-
during the time of the Prophet Muhammad (ﷺ) and his companions. Therefore, he too advocated a return to Islamic sources-the *Holy Qur’ān* and the actions of the Prophet (ﷺ). It is important to note that Mawdudi did not reject modernization and adoption of modern technology but he opposed the westernization and secularization of Muslim society. He reaffirmed the political nature of Islam and the need for political action to realize or re-establish a proper state based upon Islam that is faith in order to assure an Islamic society which may be governed by Islamic laws and beliefs. He not only preached his message of social and political reform but also tried to implement it through the establishment of Jama’at-e-Islami.3

**Sayyid Abul Ala Mawdudi: Life, Works and Achievements**

Mawlana Sayyid Abul Ala Mawdudi was born on September 25, 1903 in Aurangabad, an old and famous town in the state of Hyderabad presently Andhra Pradesh, India in a respectable family. His ancestry, on the paternal side, is traced back to the *Holy Prophet* (ﷺ). The family was well known for its spirituality and leadership. As a matter of fact, a number of Mawdudi’s ancestors were outstanding leaders of Sufi orders. One of the luminaries among whom he derives his family name, was Khwajah Qutb al Din Mawdudi (d.527.A.H), a renowned leader of the Chishti Sufi order.

Mawdudi’s father, Ahmad Hasan Mawdudi was a lawyer and a highly religious and pious person. Abul Ala was the youngest of his three sons. After acquiring early education at home, he joined a high school called Madrasah Fawqaniyah, which was a combination of the modern with the traditional Islamic education. After he completed his secondary education Abul Ala Mawdudi joined undergraduate studies at “*Darul-Uloom*”, Hyderabad where his formal education was disrupted due to the illness and then the death of his father. This did not prevent Mawdudi from continuing his studies, however, through privately. By the early 1920, Abul Ala became well versed in Arabic, Persian and English languages. Beside his mother-tongue, Urdu, to study the subjects of his interest independently. Thus, most of what he learned was self-acquired, within a short time by his hard labour and dedication. He was able to receive systematic instruction and guidance from some eminent scholars of his time. Thus, Mawdudi’s Intellectual growth was largely as a result of his own effort and the urge he received from his teachers.4
The influence and training of Mawlana Mawdudi’s father played a vital role in moulding and developing personality and mindset of Mawlana Mawdudi. As he himself recalls:

“My father related to me stories of the Prophets, events of heroes of Islam and Indian history. I can, till today, feel the beneficial effects of that. These stories created in me great love for Islam. These stories with their morals laid down the foundation of my moral conduct.”

With his father he often used to visit the mausoleum of Aurangzeb in Aurangabad that he regarded the symbol of the renaissance of Islam. The young Mawdudi felt in himself the urge to carry forward the mission of Aurangzeb. Altaf Hussain Hali to recall the post-glory and achievements of the Muslims and call to follow Islam to recapture their lost greatness. Likewise Maulana Abul Kalam Azad’s well known daily paper “al-Hilal” that aimed to invite the Muslims of the subcontinent to straight path of Islam and to inspire them to seek guidance and give serious consideration to the Holy Qur’an and Sunnah: which, in his opinion, is the only solution to their problems whether it is social, educational or political. Young Mawdudi inspired most of the poems of Mawlana Hali, including famous mussaddas and the study of “al-Hilal”. Being acquainted with these writings Mawlana Mawdudi must have taken inspirations from them.5

After the interruption of his formal education, Mawdudi turned to journalism in order to meet his livelihood. In 1918, he was already contributing to a leading Urdu newspaper, and in 1920, at the age of seventeen, he was appointed Editor of Taj. Late in 1920, Mawdudi came to Delhi and assumed the editorship of newspaper Muslim (1921-23). Later he joined al-Jamiyat and remained attached with a during (1925-28). Both of these papers were organs of the Jamiyat i Ulama i-Hind, an organization of Muslim religious scholars. Under his editorship, “al-Jamiyat” became the leading newspaper of the Muslims of India.

Around 1920, Mawdudi began to take some interest in politics. He participated in the Khilafat movement and got involved in a secret society, but soon became freed from the very ideas of such societies. Maulana Mawdudi also became associated with the Tahrir-i-Hijrat, which was a movement in opposition to the British rule over India and urged the Muslims of the country to migrate en masse to Afghanistan. However, he fell foul of the leadership of the movement because of his insistence that the aims
and strategy of the movement should be realistic and well-planned. Mawdudi withdrew from it and devoted to academic and journalistic concerns.

During 1920-1928, Mawlana Mawdudi also translated four different books, one from Arabic language and the rest from English. Apart from this he wrote his renowned book “Al-Jihad fi-al-Islam”. This is a masterly treatise on the Islamic law of war and peace.  

On the other hand his magnum Opus however was the ‘Tafhim al-Quran’ an exegesis of the Holy Qur’an which took 30 years to complete. He also worked on compiling of the biography of Prophet Muhammad (ﷺ) that was completed in four volumes.

Mawdudi resigned from Al-Jamiyat in 1928 and moved to Hyderabad and devoted himself to research and writing. Mawlana Mawdudi’s ten-year stay in Hyderabad from 1928 to 1938 began with the literary activities such as translation works and historical writings. He translated that part of History of Ibn Khallikan that dealt with the history of the Fatimids and the translation of Mulla Shirazi’s work “al-Hikmat al Mutilia fil Sofaril Aqilia” known as “Asfar i Araba” a book on philosophy in Arabic language. He also wrote two works on History- one was the History of Suljuks and the other was the History of Deccan. The most important book of this early period in Hyderabad was his real introduction to Islam “Risalah yi diniyat” (later translated as Towards Understanding Islam) which was written in 1932.

After that Maulana Mawdudi started working as the editor of the monthly “Tarjuman-al-Quran” in 1933 and since then it became the main vehicle of the ideas of Mawdudi’s. In this project he worked very hard and proved to be a highly prolific writer and every month he wrote too much for this. Initially he concentrated on an exposition of the ideas, values, and basic principles of Islam. He also paid special attention to the questions arising out of the conflict between the Islamic and the contemporary western world views. Moreover he attempted to discuss some of the major problems of the modern age and tried to present their solutions in the light of Islamic teachings. Thus he developed a new methodology to study those problems in the light of the experience of the West and the Muslims world while judging them on the theoretical criterion of their intrinsic soundness and conformity with the teachings of the Holy Qur’ān and the Sunnah of Prophet (ﷺ) the critical awareness of the
mainstream of Western thought and History. All this brought a freshness to his approach and lent a wider appeal to his message.º

Abul Ala Mawdudi wrote many Articles and books on Islamic faith and values in his articles he has presented an amazing exposition of western rationalism and intellectualism. “Aqliyat Ka Fareb” (Illusion of Rationalism) and “Tajaddud ka pae Chobeen” (wooden Legs of Modernity). In 1935 he wrote his book “Islam aur Zabi-e- Valadat” (Islam and Family Planning) and in 1936, “Parda” (the Veil). These books became very famous in the Muslim society in which he replied many questions raised by the western scholar he at the same time opposed the influx of western culture and tried to prove it dangerous for the Muslim society of the east.

To apprise of the people the dangerous result of Western culture he wrote “Maghribi Tehzeeb Ki Kudkushi” (Suicide of Western Civilization) in 1922, “Insani Qanoon aur Ilahi Qanoon” (Man-made law and Divine-Law) in 1934, and “Daur-e-Jadid Ki Beemar Quamein” (Sick Nations of Modern Age), in 1935. He also pointed out the moral and intellectual decline of Muslim community and wrote articles like “Hamari Zehni Beemari ke Asbab” (The Causes of Our Intellectual Ailment) and “Hindustan mein Islami Tehzeeb ka Inhitat” (Decline of Islamic Culture in India).¹⁰

In January 1938, he went to Punjab at the invitation of Allama Muhammad Iqbal to work for the revival of Islamic law and settled in the Gurdaspur district. It was an endowment of eighty acres of land and containing a mosque and some buildings that became an Academy called “Dar al-Salam.” Iqbal died in April and Mawlana Mawdudi moved to Lahore in December where he served as Dean. Here he stayed for some time and since he did not want any restrictions on the propagation of his views he left this place and returned to Dar al Salaam again. There at “Dar al-Salam” he continued writing and preaching Islam.¹¹ He started in the ‘Tarjman’ a series of articles entitled “Musalman Aur Majooda Siyasi Kashmakash” (Muslims and contemporary Political dilemma) which had a far-reaching impact. He analysed the policies of Indian National Congress which opened the eyes of the people in the different ways. Thereafter, he sharply criticized ‘Muslim Nationalism’ of the Muslim League.¹²

Abul Ala Mawdudi also played the role of the representative of Islamic theo-political ideology. He rejected the modern political ideas such as democracy, nationalism and
secularism. For Mawdudi the Islamic theocracy with its “permanent, rigid and unchangeable” constitution and law conferred by God and the Shariah of Islam is best of all the political systems. He rejected the idea of highest authority people and argued that none except the Almighty, the Creator and the Ruler is sovereign. In the political system outlined the head of State is to be elected by the people but political parties are not to be allowed to function. The council of elected members would ordinarily decide by majority voting. Social evils like Gambling, drinking and preparation of liquor, stealing, cheating, hoarding of commodities and wealth, taking interest, speculation, music, dancing, and other forms of evil entertainments should be ended in the Islamic society.

Mawdudi proved that Islam does not recognize geographical, linguistic and color distinctions. According to him it was nationalism that caused the degeneration of Islam and the Muslim society in Iran, Egypt, Turkey, and other places.13

During the year 1940 Mawdudi developed the ideas regarding the founding of a comprehensive and ambitious movement and this led him succeed to launch a new organization under the name of the “Jama’at-i-Islami”.14 And from then onwards, his life was completely devoted to the cause of his movement.15

In 1947, when two independent States were separated in the sub-continent. These States came into existence with the name of Pakistan and India, the Jama’at was divided into two groups- the Jama’at-i- Islami of India and the other was Jama’at-i-Islami of Pakistan. In August 1947, Mawdudi migrated to Pakistan and established the central office of the party at Ichchra. Mawdudi who founded the Jama’at, was also elected its Chief and remained so till 1972. He has concentrated his efforts on establishing a truly Islamic state and society in that country. Consistent with this object he has written freely to explain the different aspects of the Islamic way of life.16

**Formation of Jama’at-e-Islami**

The history of the Jama’at-e-Islami is closely linked to that of its founder, Abul Ala Mawdudi. He is generally considered to be one of the foremost Islamic personality in the 20th century. As a gifted orator, excellent organizer and charismatic leader, he left a deep impression on political Islam of Indo-Pak subcontinent and Influence a large number of his imprint on political Islam and influence a large number of his
contemporaries like Sayyid Qutub who was an outstanding personality and the main ideologist of the Egyptian Muslim Brother.\textsuperscript{17}

Maulana gave a message and stated that he should give a practical display of his ideas. For the purpose to establish Islamic society he decided to create a model colony and an Islamic Centre near Pathankot (Panjab) that he named as “Dar-ul-Islam”. He attempted to bring together the volunteers, to prepare literature to arrange for comprehensive education about contemporary sciences and Arabic language and to prepare workers with Islamic morality and determined individuals. In April 1941, he wrote a pamphlet on titled ‘A Pious Organization’. Many leading personalities of the period expressed their agreement with him, and finally on 26 August 194 the Jama’at-e-Islami was constituted. This organization worked from its headquarters in Pathankot with branches all over the country in undivided India.\textsuperscript{18} It was in Lahore that Jinnah had prepared, a year earlier, the famous ‘Lahore resolution’ in which he had called for the formation of Pakistan. Mawdudi was foretelling several years back that the civilization of his time, which was represented, to his mind by capitalism, socialism and fascism, was leading the world of his to fastly decay. He was of the view that Islam alone seemed to him to be capable of taking humanity out of the darkness into which it had fallen. Since Ideology alone was not enough he at the same time needed an instrument likely to promote it, and at the proper time, to put it into practice. Hence the necessity for a party arose.

In response to an advertisement in the “\textit{Tarjuman al Quran},” 1933, seventy-five persons gathered at Islamia Park, Lahore on 26\textsuperscript{th} August 1941.\textsuperscript{19} The meeting was presided over by Sayyid Abul Ala Mawdudi who delivered a long speech and set forth the objectives of the proposed organization. He claimed that whereas other movements had taken up a part of Islam or some worldly aims of the Muslims, the Jama’at had its object entirely Islamic. Secondly, he said that they would adopt the same system of organization as that of the Prophet’s organization. Thirdly, whereas other organizations admitted people merely on their claim to be Muslims the Jama’at would not admit any person on merely that claim. To become a member of the Jama’at, one must understand the meanings and implications of the \textit{Kalima} and its requirements and must also fulfill the minimum requirements of Islam. Lastly, the Jama’at, unlike other parties, would not confine its activities to the Muslims of India, rather its appeal would extend to all Muslims and Non-Muslims of the world.\textsuperscript{20}
In continuation to this Mawdudi decided, to promote Islamic values and practices in the society a Muslim state based on Islamic laws and in which Islam would guide all fields of life. His proposal was that this state would not be priestly governed, Mawdudi held, but a "theodemocracy", because its rule would be based on the entire Muslim community, not the Ulama (Islamic scholars). Initially, Mawdudi opposed the creation of a separate Muslim state in the subcontinent. So he opposed the leaders of the Muslim League who sought an independent Muslim majority state to be named Pakistan but did not have an Islamic outlook. He believed that "An Islamic state is a Muslim state, but a Muslim state may not be an Islamic state unless and until the Constitution of the state is based on the Holy Qur'an and the Sunnah of the Prophet". 21

The Conference held on the initiative of Maulana Mawdudi unanimously elected Maulana Mawdudi as the Amir of the Jama’at. The traditional system of ‘ba’yt’ (oath of allegiance) was not adopted by the newly established Jama’at but the members decided their loyalty to Mawdudi. The Amir selected the members of Majlis-i-Shura (Consultative Council). Finally the Jama’at made its Constitution in which some rights and conditions in the form of articles were laid down.

1) The faith of the Jama’at in one God and in Muhammad as His Prophet (ﷺ), the obedience to his teachings was the pre-requisite for each member of the party.

2) The goal of the Jama’at as the establishment of God’s sovereignty (Hukumat-i-Ilahtiyah) in this world, and the will of God in others.

3) They provide membership to every person who accepted the Kalima without distinction of sex, nation or race. There was no other condition for membership.

4) The code of conduct in social, political and economic spheres of a member’s life. One of them required a member to abstain from professions dealing in interest, alcohol, dance and music, gambling, bribery, etc. another compelled members to resign from any post like that of governor, minister or judge which involved claims of sovereignty over a territory. Yet another required a member to resign from a membership of a legislature which did not accept the Holy Qur’ān and the Sunnah as the source of laws.
5) They stated that the women could be admitted to the Jama’at. However, their field of activity was to be limited to their family and acquaintances.

6) They provided for the post of Amir, the supreme head of the party. Obedience of the Amir in accordance with the principles of the Shariah was compulsory for all the members of the Jama’at.

The same system was adopted at the provincial and district levels. The formation of Jama’at was based on the argument that, “Although there are many individuals who have been working in the path of Allah, they should understand that for those who have one purpose and one ideal but remain isolated in their works is not only wrong in principle, but also is unprofitable in practical terms. He, while launching the Jama’at, wrote about the general principles which had brought it into being, including the condition of the Indian Muslims. Majority rule or matters regarding nationalism are not mentioned in it at all. He said, “The idea on which the constitutional foundation (of the Jama’at) has been placed is that we should not only strive realize about one single aspect of Islam or talk of one single aspect or the religious ideals of the Muslims, but should stand forward Islam as a whole. The purpose for which Prophets of Allah have come to this world should be our motto.

As per the statement of Mawdudi, the Jama’at had a unique character which was unlike that of any other party. After getting the membership of the Jama’at one had to change in his attitude and actions, particularly he who had come from other party. According to the policy of the Jama’at the processions, meetings, flags, slogans, uniform, demonstrations, resolutions, irresponsible speeches and provocative writings were to have no place in this movement. They would have nothing to do with elections to assemblies, and district boards or conflicts with Hindus, Muslims, Sikhs and others. They had to remain aloof from different parties, religious sects local tribes and family disputes.

Mawdudi opined to expose the nature of jahiliyyah and all the evils that contain especially in its modern western form and to present the Islamic way of life in the reasonable way. With the Jama’at came into being Mawddudi noted that the various nationalities were then out to destroy each other. By Nationality he meant, that the religious Kinship, thus indirectly supporting Jinnah’s idea that it was religion which constituted the basis of nationality. Consequently he held the ‘nationalism’ of the
Hindus, the Sikhs and the Muslims as being responsible for the communal riots which had broken out before and during partition of the country. He condemned Muslim nationalism for having accepted the principle of the rule of the majority over an oppressed minority in the two zones where the Hindus and the Muslims respectively were in the majority. As he felt, no nation or state could stand within itself the existence of another nationality having distinct national demands. According to him there are three possibilities opened to Indian Muslims. These could either accept the policy of nationalist Muslims and get absorbed into the Hindu majority or continue to follow the policy of Muslim nationalism and give up the path of nationalism and concentrate on ‘the call of Islam’.  

He took an active part in demanding separate legislation and executive action against the Ahmadi sect led to widespread riots and violence in Pakistan. As a result of his writings and speeches he was arrested, and sometimes was persecuted imprisoned for advocating his political ideas.

Partition of India and Fromation of Jama’at-e-Islami Hind

In August 1947 the Britishers left India and with it the United India was divided into two independent states namely India and Pakistan. Maulana Mawdudi left India and migrated to Lahore. With this partition and division of Jama’at into two parts namely the Jama’at-i-Islami Hind and the Jama’at-e-Islami Pakistan a new chapter was started in the history of the movement. In Pakistan communal agenda was replaced for the campaign to establish an Islamic State. During the early years after the formation of Pakistan Mawdudi did much to mobilize public opinion for the cause of Islamic state and pursuing the ‘Ulama’ to demand for an Islamic constitution. Mawdudi assumed the Sovereign of God on Earth (Hakimiyat-e-Ilahti) in a universal, ideologically Islamic nation. After 1947, he tried to include this idea in the Constitution to be formulated for future Pakistan. Now he accepted the idea of a nation-state, which he had rejected formerly. His Jama’at exercised much influence, especially among young intellectuals and the middle class people in the years to come.

At the time of Partition of India only 240 members out of 999 in Jama’at remained in India. The Partition came into being and Mawdudi declared in a speech in Madras that the Jama’at should be divided into an Indian and the Pakistani organizations, each working within its own respective political structure. This division led to the partition.
of the organization with the encouragement of Mawdudi. The Jama’at-e-Islami Pakistan was became a veritable political party and soon became the nerve centre of the movement. The conversion of the State into a real Islamic country was its main objectives. In this way the objectives of the movement in both India and Pakistan separated from each other. As a result it developed gradually in an environment in which Muslims represented no more than 11 per cent of the population.

In 1948, there were 240 members in a meeting held at Allahabad and where it was named the Jama’at-e-Islami Hind. Moreover it declared itself independent from any other organization. It thus decided to separate itself from the Jama’at-e-Islami Pakistan and to insist its resolutely Indian character. The Jama’at-e-Islami Hind refused thereafter to participate in elections. Functioning in a secular environment, it had to give up any claim to establishing someday an Islamic state in India.\(^{30}\)

Maulana Abul Laith Islahi Nadvi (1913-1990 C.E.)\(^{31}\) was elected as its first Amir-e-Jama’at. The election was conducted by an electoral college consisting of 41 members. It included members of the Consultative Council, Units, Sectaries, Ashab-ur-Rae i.e. those who are capable of expressing their views. Madrasa-e-Islah, at Saraimir, Azamgargh became the Jama’at’s first, adhoc, headquarters. The Amir who was working in this seminary could not move out for a complete academic year. At the end of 1948 the headquarter was shifted land that was gifted by someone and situated at Mahmood Nagar, Malihabad, near Lucknow, from where it moved to many places and it was finally shifted in 1991 to Abul Fazal Enclave, Jamia Nagar, New Delhi.\(^{32}\)

In this way, two issues were to dominate in Jama’at-e-Islami Hind, these were nationalism and secularism. On the first point Mawdudi on behalf of the Jama’at-e-Islami Hind advised the Muslims of India to turn their backs towards nationalism in all its forms and to accept the sole guidance of Islam which prohibits to follow all sectarian interests. The Jama’at-e-Islami Hind also firmly opposed the secular nature of the state. The Jama’at strongly believed that the modern secular state was based on the negation of the sovereignty of God. As a result, the state and not God became the source of ethical law. Not having the attributes of justice and of infallibility. It says that the secular state could not establish the rule of justice within its own borders that leads to injustice and finally war. For the Jama’at, the treatment lay in the acceptance
of the doctrine of the sovereignty of God and the supremacy of divine law in all spheres of life. At the same time, however the Jama’at saw in the secular nature of the Indian state the surest guarantee of the continued existence of Islam in India. The Jama’at-e-Islami Hind, in fact, established a clear distinction between secularism as a state policy, enshrined in the Constitution, which obliged the state to keep away from all discriminations or partialities on the basis of religious lines.33

There are now more than 3,000 active members (Arkan) in the Jama’at-e-Islami and about 100,000 Muttafiqin or supporting members. There were hundreds of thousands of men and women in the country who agreed the policy of Jama’at and became sympathizers of the movement. They were not able to join the movement directly due to their personal reason (such as employment as civil servants). So they did not actively participate it. Although motto of the members of Jama’at-e-Islami was open to all and anyone seeking its membership must first pass through a long trial period that he has not only fully obtained the aims, objectives, methods of work, policy and programme of the party and agrees with them but also abide by teachings and the requirements of Islam in his practical daily life. After joining the Jama’at, the new members must change his or her personal life in the most vital respects. He should acquire a maximum of knowledge of Islam to enable him or her to distinguish between Islamic and un-Islamic modes of life and attain a full understanding of the boundaries fixed by the Shariah with the intention as to which acts are permissible and which are not. He must do all that the Islamic Shariah requires and avoid any act prohibited by Islamic teachings. He is required to cut off his relations of friendship with sinners and evil-doers and befriend only the virtuous. He must not adopt any means of earning the livelihood which are forbidden in Islam. He is expected to conduct all his affairs with righteousness, justice, unalloyed truthfulness and fear of God. He is expected to transform all his likings and dislikings, his tastes, sentiments and inclinations until they all conform to the Islamic pattern of life and reject all his previous inclinations contrary to Islam. He is expected to spend all his waking hours in pursuit of his struggle for the establishment of the Islamic way of life and abandon all other activities, other than the actual necessities of life, which do not contribute towards that end.34

There were less than 100 female Arkans (members) in the Jama’at at that time apart from other many women sympathizers. The requirement for membership in the
women’s branch of the Jama’at was the same as that of men. Every local Jama’at branch convened one or two meetings each week of the members in which they discuss their activities of the previous week and by mutual consultation plan the work for the next week. In the meetings of the Jama’at where the general public are invited, they use to hold a lecture by some senior members explaining the meaning of a certain portion of Quran followed by another lecture on the teachings of the Holy Prophet based upon his saying and doings. During its meetings, the Jama’at encourages free discussion of its policies, programmes and the public conduct of its membership.\(^{35}\)

The special stresses of Jama’at-e-Islami used to be upon the moral and spiritual training of its members and workers. The emphasis upon all these training courses was to study the Holy Qur’ān and Hadīth and their applications to the personal life. Principles of organization and administration also used to be explained. Sometimes in the houses of the members prayer meetings for the whole night held where Holy Qur’ān and Hadīth are recited and their meanings were explained.\(^{36}\)

It does not bind on the members to only formulating a defence of the Muslim community, but also attempts to ‘build the character’ of Muslims. This was the indispensable condition on the members of the projection of their identity in non-Muslim circles, which is the second purpose of its mission. In this respect, the action of the Jama’at is mainly of the social and religious nature. Programmes giving religious education, the defense of the rights of Muslims, of Urdu and of Muslim educational institutions became the most important components of its programme which was above all a call to individuals to strengthen their faith in Islam.

The Jama’at also tries it’s hard to foster a spirit of unity among different sections and schools of thought and to impress upon Muslims the need to solve their problems jointly in accordance with Islamic Shariah and principles. It pays due attention to all important problems of the community which are indispensable for its very existence and to preserve its cultural identity. These include religious education and Muslim Personal Law. It also aims at imparting basic moral and religious education to the younger generations so as to make them ‘Trustees of their Faith’ servants of their community and builders of the country. So the Jama’at-e-Islami Hind is suspected by Indian circles of promoting a separate community.
The Jama’at-e-Islami Hind has made a clear distinction between the Pakistan nation state and the Muslim nation that may be an ideal nation with no political connotation. It is the organization which singles it out and distinguishes it from the other Jama’ats of the subcontinent. 37

The Constitution of Jama’at-e-Islami Hind

According to the Constitution of the organization, “Jama’at-e- Islami Hind,” and this Constitution shall be known as “The Constitution of the Jama’at-e-Islami Hind.” This Constitution shall come into force on the First of Ramadan-ul- Mubarak, 1375 AH, (13th April 1956). The basic creed of the Jama’at-e-Islami Hind is “La Ilaha Illallahu Muhammadur Rasulullah” i.e. the Divine Being is solely Allah, there being no God except Him, and that Muhammad (ﷺ) is Allah’s messenger. 38

Objective

The objective of Jama’at-e-Islami is thus to establish Islam, i.e Shariat or divine governance throughout the world. Establishing Islam in this context refers to the implementation of all Islamic commandments. The Jama’at believes that all Islamic commandments are obligatory upon every Muslim and that all Muslim believers should follow them in their personal and social lives. In the opinion of the Jama’at the believers, through social struggle and cooperative effort, should support one another and tried their best unitedly to perform them and that without such a collective effort, the task becomes very difficult. The objective of the Jama’at-e-Islami Hind is Iqaamat-e-Deen, the real motive of which is solely the achievement of divine pleasure and success in the life hereafter. 39

The word “Deen” in its term“Iqaamat-e-Deen” means that true Deen (religion) which Allah, sustainer of the universe had been sending through His prophets in different ages and different lands and which He revealed in its final and perfect form for the guidance of all men, through His Last Prophet, Hazrat Muhammad (ﷺ), and which is now in the world the only authentic and the only one which is acceptable to Allah in the name of “Islam.” Thus, Almighty Allah has mention very clearly in the Holy Qur’ān Allah says:
Islam surround the exterior and the interior of men as well as all individual and collective aspects of his life. There is not even a single aspect of human life ranging from beliefs, rituals and morals to economic, social and political aspects which is left and may be beyond its limit.

Along with the Divine pleasure and success in the life hereafter, it is also the best system of life for the proper solution of all worldly problems face by the mankind and righteous and progressive reconstruction of individual and social life is possible only through its establishment.

*Iqaamat* of this *Deen* means that it, in its entirety and without exercising any discrimination or division, should be sincerely followed. It should be so enforced and given effect to all aspects of human life, individual as well as collective that the development of the individual, the reconstruction of society and the formation of State should all conform to this *Deen*.

The ideal and the best practical example of the *Iqaamat* of this *Deen* is that which was set up by Prophet Muhammad (ﷺ) and the rightly-guided Caliphs (may the Exalted Allah be pleased with them all!). There may be many equivalent of the terms for ‘*Iqaamat - e-Deen*’. It may, however, be rendered as the Establishment of correct Islamic faith, Laws and Practices. It may also the Pursuit of Religion and its way of life.

**Methodology**

The methodology of the Jama’at-e-Islami Hind, according to its Constitution, shall be as follows:

1. The *Quran* and the *Sunnah* shall form the basis of all the Jama’at’s activities. All other things shall be kept in view secondarily, and only to the extent to which these could be accommodated in accordance with the *Holy Qur’ān* and the *Sunnah* of Prophet (ﷺ).

2. In all its actions the Jama’at shall be bound by moral limits and shall never adopt such means or ways which are against truth and honesty or through
which may come about communal hatred, class struggle and Fasaad fil-arz. It signifies social, discord, anarchy, corruption and mischief in the land.

3. For the achievement of its objectives the Jama’at shall adopt constructive and peaceful methods; that is, it shall reform the mental outlook, character and conduct through propagation (of Islam), instruction and spreading of Islamic ideas, and thus shall train public opinion in order to bring about the desired righteous revolution in the social life of the country.

The Jama’at laid down certain conditions for every person whether male or female, and irrespective of the community, creed or race to which he/she belongs, for the eligibility of the membership of the Jama’at-e-Islami Hind, provided that he/she -

1. Bears witness, after understanding “La Ilaha Illallahu Muhammadur Rasulallah,” with its Explanation (mentioned in Article 3), that the same is his/her Creed.

2. Affirms to abide by the Methodology of the Jama’at.

3. Pledges, after understanding the Constitution of the Jama’at, that he/she shall abide by the Constitution and, in conformity therewith, shall abide by the Jama’at’s discipline.

Responsibility

The Jama’at has made compulsory responsibilities on every member that he or she should

1. Discharge all obligations (towards God and men), prescribed by Deen, and according to the rules of the Shariat (Divine Law).

2. Abstain from major sins and if, over-powered by momentary impulse, he/she commits some major sins then he/she should repent them.

3. If he/she has possessed any wealth or property through a prohibited, unlawful or illegal method, but if that wealth or property is not ascertainable and determinate then, along with repentance and asking forgiveness of God, he or she should make all possible efforts to leave for the same.

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4. If in his/her wealth or property is included some unlawful possession from a rightful person, then he/she should restore it to him. This act will be necessary if the rightful person is known and the thing which has been taken through illegal means he/she should make all possible efforts to make amends along with sorrow and asking forgiveness of God.

5. He/She rejects any post which he/she holds under unIslamic governmental system or the membership of its legislature under its judicial system.

6. Fulfill the requirement to the best of his/her capacity.

7. Invite mankind towards Islam and its teachings according to his or her capability and capacity, and urge those who accept this creed and objective to work collectively for “Iqaamat-e-Deen” discard is Kabaair, Masiat-e-Fahesha, Haraam i.e. unlawful in Shariah.41

Policy and Programme of Jama’at-e-Islami

According to the Constitutions of Jama’at-e-Islami Hind the term (Meeqat) of leadership and policy is of four years. In the very beginning of all Meeqat the Majlis-e-Shura revises the Policy and Programme according to the National and International scenario. However, in the current term it would pay particular attention to the many issues and invest its resources in order to achieve touchable results.

(1) Dawah

The Jama’at shall undertake Dawah activities among the countrymen with the basic Islamic concepts of monotheism, prophet hood, life after death and their implications. The Jama’at would convince them that Islam is the only righteous, just and humane path order both which ensures success in this world and in the life Hereafter and rejection of which is liable to lead to failure in both the worlds. The members should make endeavour to confess them the harmful consequences of polytheism, atheism and other false ideologies and ways of life, as well as the ill consequences of moral wickedness. It would clarify the Islamic concepts of unity of mankind, human dignity and equality of man, to make possible the liberation of people from racial, linguistic or regional narrow-mindedness and chauvinism. Efforts shall be made to remove the
misunderstandings about Islam, Muslim and the Islamic movements. The Jama’at shall make efforts to establish good human relations with non-Muslim brethren.

1. The Jama’at shall make efforts to establish good human relations with non-Muslim brethren.
2. It would acquaint them with the life, mission and achievements of the Prophet (ﷺ) and his kindness to the world. It would remove doubts spread by various quarters, about the personality of the Prophet.
3. It would explain Islamic teachings regarding unity of mankind, human dignity and equality. It would emphasize the fact that Islam does not impose its creed on anyone, by force.

The focus issue of the Jama’at would emphasize that Islam is the only way to achieve individual salvation and success.

(2) Islamic Society

The Jama’at also aimed to highlight the true and comprehensive concept of Islam, and Islamic society and stressed upon its impact on individual and collective life and to awaken the Muslim community, to seek Allah’s pleasure in this world and hereafter and devotion to Islam by the obedience to the Prophet (ﷺ). Accordingly, the Muslim society and family should be moulded to reflect Islamic values. Moreover, people’s conduct should be free of defects in thought and action, and impurities of Shirk (association of partners with Allah) and Bid’ah (unwarranted innovation); and should be in accordance with Islamic teachings. Muslims should become alive to their status of being Khair-e-Ummah (the best community). They should become one community untidily on the basis of Islam and present the truthness of Islam to and discharge the responsibility of Iqamat-e-Deen (establishing the Divinely inspired way of life).

1. Jama’at shall endeavour that the knowledge of Islam spreads among Muslims, their faith in Islam and its teachings is strengthened, they become aware of the relative priorities, as specified by Islam regarding obligatory duties (Faraiz) and optional virtuous acts (Nawafil), and their minds be purified of un-Islamic influences.
2. Salat, Zakat and other obligatory acts are performed in the Muslim society with due diligence.

3. Muslims raise themselves above sectarian prejudices and get united on the basis of the Book and the Sunnah.

4. They should realize the importance of Islamic collectivity and its blessings.

5. Positive efforts are made to contain the impact of western culture on Muslim youth and to curb negative tendencies such as aimless life, and indifference to religion.

6. Mosques may become centre of education and purification of Muslims and imams as well as mosque management pay attention to this role of mosques.

Its focus issues are Islamic teachings about family would be spread and Muslims would be persuaded to mould their families in accordance with the Islamic ideal.

(3) Community Issues

The Jama’at shall work for Muslim community’s safety and security, protection of its religious and cultural identity and its educational advancement and economic betterment, on the basis of Islamic principles. It would also persuade Muslims to make collective efforts towards these goals. The Jama’at shall endeavour that

1. Impact of western values and fascist tendencies on the educational system, is checked.

2. Muslims be motivated to organize the collection and utilization of Zakat and Ushr.

3. Muslims be motivated to take necessary measures, within the legal and Shariah limits, to defend themselves against the assaults on their life, property, honor, and dignity; and seek the cooperation of all just people in this regard.

4. Waqf properties be protected and their income be properly utilized. The government and the custodians will be urged to take necessary measures for this.

5. Effective steps be taken to counter Qadiyaniyat and apostasy.
Its focus on Jama’at would work for educational and economic betterment of the Muslim community. For this purpose, it would undertake awareness campaigns and institution building.

(4) National and Global Issues

a) Guided by Islamic teachings, the Jama’at would work to ensure for establishment of quality in the community and justice in the country, removal of oppression and injustice, protection of basic human rights, attainment of social, economic, political justice and promotion of moral values.

i) The Jama’at shall endeavour that the people of our country develop a society which is based on ethical values, where justice prevails and in which improper socio-economic differences are removed. To do this, Jama’at will present Islamic guidance.

ii) Jama’at shall work, on various levels, for the eradication of communalism and fascism. It would educate public opinion for the promotion of democratic values and for justice towards the various cultural entities inhabiting our country. For this objective, it would try to exert healthy influence over the electoral process.

iii) Jama’at would strongly condemn the rising trends of violence and terrorism, as well as violation of human rights by the state. It would emphasize the need to understand the root cause of militancy and of overcoming the cause. It would urge people to adopt peaceful means for achieving their due rights.

iv) Jama’at would oppose the increasing influence of imperialist powers, in particular of America and Israel on sensitive affairs of our country and on foreign policy. It would advocate an independent and just foreign policy.

v) To overcome environmental crisis, the Jama’at will present the Islamic teachings.

vi) Jama’at will present the Islamic economic system as the only alternative, which ensures justice. It would suggest appropriate economic policies in the light of Islamic values and identity ways for achieving economic justice.
vii) Jama’at shall educate the public mind against atrocities on women and infanticide.

b) At the global label, the Jama’at shall support freedom from political, economic and cultural imperialism, as well as freedom from absolute rule and oppression. It would support the establishment of just global order and world peace. It will support the mass movements in the Muslim world, working for reconstruction of the society on Islamic bases. The Jama’at shall, with in its limit, work for the unity of the Muslim world and make endeavour to protect it from the western imperialism, culture, influence and persecution.

i) Jama’at would oppose the efforts of America and its allies to control and subjugate independent countries. It would condemn the atrocities and violence against people fighting for their rights and the efforts to dub such people as terrorists.

ii) Jama’at would condemn the brutal excesses committed by Israel and would support the freedom struggle of the people of Palestine.

iii) Jama’at would support the movements in Muslim countries, working for promotion of democratic values, protection of human rights and reconstruction of society on Islamic basis.

The Jama’at will continue its struggle against capitalist exploitation and present the Islamic system as the alternative. It will raise its voice against corruption. It would reiterate the fact that corruption can be effectively countered only by cultivating faith in Allah and sense of accountability before Him on the day of judgment and by developing effective checking mechanisms.

(5) Service to Humanity (Khidmat-e-Khalque)

According to the Jama’at constitution service to humanity would be an important religious duty. The Jama’at, within its means, shall work of eradication of poverty, sickness, illiteracy, hunger and deprivation. According to its capacity, the Jama’at shall strive to provide help for the sick, the disabled, the needy, the orphans and widows, the afflicted and oppressed; irrespective of class or creed. It shall also
persuade the Muslim community to make their efforts to achieve these goals and shall motivate individual efforts, in addition to collective endeavours.

1. Jama’at would promote the spirit of individual and collective service to humanity. It would promote individual, collective and institutional efforts to provide help for the poor, needy, and the sick, care for prisoners and their families, help for orphans and widows, and scholarship for students.

2. Jama’at would continue to work, without any discrimination, for the rehabilitation of the victims of man-made or natural calamities, epidemics, or riots. It would provide to them financial, medical and legal help.

3. Adherents of Jama’at would strive to solve the problems of their localities and other poor localities and work for the provision of basic needs of the people.

4. Efforts would be made at the central and the state levels to provide legal aid for the victims of unjust laws, wrong interpretation of legal provisions and excesses and illegal acts committed by police and government machinery. Besides providing legal aid to the victims, people in general, will be educated about the legal safeguards formally available to them but violated in practice.

Jama’at would pay particular attention to apprise the people of government and non-government welfare schemes in regard to education, health and economic enterprise; it would guide them to benefit from these schemes, within the limits prescribed by Islamic Shariah. To counter economic backwardness, it would promote institutions of micro-finance.

(6) Tarbiyah (Education, Purification, Development and Training)

The Jama’at will make comprehensive attempt for all round intellectual, practical, moral and religious development of its supporters and for the perfection of their capabilities. Its aim to strengthen their bond with Allah and sense of devotion and obedience to the Prophet (ﷺ), so that they might become sincere followers of Islam, devoted workers for establishment of Deen and embodiments of sacrifice and continuity in the true path.
It would be the foremost duty of everyone associated with Jama’at to reform and train himself; inspired by the belief in accountability before Allah in the life hereafter, so as to enable him to achieve. His pleasure and spirit of love and obedience to the Prophet (ﷺ). For this, he will pay attention to the following:

1) Observance of obligatory acts of worship (Faraiz and Wajibat) with due regard to internal and external perfection

2) Reading and comprehending the Holy Qur’an

3) Study of Hadith, life of the Prophet, lives of male and female companions of the Prophet and the literature on Islam and Islamic movements

4) Regularity in Azkar (remembrance of Allah)

5) Performance of optional prayers (Nawafil) as prescribed by the Prophet, particularly Tahajjud and voluntary fasting as per one’s capacity

6) Spending time in the way of Allah

7) Total observance of injunctions (Awamir) and complete avoidance of the prohibitions (Nawahih)

8) Self-assessment of daily activities and engagements, repentance (Tauba), and seeking forgiveness of Allah (Istighfaar)

9) Strengthening one’s relationship with Allah and assessment of one’s self in regard to sincerity, desire for Allah’s pleasure, fear of Allah, perseverance, gratitude, love of Allah and trust in Him and repentance (Tauba and Inabat)

10) Reform of one’s conduct and dealings

11) Reforming the family and holding family meetings for this purpose

12) Good behaviour towards one’s neighbours and due regard to their rights

13) Sacrifice in the path of righteousness and abiding by organizational norms

14) Caution in criticism, regard for Islamic etiquette, restraint in speech, gentle admonition and advice, mutual enjoining of truth, perseverance and kindness
15) Piety and excellence in righteousness (Ihsaan) in all individual and collective matters, avoidance of pretence and arrogance; cultivation of sincerity and unstinted devotion to Allah

16) Recognition of one’s capabilities and efforts to develop them the Jama’at would pay attention to Tazkiyah of its adherents, particularly to the purification of heart. People will be urged to seek the guidance of others who may by better in Ilm (knowledge) and Taqwa (piety). They will also be urged to undertake self-introspection.

(7) Organisation

Since to achieve the goal a strong organization and its dedicated members are very essential the Jama’at focused and decided to pay due attention to its organizational setup, so that the leadership at all levels, may diligently discharge its responsibilities. Under the organization the arrangements should be made for better planning, evaluation and introspection. Jama’at will promote the ideal of رحماء بينهم (i.e. the believers should display kindness towards each other) and its adherents will develop the quality of بنياى مرصوص (become a well-knit brotherhood).42

1. The Jama’at shall try that adherents of it have complete faith and commitment towards their objective and participate actively in Dawah and Islamic activities.

2. Adherents of Jama’at may develop unity of thought and mutual goodwill. They may take due care of each other and face hardships together.

3. Adherents may realize the importance of collectivity, have respect for collective decisions and ensure obedience of proper commands. Those in responsible positions should display compassion towards the subordinates.

4. Spirit of consultation may be strengthened.

5. System of introspection and review may be consolidated.

6. Associates of SIO, GIO, and youth bodies may utilize their potential for the movement.
7. Maximum possible number of men and women may become participants in the task of Iqamat-e-Deen.

8. Responsible individuals should pay immediate attention to weak aspects noticeable in adherents of Jama’at or its units; they should undertake corrective measures including purge if necessary.

Situation of weak zones and units will be examined by systematic study and causes of slow progress will be identified. In the light of such studies, planned efforts will be made to strengthen the weak units. Jama’at would pay particular attention to expansion and consolidation of activities among women.43

According to the Jama’at-e-Islami Hind Programme the Jama’at is striving for the establishment of Islam in the country for the attainment of its object, the Jama’at stands firmly committed the faith and actions of the Prophet (Peace be upon him). In the light of their guidance, the Jama’at employs ethical constructive, peaceful, democratic and constitutional means, and refrains from all such activities which are against the spirit of Islam like the provocation communal hatred, class conflict or social disorder.

As a cadre-based Ideological organization Jama’at-e-Islam Hind sets its targets for every four years of its policy and Programme and, hence, Jama’at plans to achieve it targets in the four-years terms.

Such are the methods employed by the Jama’at-e-Islami to Propogate Islamic ideals, its way of life and combat all evils and corrupt system which seeks the triumph of secularism and materialism. There is no exaggeration in claiming that the overwhelming majority of Muslims, including even some of the Modern educated, want the establishment of the Islamic order and reject contemporary values that are harmful to the faith. Thus, it is essential for Islam-loving peoples everywhere to organize and fight evil elements. Believers in every country of the world should follow Jama’at-e-Islami for their guidance towards right path and organize local Jama’ats like it wherever they may reside.

The Jama’at-e-Islami does not depend on any person for its survival as this Jama’at is not a one man organization that was demonstrated in October 1972, Maulana Mawdudi resigned from the leadership of the party because of the poor health and
Mian Tufail Muhammad succeeded him and become the Amir. Under his leadership the movement remained as strong, dynamic, well-organized, strictly disciplined and active it was before.

**Conclusion**

The Jama’at-e-Islami does not limit its vision to India or Pakistan but aspires ultimately to create an Islamic order covering the entire world, ruled by the eternal, universal, all-embracing, Divinely-revealed *Shariah*.44
Notes and References


Chapter 4
Jama'at-e-Islami of India: Objectives and Programmes

21 https://www.maududi.org
24 Kalim Bahadur, *op.cit*, p.16.
33 Frederic Grare, *op.cit*, p.100.
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40 *Al-Quran Surah Maidah (5:03).*

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Chapter-5

COMPARATIVE STUDY OF TABLIGHI JAMA’AT AND JAMA’AT-E-ISLAMI

Introduction

There are two major Jama’ats or Movements which came into existence in India in modern times. These are Tablighi Jama’at and Jama’at-e-Islami. Both of them are continuing their activities. Although the purpose of both Jama’ats is to serve, Islam but they have different approaches. If we compare these movements we can say that: the Tablighi Jama’at that has spread throughout the world is generally called the Jama’at (Party), Tahrik (movement), Nizam (system), Tanzim (organization), and Tahrik i Iman (Faith Movement), it is a grassroot of Islamic movements in the contemporary Muslim world. It has influenced all sections of the society and the people of all countries. There will be no single country in the whole world where its members are not actively working. They generally work to reform the Muslim community that they call Islamic work. There activities are generally based on Iman (faith in Allah) and A’mal (Islamic practices). Its members contact people and try to convince them to follow original Islamic practices through their set course of work.\(^1\)

On the other hand the Jama’at-e-Islami is also an Islamic revivalist party in Indo-Pakistan. The Jama’at-e-Islami is an old Islamic movement and has been influential in the development of Islamic revivalism across the Muslim world in general and Indo-Pakistan sub-continental in particular. It was founded in Lahore on August 1941, mainly through the efforts of Maulana Sayyid Abu-al-Ala Maududi (d.1979), an Islamic thinker and activist who had devoted his whole life to the revival of Islam.\(^2\)

Political Involvement

Although Jama’at-e-Islami is not politically active in India in modern times but it became as a political movement in Pakistan. They join in local politics and sometimes participate in the Government. Their agenda is to rule a country through the interpretation of Maulana Mawdudi's "Islamic Shariah". Jama’at-e-Islami believes that the sovereign ruler of the world is Allah and the man is His deputy on earth. Therefore, he will rule in the name of Allah and through the government he will
enforce the Islamic Shariah on the earth. It is, therefore, participating in politics is must for every Muslim. He regards politics as his important field of action because according to him a revolution is necessary to bring the people for submission to the Creator, and to become a true Muslim. The present system stands on the foundation of unbelief, atheism, polytheism, sin and immorality. According to Mawdudi the reforms, which Islam explores to bring about, cannot be able only by preaching. It requires the use of political power and authority. To seek for governmental power and to strive for its addition so as to make the truth prevail in human life and so as to implement the Shariah and to enforce the punishment laid down in laws given by Allah is an unavoidable duty of each and every Muslim.

Maulana Mawdudi started his struggle since 1938 against the decline of the Muslim community. For the purpose he opposed the congress party, believing that Hindu rule behind the mask of secular nationalism would spell the end of Islam in India. He had been equally, if not more strongly opposed to the Muslim league, which he believed to be a secularist ideological party, completely unsuitable for the Muslim community.

Tabligh is the movement of the effort, completely for religious revivalism of Muslim community and completely non-political. It supports no groups and at the same time it is not against any group. Therefore Tablighi Jama’at is not interested to from the government in the country. In this way the emergence of the Tablighi Jama’at as a movement is for the reawakening of Islamic faith and Muslim Religio-Cultural identity which can be seen as a continuation of the broader trend of Islamic revival of North India in the wake of the collapse of Muslim Political power and consolidation of the British rule in India in the mid-19th century.

**Methods of Reformation of Tablighi Jama’at and Jama’at-e-Islami**

Initially Maulana Mawdudi concentrated on an exposition of the ideas, values and basic principles of Islam. He paid special attention to the question arising out of the conflict between the Islamic views and the contemporary Western world views. He also attempted to discuss some of the major problems of the modern age and needed to present Islamic point of view as the solutions to those problems. He also developed a new methodology to study those problems related to the experience of the West and the Muslim World, judging them on the theoretically which should be conformity
with the teachings of the *Holy Qur’an* and the *Sunnah* of prophet (ﷺ) and a critical awareness of the establishment of western thought and history.  

Maulana Mawdudi started writing on the major political and cultural issues that was being faced by the Muslim community at that time and tried to examine them from the Islamic perspective. In the meantime, an invitation from the philosopher-poet Muhammed Iqbal persuaded him to leave Hyderabad and settle down at a place namely Pathankot which lay in the Eastern part of Punjab. Mawdudi established an academic and research center *Dar ul-Islam* where, in collaboration with Allama Iqbal, he had planned to train the scholars to make them competent to produce works of outstanding quality on Islam, and above all, his aim was to carry out the reconstruction of Islamic Law.  

Around the year 1940 Mawdudi developed his ideas regarding the importance of a more comprehensive and ambitious movement and this led him to launch a new organization under the name of the “Jama’at-e-Islami”.

On the other hand, Mawlana Ilyas also holds to carry out the duty of *dawah* that does not require one to wait for any invitation from the people to be called to Islam. According to him in the beginning of Islam, Prophet Muhammad (ﷺ) used to go to the people to invite them for *Deen* and the truth. He used to attend their assemblies and though uninvited, he still gave them the *Dawat*. Similarly, Maulana Ilyas adopted these ideas and did not wait for the people to invite him.  

The primary need therefore was to revive pure religion and its enthusiasm among the Muslims. It should be brought home to them that there was no other way to acquire the faith than to learn it and the learning of faith was more important than learning of material arts and sciences. Once this realization was realised, the rest would be easy. In his opinion the general ailment of the Muslims was lethargy and unawareness. So, Maulana Ilyas started the *Dawah* work which is known as Tablighi Jama’at or Tablighi Work.  

**Principles of the Movements**

Maulana Mawdudi adopted three principles that are “*Tauhid* (Unity of Allah), *Risalat* (Prophethood) and *Khilafah* (Caliphate)” these principles are based on “the political
system of Islam.” Without understanding these three principles it is very difficult to realize and understand the different situations for Islamic community.\textsuperscript{12}

According to Maulana Mawdudi, the Muslim society came into existence with the advent of Islam and the State which was formed on assumption of political power and founded on certain clear-cut principles. Prominent among them and relevant to the present discussion are the following:

1. Sovereignty belongs to Almighty Allah, and the Islamic state is in fact a vicegerency, with no right to exercise authority except in subordination to and accordance with the Law revealed by Allah to His Prophet Muhammad (ﷺ).

2. All Muslims have equal rights in the State regardless of race, colour, or speech. No individual, group, clan or people are entitled to any special privileges, not can any such distinction determine anyone’s position as inferior.

3. The Shariah is the supreme Law and everyone from the lowest situated person to the Head of the State is to be governed by it.

4. The government, its authority and possession are a trust of God and a Muslims, and ought to be entrusted to the God-fearing, the honest and the just: and no one has a right to exploit the ways not sanctioned by or abhorrent to the Shariah.

5. The head of the State (Khalifa, Imam or Amir) should be appointed with the mutual consultation of the Muslims and their concurrence. He should run the administration and undertake legislative work within the limits prescribed by the Shariah in consultation with them.

6. The Khalifa or the Amir is to be obeyed by the community in whatever is right and just but no one is bound to obey him if it is anti Shariah or sinful.

7. The least fitted for responsible positions in general and for the Khalifa’s position in particular are those that covet and seek them.

8. The foremost duty of the Khalifa and his government is to institute the Islamic order of life to encourage all that is good and to oppose all that is evil.
9. It is the right duty of every member of the Muslim community to check the occurrence of things that are wrong and abhorrent to the Islamic State.  

Mawlana Muhammed Ilyas made some Principles of his movement. For collective success Maulana suggests four means, which are to be adopted. These are:

1) There should be the missionary spirit of everyone:

This has been the common aim of life of all Prophets and since the line of the Prophets was completed with Muhammad (ﷺ), the Muslims, as a community, were charged with the responsibility of carrying out this task after the Prophet. In the word of the Hadīth:

“If God causes you to lead a single person onto the right path it is better for you than to possess the world with what it contains.”

2) The acquisition and transmission of Knowledge:

Allah says to his Messenger in the Holy Qur’ān “to convey others that which has been revealed unto him from his Lord”.

ياياهاالرسول بلغ ما أنزل إليك من ربك، وان لم تفعل فما بلغت رسالته، والله يعصمك من الناس، أن الله لا يهدي القوم الكافرين.

This applies to every member of the Ummah. The knowledge spoken of here is “about what prophet Muhammad (ﷺ) brought for the guidance and enlightenment of mankind.”

3) Enjoining the right and forbidding the wrong:

This task has been entrusted to the whole Muslim community as its mission. But since it is, according to the Hadīth, the substance of Iman (faith), it is the essential duty of every believer. Mawlana Muhammad Ilyas here paraphrases a famous Hadīth of Prophet (ﷺ) saying:

“If anyone of you sees a wrong thing being done, he must correct it with his hand. If it be not possible, then with his tongue; and if that much also cannot be done, then he
must at least hate it from the core of his heart and that is the least part of faith (Iman)."

Maulana Ilyas also insisted that the controversial and disputable matters be completely avoided by the members of the movement.

4) Mutual cooperation and well-wishing:

Although this objective cannot be materialized but the Muslims are first bound by the Jama’at with the attempt of mutual love and brotherhood. A Muslim, furthermore, should consider it his sacred duty to protect the honour of another Muslim. All attempts are to be made collectively in order to achieve success for the community as a whole.

**Policy and Programme of Jama’at-e-Islami and Tablighi Jama’at**

According to the Constitutions of Jama’at-e-Islami Hind as described earlier, it made the policy the term (Meeqat) of leadership of four years. In the very beginning of all Meeqat the Majlis-e-Shura revises the Policy and Programme according to the National and International scenario.

(1) **Dawah**

The Jama’at shall pursue Dawah activities to advise the member of the basic Islamic concepts of monotheism, prophethood, life after death and their implications. The Jama’at would induce them that Islam is the only true path as well as just and humane order, which ensures success in this world and in the life hereafter and rejection of which is liable to lead to ultimate failure in both the worlds. It would be their endeavour to acquaint them with the irrationality and harmful consequences of polytheism, atheism and other false ideologies and ways of life, as well as the ill consequences of moral turpitude. It would clarify the Islamic concepts of unity of mankind, human dignity and equality of man, to make possible the liberation of people from racial, linguistic or regional narrow-mindedness and chauvinism. Efforts shall be made to remove the misunderstandings about Islam, Muslims and the Islamic movements.

(2) **Islamic Society**

Furthermore, it should be the endeavour of its members to highlight the true and comprehensive concept of Islam, underlining its impact on individual and collective
life; in order to awaken the Muslim community, the concern for hereafter, urge to seek Allah’s pleasure and obedience to the Prophet (ﷺ) for true guidance for their practice. Accordingly, the Muslim society and family should be moulded to reflect Islamic values. People’s conduct should be free of defects in thought and action, and impurities of Shirk (association of partners with Allah) and Bid’ah (unwarranted additions and innovation); and should be in accordance with Islamic teachings. Muslims should become alive to their status of being Khair-e-Ummah (the best community). They should unite on the basis of Islam to become witness of truth and discharge the responsibility of Iqamat-e-Deen (establishing the divinely inspired way of life).

(3) Community Issues

The Jama’at aim is to safety and security, protection of its religious and cultural identity and its educational advancement and economic betterment for the Muslim community that should be based on Islamic principles. It would also persuade Muslims to make collective efforts towards these goals.

(4) National and Global Issues

a) Alongwith the establishment of social justice, equality, economic and political upliftment, opposition of imperialism and oppression, this was also emphasised by the Jama’at to revive the religious and moral values of the Muslim society of the country.

b) At the global level the Jama’at decided to support freedom from political, economic and cultural imperialism of the west alongwith their liberation from the western rule and their oppression. As per its policy it was also decided to support the establishment of just global order and world peace. It will support the mass movements in the Muslim world, working for the reconstruction of the society on Islamic bases. The Jama’at shall, according to its capacity, work for the substantive unity of the Muslim world and strive to protect it from the western designs.

(5) Service to Humanity

According to the teaching of the Jama’at-e-Islami it is an important religious duty. The Jama’at, within its means, shall work on suppression poverty, sickness, illiteracy,
hunger and deprivation. According to its capacity, the aim of the Jama’at is to provide help for the sick, the disabled, the needy, the orphans and widows, the afflicted and oppressed; irrespective of class and creed. It shall also persuade the Muslim community to undertake these efforts. It shall motivate for the individual efforts, in addition to collective endeavours.

(6) Tarbiyah (Education, Purification, Development and Training)

The Jama’at will make extensive efforts for all round intellectual, practical, moral and religious development of its followers and for the purification their mind and soul. It will strive to strengthen their bond with Allah and inculcate in them a concern for the life hereafter and sense of devotion and obedience to the Prophet (ﷺ); so that they might become sincere followers of Islam, devoted workers for the establishment of Islam and embodiments of sacrifice and perseverance in the true path.

(7) Organisation

The Jama’at will pay due attention to its organizational setup, so that the leadership at all levels, may carefully discharge its responsibilities. The arrangements will be made for the better planning, evaluation and introspection. Jama’at will promote the idea of رحماء بينهم (i.e. the believers should display kindness towards each other) mentioned in the Holy Qur’an and its adherents will develop the quality of بنيان مرصوص (become a well knit group).

On the other hand Maulana Ilyas put forward a ‘six point programme as a solution for the existing spiritual decline of the Muslim community.

The main aim of the Tablighi work is to adopt these six issues and qualities in one’s life. According to the Tablighi Jama’at if some person strictly follows these six points, it will be easily for him to follow the whole Islam. The Maulana Ilyas adopted the same method and taught his followers to contain their tabligh work to the following points:

1. Kalima (faith). Muslims are ignorant of even the basic article of faith so his first preaching was of that article which asserts the divinity of God, after correcting the words of the article of faith, one must turn to correcting matters, which concern prayer.
2. **Namaz** (prayer). What has been professed in the *Kalima* (of faith) is to be proved by employment of one’s self and ‘resources’ in the service of Allah, by offering prayer at the appointed hours of the day and night as an obligatory duty.

3. **Ilm and Dhikr** (knowledge of religion and remembrance of Allah). One should engage in remembrance of God (*Dhikr*) and acquiring knowledge of religion three times morning, evening, and a part of the night, according to one’s ability.

4. **Ikram-i-Muslim** (Kindness and respect for the Muslims). It emphasized that special kindness should be shown to the Muslims due to their high dignity and thus deep respect should be accorded to those who were nearer to Allah. The idea was to bring back the various factions and different classes in the Muslim society to the fold of the real Islamic brotherhood.

5. **Ikhlas-i-Niyat** (Sincerity of intention). It aims at beautifying one’s action by performing them in accordance with the commands of Allah and with the sincere intention that his efforts would be rewarded here or in the world hereafter, it means that whatever type of duty we perform should be exclusively for God’s sake.

6. **Tafrigh-i-Waqt** (sparing the time). Holding the above as the basic duty of a Muslim, one should set out to spread the same everywhere the Muslims are required to spare their time for travelling in groups from house to house, street to street, village to village and town to town, exhorting the people to lead their life according to the principles mentioned above.\(^\text{16}\)

These six positive principles are to be observed constantly by all members of the touring group. The seventh rule is of a prohibitive nature, calling upon them to abstain from wasting time in unnecessary talks, futile actions, sinful and prohibited (unlawful) deeds.\(^\text{17}\)

**Concept of Jihad of Jama’at e-Islami and Tablighi Jama’at**

Mawdudi regards Jihad as the spiritual strength and physical struggle of the Muslims for upholding the banner of Islam. Technically it is applied to fight against the enemies of Islam. If an enemy invades a Muslim country, jihad becomes obligatory as
other deeds mention in the *Holy Qur’ān* as ritual Prayer and fasting. If the Muslim inhabitants of that country are weak against their enemies unable to defend their land, it is obligatory for each and every Muslim in the neighboring countries or territories to help them.\(^{18}\)

The objective of Islamic Jihad is to put an end to the supremacy of the unIslamic systems of government and replace them with Islamic rule. Although initially it is the duty of every member of the Islamic movement to work for revolution wherever he lives and the final purpose is nothing but a worldwide revolution. Any revolutionary ideology, which upholds the good of all mankind and not of a mere national unit, cannot limit its horizons to those of any single country or nation.\(^{19}\)

At the same time Tablighi Jama’at holds that Jihad is one of the important duties in Islam. The duty of Jihad (which all Commentators agree is a duty extending to all time) is laid down in the *Holy Qur’ān* and the Traditions of the Muhammad Prophet (ﷺ). The *Holy Qur’ān* and *Ahadīth* have repeatedly emphasized the need and importance of defence of Islam. Jihad is a part of this overall defence of Islam. It is also its opinion that one who applies himself physically and mentally or spends his wealth and property in the way of Allah is also a part of Jihad. But in the language of *Shariah* this word is also used for the war that is waged solely for the purpose that “the word of Allah shall alone prevail”. The slightest desire for worldly gain pollutes the purity and mars the nobleness of Jihad. This supreme sacrifice of life in the defence of the Faith devolves on all Muslims. The people who make efforts with the intention of reviving the general prophetic practice should be considered as Mujahidin (the person who perform Jihad).\(^{20}\)

According to Mawlana Ilyas, Jihad should be organized only after the proper observance of Islamic *Shariah* and then the establishment of the Islamic state. For substantiating this claim he cites the examples from Meccan and Medinite period of the Prophetic life. In Makkah, Prophet Muhammad (ﷺ) carried on his effort of *da’wah* by going personally to each and every person.

The requirement of this work was made necessary for Prophet Muhammad (ﷺ) to remain and make all efforts from a centre and to work with his the campanions. After
Prophet Muhammad (ﷺ) passed away Hazrat Umar (RA) remaining at the centre, Madinah, sent thousands of Companions for Jihad in order to propagate Islam and invited people towards unity of Allah in the lands of Iraq, Iran Palestine and Parts of Egypt under the command of great general of Islam including Muthana, Khalid bin Walid, Abu Obayda Bin Jarah, and Saad ibn aby Waqqas. In this way one of the super powers of the world defeated and its land became a part of Muslim world. The companions work firmly organized for the work of Dawatul Haq (Call to the truth) and Jihad fi Sabilillah (Jihad in the Path of Allah).  

Acceptance and Reactions

According to some Muslim Scholars Mawdudi had become controversial figure because of his theories that came into light with his writings. His criticism was made from both internal and external circles especially from the Islamic religious establishments. Many of the Ulama who were involved in founding the Jama’at-e-Islami left shortly afterwards in opposition of the Mawdudi of policies and leadership style. Barelwi and Deobandi Ulama have accused Mawdudi of having turned Islam into a political instrument and power-cult and overturned its ethical foundations from the Barelwi side, a representative critique is that offered by Shaykh ul Islam Sayed Muhammad Madani Ashrafi who authored a series of books on Mawdudi’s misunderstanding and abuse of traditional Islamic terminology. Foremost amongst the Deobandi scholars of Hadīth, who wrote against him was Shaykh Muhammad Zakariyya Kandhalvi, the scholar and an influential figure in the Tablighi Jama’at.

In reaction some groups like Salafi and the Jama’at-e-Islami accused Tablighi Jama’at for avoiding its policy and warning its followers of activities that could be marked as forms of Shirk and Polytheism in Islam. On the other hand the Barelwis accuse the Jama’at of Propagating the Wahhabis beliefs and associating with them. Similarly numerous tracts have been written by the Barelwi Ulama who criticized the Tablighi Jama’at also. Arshad ul-Qadri, a well-known Indian Barelwi scholar had quoted in his writings that the Tablighi Jama’at leaders paid glowing tributes to certain Wahabi teachings. He argued that Tablighi Jama’at is actually a movement of anti-Islamic conspirators.

The Indian Ahl-e-Hadīth scholar Habib ur-Rahman Salafi strongly opposed the claim of Tablighi leaders who was a follower of the legacy of Shah Waliullah. The reason of
his opposition was his claim that Tablighi Jama’at was actually promoting the degenerate Sufism that according to him, consisted the rejection of this world, personality worship, false miracles, and customary un-Islamic practices against which Shah Waliullah devoted his life in fighting. Abdur Rahman Umri another noted Ahl-i-Hadīth Scholar claimed that in Tabligh before gathering and only the book entitled “Fazail-i-Amal” is allowed to be read out. According to senior Tablighi leaders the Holy Qur’ān is meant for understanding only by the Ulamas. Ordinary Muslims who do not have the necessary understanding in the Arabic language must rest content with just the Fazail i-Amal. In this way Abdur Rehman Umri held that Tablighi Jama’at is by no means the true Islamic movement that it claims to be.23

**Literature Work of Tablighi Jama’at and Jama’at-e-Islami**

Jama’at-e-Islami mostly depends on the books of Maulana Mawdudi who started a sustained campaign against ideologies like rationalism, atheism, socialism, progressivism, totalitarianism and united nationalism.24 His greatest work, however, is his monumental Tafsir of the Quran in Urdu, entitled “Tafhim al-Quran” a work he has taken thirty years to complete. Its chief characteristic lies in presenting the meaning and message of the Holy Qur’ān in a language and style that penetrates the hearts and minds of the masses of the modern times and shows the relevance of the Holy Qur’ān to their everyday problems, both individually and collectively. This Tafsir has made a far-reaching impact on contemporary Islamic thinking in the subcontinent, and through its translations, even abroad.25 Maududi also wrote the articles. In his famous collection of articles he has presented an amazing exposition of western rationalism and intellectualism which Jama’at-e-Islami considers as “Aqliyat Ka Fareb” (illusion of Rationalism) and “Tajaddud Ka Pae Chobeen” (Wooden Legs of Modernity). His other books are “Islam aur Zabt-e-Valdat” (Islam and the Family Planning) and” Parda” (the Viel).

He wrote a number of books on the current and relevant issues that included “Maghrabi Tahzeeb ki Khudkushi” and others. He, Later started in the Tarjman a series of articles entitled “Musalman aur Majooda Siyasi Kashmakash” (Muslims and Contemporary Political Dilemma) which had a far-reaching impact on the society. His careful analysis of the policies of Indian National Congress opened the eyes of Muslims people in a
different way. His books and Articles put a great impact on the Muslim society especially Muslim Intellectuals both of the Indo-Pak subcontinent and abroad. 26

On the other hand Tablighi Jama’at follows some of the texts that appeared even before Maulana Ilyas’s death in 1944 and which were commissioned by him were the “Payam-e- Amaal” message of the Practice and “Musalmano ki Maujuda Pasti ka Wahid Ilaj” (the only remedy for the present degeneration of the Muslims) by his cousin and brother-in-law Ehtisham ul Hasan Kandhalawi, and several tracts on the Fazail of ritual observances.

After the death of Maaulana Muhammad Ilyas the influence of Muhammad Zakariyya as one of the chief ideologues of the movement grew considerably and with the passage of the time the Tablighi Jama’at was developed an organization that comprised the texts of fazail compiled by Maulana Zakariyya. This was published in two volumes, the Fazail-i-Amal (the Blessings of pious Acts) also known as Tablighi Nisab or Tablighi Syllabus.

This volume is divided into six sections the Hikayat-i-Sahabah or stories about the Companions of the Prophet and five sections dealing with the rewards of reciting the Quran, offering prayers, remembering God, participating in tabligh and observing the Ramadhan (fast), respectively.

The second volume contains various stories relating to the reward of charity. Later the Fazail-i-Amal was supplemented with another set of texts, the Hayat-us-Sahabah (lives of the Companions) compiled by Maulana Yusuf. Like the Fazail-i-Amal it was read out in Tablighi circles and was to serve as a guide for instruction. Tablighi activists were discouraged by the Tablighi Jama’at leaders from reading any other literature besides these two sets of texts. 27

Ladies Work of Dawah (Masturat Jama’at)

Along with the male organization the Jama’at-e-Islami has developed a women’s wing in 1960 as an independent organization, publication houses and unions—especially a student union, Islami Jamiyat i- Tulaba (Islamic Society of Student) to expand the activities of the Jama’at. 28 Similarly the Jama’at-e-Islami has also organized the women wing that is called (GIO) Girls Islamic Organization of India in February 2006. It is also called the daughter organization of Jama’at-e-Islami Hind.
The purpose of formation of this wing was to train the girls to make their homes and their children of Islamic mind and not to be influenced by other culture. For this purpose, it releases the potential of womenfolk for working for the society's future. Its aim was also to uplift the girls and enhance their power of action and reaction.

For a long time, (GIO) functioned as a part of the Women’s Wing of the Jama’at-e-Islami Hind as local unit. Later, it was established as a full-fledged state level organization. GIO actively works in various states including Rajasthan, West Bengal, Andhra Pradesh, the area of Telangana, Maharashtra, Kerala and Karnataka.

The main mission of GIO is to prepare female students and young women for the reconstruction of the society in the Divine Light of Guidance. It aims at the assurance of justice and prosperity of women without any discrimination of caste and creed, finding solution for the problems affecting girls in the socio-political, moral and cultural areas and refining the girl's value conscious. Some more aims and objectives of this organization are as follows:

1. To promote and cultivate true knowledge and understanding of Islam among female students and young women.

2. To prepare girls to lead their individual and collective lives in accordance with the teachings of Holy Qur’ān and Sunnah of Prophet (ﷺ).

3. To mobilize girls to promote virtues and uproot evils from the society.

4. To promote better academic and moral atmosphere in educational institutions with their help.

5. To provide an all-round development of every individual female, nourish their talents and make them a useful asset for the society.

Being a group that works among girls, GIO has to make its member realize their space in their families as well as society. Girls should have the courage to shoulder the responsibility of handing over the message of truth to the later generations. The main nature of GIO is to function girls on to the grounds of Islam. It also stirs and encourages the creative talents of girls by conducting camps, campaigns, and contests. Special focus is given to the campuses.
GIO tries to uplift the educational levels of girls, to strengthen them morally and to boost up their talents through its activities. GIO regularly conducts study classes and Public meetings on selective subjects for Muslim women to imbibe true Islamic teachings among them and to remove superstitions prevalent among them. To achieve its goal it organizes campaigns for female students and young women. It organizes cordial meets, Iftaar Meets and Table Talks with the objective of spreading Communal Harmony on various occasions.\(^{29}\)

To expand the impact of the movement further, the Jama’at adopted the policy of involving and gathering women in its mission. This is because of the fact that socialization of the younger generation begins from an early period in which mothers are capable of playing a key role in inculcating religious values both in their home and the society as well. It will lead to a helpful environment in the family where male members can more often stay away for tablighi work. Therefore, the involvement of women in tablighi program is very important. Therefore, the weekly Ijtemas for women are organized separately. The experienced male volunteers often address these women observing strict purdah. Sometimes women Jama’ats are formed for ten days and they go with their husbands or any other mehram (a person with whom marriage is prohibited). The women volunteers from USA and UK at times visit India in connection with Tabligh. These women are mostly from the Indian immigrants settled in those countries.\(^{30}\)

*Masturat* (women) work is even more delicate when there is a possibility of openness (unveiling) and mixing. Women must never be brought into usual gatherings. Women should gather in a near-by house where women do not mix with the man once a week, and do their *ta’leem*. Men should inform their own women everything they heard, in *ijtemas*, *dawah* and *ta’leem* etc. Occasionally three days Jama’at is sent in a near-by locality.\(^{31}\)

**Consultative Bodies**

Jalaluddin Umri, the current Amir (Leader) of Jama’at-e-Islami, who is also the head of a central decision making body, called the *Majlis-e-Shoora* (Central Advisory Council) which is organized into seventeen zones each presided over by a regional Amir. The Jama’at-e-Islami Hind also has a womens organization (JIH Women’s wing) and a student’s wing (*Student Islamic Organization*). It is estimated to have
around 7,000 core members, some 50,000 party workers and 300,000 “associates” (as active sympathizers are called) all over India. The organization is considered to have an influence because it is a disciplined organization, welfare work, its reputation for honesty and street power.

Jama’at plays key role in national level bodies for the Muslim community in India like the All India Muslim Majlis-e-Mushawarat, All India Muslim Personal Law Board, and All India Babri Masjid Movement Coordination Committee. It has also involved itself in inter-faith forums like Movement for peace and justice (MPJ), forum for democracy and communal Amity (FDCA) MPJ an FDCA have played an active role in bringing peace to many violence-hit areas across the country and in protecting civil rights.  

On the other hand the Tablighi Jama’at today has an estimated 12 to 15 million followers throughout the world. Its global headquarter is in Delhi (Nizamuddin). Its three major annual congregation (ijtima) in India, Pakistan, and Bangladesh are regularly attended by one to two million Muslims each, mainly from South Asia, with a growing number of foreign participants from around the world. Tablighi elders claim that these meetings are the second largest religious congregation of the Muslim world, after the hajj. Such conferences are part of a regular schedule in which meetings in every region and locality where the Tablighi Jama’at is represented. Its annual congregations in North America and Europe attract several thousand followers; thus it is one of the largest gatherings of Muslims in the west.

People are asked to volunteer for preaching tours of varying duration. Over the years these have progress into a fixed agenda of goals and obligations, regarded as encouragement. Those who go for three days per month on preaching tours are considered regulars. They are encouraged to take on additional tours of forty days, known as chilla (retreat), preferably once a year, three chillas once in the life is also in the curriculum of Tablighi Jama’at. Maulana Ilyas believed that this preaching would prepare people to endure hardships and strengthen their moral and spiritual qualities. The longer tours are advised for advanced or senior Tablighis. They can extend up to seven or even twelve months, and are recommended to be undertaken at least once during a member’s lifetime. Foreign tours have become another regular feature and attraction. In additional, a “local mosque” scheme has evolved where
followers meet a regular set of five daily prayer related to preaching in their localities. These activities are complemented by an expansive schedule of congregations (*ijtima*) that are held weekly in every locality. Particularly in South Asia, specialized meetings address students, teachers, entrepreneurs, or even landholders.\(^3\)

**Conclusion**

Thus we can conclude very confidently that both the Jama’ats are flourishing with the pious intention, to spread Islam in the whole world, so as to enable to each person to enter into Jannah and be benefitted by the rewards to be bestowed by the Almighty in Jannah-an eternal place.
Notes and References


7 Mumtaz Ahmad, *op. cit*, p.165.

8 Maryam Jameelah, *op. cit*, p.264.


14 *Al-Quran Surah Maidah (5:67)*
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17 M.Anwarul Haq, op.cit, p.145.

18 Khurshid Ahmad, Syyid Abul Ala Mawduri: Towards Understanding Islam, United Kingdom: The Islamic Foundation, 1932 p.100.

19 Mariyam Jameelah, op.cit, pp, 316-317.


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31 https://www.inter-islam.org/Miscellaneous/jamaat.htm

32 https://googleweblight.com


34 Ibid, p.294.
CONCLUSION

After the arrival of East India Company it started involving in the political matters of India. There was a great chaos among Indian Muslims because they had already closed Madrasas and forcibly put English language even in small matters of daily routine. Keeping in view such a situation, as also the atmosphere seemed to be worsened there arose a need that intellectuals and sympathizers should step forward, thus the situation reached to this stage that Haji Shariahtullah started Faraizi Movement in Bengal. After sometime when Sir Syed Ahmad Khan realized that the prevailing situation is still continuing, so he started educational movement. In the meantime, on this pattern Maulana Qasim Nanutawi started Madrasas in Deoband.

Thereafter, some faithful personalities came ahead and they made efforts for the religious, social, and educational welfare of the Muslims. Among them were Maulana Shibli Naumani, Syed Ameer Ali, Allama Mohammad Iqbal and Maulana Abul Kalam Azad who in the meantime organized Hizbullah society. They played a key role for awakening of Muslim community.

In 18th century the political condition of Indian Muslims was so bad that during the life time of Shah Waliullah eleven Mughal kings ascended the throne one after another. As a result, in this period Islam in the subcontinent confronted with many more dangerous problems like sectarian conflict, the low moral tone of society, poor understanding of the Holy Qur’ān and general ignorance of Islamic teachings. Shah Waliullah closely observed the condition of Muslims in the first half of the 18th century and came to the conclusion that main cause for weakness in their religious belief and decay in their social and moral life was that the people were not following the right path shown by the Holy Qur’ān and Sunnah. So Shah Waliullah addressed each sections of Muslim society separately and reminded them to understand the message of Holy Qur’ān and Sunnah. He also warned the Muslim community as a whole for their faults and failings and suggested remedial measures to regain their lost vigor. Thereafter, he too wrote so many books in Arabic and Persian languages. Now that the official language at that time was Persian and the people were unable to understand that language. Therefore, Shah Waliullah translated the Holy Qur’ān in a simple Persian language entitled “Fath-ur- Rahman fi Tarjuman-ul-Quran.”
In 19th century when Westernization started patting its impact on Indian society, Sir Syed Ahmad Khan who was a great modernist reformer and who had obtained his early training in the scholarly traditions of Shah Waliullah thought that the Muslim community should be well-versed with English language. So he started educational movement.

The 20th century has also witnessed the impact of Shah Waliullah’s political thought. Shah Waliullah’s impact was also clearly felt by the Ulamas like Maulana Mehmoodul Hasan, Maulana Rasheed Ahmad Gangohi, Maulana Qasim Nanutawi and Allama Iqbal. So they along with other Muslim thinkers played a significant role in the Indian freedom struggle against the British rule.

In this way, the impact of Shah Waliullah’s reforms also impressed upon the followers of Deoband, Bareli, Neo-Mutazilite and Ahl-e- Hadīth school of thoughts. They, therefore, became united and they did whatever they could do to improve the condition of the whole Indian Muslim society. Thus, we can conclude that Shah Waliullah was undoubtedly a great Mujahid personality of his time, who was not only a well-wisher of the whole society but also a man who spent his whole life in pointing out the evils prevalent in the society and also suggested its remedial measures.

There is no doubt that Muslim reformers have provided true guidance at the right time and contributed at a high level in preserving the integrity and character of the Muslim community. We should therefore, be grateful to them and follow the guidelines showed by them.

The 19th and 20th centuries have also witnessed the emergence of a number of Movements for religious reforms among the Muslims all over the world. These movements resulted in a definite trend towards return to the early and simple form of Islam which consists of obeying the word of ‘God’ as embodied in the Holy Qur’ān and Sunnah. Out of a number of reforms, there was a Tablighi Jama‘at which was founded by about a dozen of people and has after all spread over the whole world.

The immediate focus of Maulana Ilyas’s Tablighi project was not so much the conversion of non-Muslims to Islam but to make Muslims true Muslims and those strictly abiding by the dictates of their faith. The moral and religious condition of Meo community was very pitiable. They were extremely ignorant and ill-mannered. They
had simply a sense of being a Muslim, but in practice they were more a non-Muslim than a Muslim. To improve this condition Maulana Ilyas developed a passion in Mewatis to abandon early bad habits and to lead a right path of Islam. He opened therefore numerous Madarsas where Mewatis children were imparted Islamic education. Like Shah Waliullah Maulana Ilyas realized that among his fellow Muslims the belief in the unity of Allah and the Prophethood of Muhammad (ﷺ) was weakening, so he tried his best to strengthen the foundation of faith in them in every walk of life.

The main aim of Tablighi work is to inculcate the six qualities in one’s life. These are Kalima, Namaz, Ilm and Zikr, Ikram i Muslim, Ikhlasi Niyat, Dawat i Illallah. These basic six positive principles are to be observed constantly by the members of touring groups. With the passage of time, Maulana Ilyas became dissatisfied with the progress done by the Madarasa, so he urged the people to make tours and start going in the path of Allah to preach the teachings of Islam. With untiring efforts of Maulana Yusuf (son of Maulana Ilyas) the Tablighi work was expended to all parts of Indo-Pak subcontinent and other countries like Saudi Arabia, Iraq, Syria, Jordon, Turkey, England, Japan and U.S.A.

Maulana Ilyas had a great affection and compassion for the poor and ignorant sections of community. So he established so many schools road side. Among all acts of religion Maulana gave preference to preaching. Thus, the movement is aimed at bringing all sections of community together- the illiterate and the educated, the poor and the rich to make them realized their common bond of religion and to strengthen their bond.

Another important movement which arose in the same period was Jmaat-e-Islami which was founded by Maulana syed Abul Ala Mawdudi- an Islamic thinker and activist, who had dedicated his life to the survival of Islam. Thus there are now more than 3000 active members and 1,00000 supporting members of Jama’at e Islami along with female Arkans which are spread over the country. The special strain of Jama’at e Islami is upon the moral and spiritual training of its members and workers. The main objectives of Jama’at e Islami is just to establish Islam or divine governance throughout the world. The Jama’at believes that all Islamic commandments are
obligatory and that all Muslim believers should abide by these commandments in their personal and social lives.

Thus, it is proved that Maulana Mawdudi is the pivot round which the whole story rotates and he through his various programmes like Dawah, Islamic society, service to humanity, Tarbiyah, zonal programmes and so on has proved that the focus issue of the Jama’at is that Islam is the only way to achieve individual salvation and success in this world and Hereafter.

At last, I conclude both the Jama’ats that is Tablighi Jama’at and Jamat e Islami. These two Islamic groups had different thinkings which came into being in India in different periods.

Initially Mawdudi concentrated on an exposition of the ideas, values and basic principle of Islam. While Maulana Ilyas holds that carrying out duty of Dawah does not require one to wait for any invitation from the people to be called to Islam. Actually Tablighi Jama’at is not only a movement but it is also an effort to build and strengthen the Imaan and Yaqeen of a Muslim. While Jama’at-e-Islami is a movement to establish State to be run by the interpretation of Maulana Mawdudi’s “Islamic Shariah.”

The policy and programme of both the Islamic Jama’ats differs from each other to some extent, though the basic concept of both the Jama’ats is clear to spread Islam in the whole world with a slight different way. The Jammat-e-Islami undertakes Dawah activities to notify member countrymen with the basic Islamic concept that Islam is the only true path which ensures success in this world and in their life Hereafter. It also indicates the harmful results of atheism, polytheism and other false ideologies and ways of life. This Jama’at strives its hard to Muslim community’s safety, security, protections of its religious and cultural identity and establishment of equity and justice in the country etc. the Jama’at-e-Islami within its means works of eradication of poverty, sickness, illiteracy and hunger as well as renders help to the needy people. To its contrary, the main aim of the Tablighi Jama’at is to inculcate six qualities in one’s life. These are:

1) Kalima 2) Namaaz (Salat) 3) Ilm and Zikr (knowledge and praise of Allah) 4) Ikram i Muslim (respect for the Muslims) 5) Ikhas e Niyat (sincerity of intention) 6)
Dawat-e-Ilallah (to call towards Allah). Both the Jama’ats hold their different views with regard to Jihad also.

After the death of Maulana Ilyas the influence of Maulana Zakariya arose and his two books *Fazail-i-Amaal (1st part)* and *Fazail i-Amaal (2nd part)* are still read in every mosque as well as at home. Thus, we can conclude very confidently that both the Jama’ats are flourishing with the pious intentions, to spread Islam in the whole world, so as enable to each person to enter into *Jannah* and be benefitted by the rewards to be bestowed by the Almighty in *Jannah* - an eternal place.

Barring spreading of Islam through these movements, a true picture of teaching and intrinsic value of Islam also came up which led the way to people to judge Islam as a perfect religion.
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