

Muslim Socio-religious Movements & Ideologies In Colonial India

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Abstract: The exclusive aim of this paper is to present the theo-political ideology that is presented by various theo-reformative movements among Muslims in the Indian sub-continent during colonial rule, hence, the history and organisational details of these movements have been consciously avoided. Hence, the stress has been on the ideologies and beliefs of several famous Muslim leaders and organisations of that period such as Mahmud ul Hasan and Reshmi Rimal Tehreek, Nanotawi and Deobandi Tehreek, Titu Mir and Tariqa-e-Muhammadiya, Haji Shariatullah and Faraedhi Tehreek, Qanunji and Tehreek-e-Ahl-e-Hadith, Syed Ahmed Khan and Aligarh Tehreek, Chiragh Ali and Rationalism, Titu Mir and Tariqa-e-Muhammadiya, Haji Shariatullah and Faraedhi Tehreek, Qanunji and Tehreek-e-Ahl-e-Hadith, Syed Ahmed Khan and Aligarh Tehreek, Chiragh Ali and Rationalism, Shibili Numani and Historical Glorification, Muhammad Ali Jauhar & Khilafat Movement, Iqbal and Pan-Islamism, Maulana Ilyas and Tablighi Jamat, Inayatullah Mashriqi & Khaksar Tehreek, Obaidullah Sindhi and Hijrat Movement, Jamiyat ul Ulama & Composite Nation Theory, Khudai Khidmatgar, Muslim League & Muslim Nationalism, Maulana Maududi & Jamat-e-Islami.

Introduction : For the Indian Muslims the post-Ghadar 1857 era was of a great uncertainty in the religious as well as political spheres. They have had already lost all their hopes for re-glorification due to failure in 1857.¹ This unsuccessful attempt ruined the Muslims in almost all aspects.² They had been facing severe economic crisis due to loosing of political power. Further, adoption of English replacing Persian as official language made the situation more aggrieved. There was no provision of teaching English under the traditional *madarsa* system; learning English for majority of Maulvis was tantamount to heresy. Therefore, majority of the Muslims themselves from the modern education system that, in due course resulted in lack of qualified Muslim candidates for public services. This phenomenon, in addition to the government's deliberate policy of alienation, resulted in less representation in public services, comparing to the other communities.³

Further, in 1924, Muslims faced another debacle by dissolution of Ottoman Caliphate that was the last symbol, though nominal, of their political unity and sovereignty as well as hope and inspiration.

Main Content

Mahmud ul Hasan and Reshmi Rimal Tehreek

The Muslim intelligentsia, at the above juncture, had no clear-cut solution to these surmounting problems. Some of the Muslim leaders were in British camp while some others were under the influence of Gandhi ji. Sir Syed Ahmed Khan and his followers had been vehemently advocating the British presence in India regarding it as a God's blessing. However, Maulana Abdul Aziz, Mawlana Mahmood al Hassan and Maulana Obaidullah Sindhi was still in favour of an armed struggle against the British.⁴ For many of such Mullas British India was a *dar al-harb*, land of War. They initiated the Indian Muslims to migrate to Afghanistan or any neighbourhood Muslim country.⁵ In 1870, Maulana Abdul Azeez revived the jihadi tradition of Shah Ismail Shaheed and Ahmed Shah Barelvi (1786-1831). He re-organised *Mujāhideen* in the Northwestern province and started armed struggle against the British but failed due to un-matching power.⁶

Again, in the beginning of the twentieth century, Mawlana Mahmood al Hassan, then Nazim of the Darul uloom Deoband, strived hard to revive the above tradition of *Mujāhideen*. He founded an underground movement, *Reshmi Rimal Tehreek*. He sketched to strike the English army through Durra e Khyber, banking upon the promises of Afghanistan, Iran, and Turkey. In 1918, he sent his most trustworthy fellow Obaidullah Sindhi to Afghanistan to negotiate with the rulers of Afghanistan and Iran as well as to reorganise the *Mujāhideen*, who were overzealous to teach a lesson to the Briton. In the same year, he arrived at Hejaz to acquire the military favours from the Turkish government. The Turkish War Minister Anwar Pasha, promised to provide military assistance in this endeavour. Meanwhile, Obaidullah Sindhi established a government-in-exile with several associates of the '*Ghadar Movement*' at Kabul. But, the entire endeavour failed due to leaking of the secret to the British government as the British succeeded in arresting

¹See for the causes of the War, Sir Syed, *Asbaab-e Baghaawate Hind*, & Zakaria, Rafiqh. *Rise of Muslims in Indian Politics*, Bombay, 1970, pp.3-7., Hence, Zakaria.

²See for details on Muslims' persecution by the British, Peter Hardy, *The Muslims of British India*, Cambridge University Press, 1972, pp. 70-79. Hence, Hardy.

³For details see, Zakaria, pp.7-25.

⁴For details see, Hardy, p. 84.

⁵Qadhi Mohd. Aslam Saif, *Tahreek-e Ahl-e Hadith, Tareekh Ke Aainay mein*, Al-Kitab International, New Delhi,1996, p.252; See for detail discussion on *dar ul-harb*, *Ibid*, pp. 109-115.

⁶Aziz Ahmed, *Islamic Modernism in India & Pakistan*, London, 1967, p. 20. Hence, Aziz Ahmed.

Mahmud ul Hasan along with his followers at Mecca itself. They were sent to Malta for life imprisonment.⁷

Nanotawi and Deobandi Tehreek

The bulk of Ulama believe that the only way for Indian Muslims to be saved is to rejuvenate and revitalise their faith.⁸ They were more afraid of the Western ideology than her political domination. They were very much anxious about the existence of Islam and Muslims in India. Maulana Qasim Nanotawi (1832-1880) had strongly believed that popularising religious education among the Muslims was the need of the hour lest they would perish. He resorted only to the disseminating of theological knowledge because he thought that the government has already taken up the task of providing modern and scientific knowledge.⁹ Hence, he along with Maulana Haji Imdadullah Muhajir Makki and Maulana Rashid Ahmed Gangohi decided, in 1867, to establish a *Deeni Madarsa* at Deoband exclusively for Islamic education, unadulterated by Western influence. Hence, modern sciences and English could not found a place in its curriculum. Being products of the Waliullahi school¹⁰ they were more concerned about the conservation of the *Hanafi Maslak* and Deobandi tradition.

However, one may note that the objectives of the establishment of Deoband were not that simple.¹¹ All the three founders were not just academic luminaries of high excellence but active participants in the War of Independence at Shāmlī as well.¹² In fact, there was a profound underlying aim, namely re-gaining the theo-political glory of the past. For them, there was no difference between Shāmlī and Deoband, but of weapons. At Shāmlī armed struggle was tried, but here at Deoband intellectual and peaceful means were adopted.¹³

The presence of physical training of quasi-military nature, that led the people to remark sarcastically that it was rather a *madarsa-e harbīa* instead of a *madarsa-e Arabia*, envisages the minds of its founders.¹⁴ However, later it became a neglected aspect of the curriculum as the people at Deoband, with exception of a few, had forgotten the real aim of its founding father.

Titu Mir and Tariqa-e-Muhammadiya

Titu Mir (1782 - 1831), a reformist turned rebel, founded a movement, *Tariqa-e-Muhammadiya*, in Bengal. This was in fact a socio-religious reformist movement that soon acquired the character of an armed rebellion against British due to their continuous support to the oppressive landlords.

Titu preached against polytheism (*shirk*) and innovations (*bid'at*) at first, but soon found himself embroiled in a conflict with local zamindars and English indigo growers as he fought back against their repressive methods. He petitioned before British but in vain. Then he opted to take matters into his own hands, forming a *Mujahid* militia and training them in local weapons such as the *lathi*. British authorities took serious note of these activities and sent offensives against them. Titu bravely defeated at least three of such offensives but could not sustain for a long time before the well equipped British forces and martyred on 19th November 1831 after five days of fierce battle.¹⁵

Haji Shariatullah and Faraedhi Tehreek

Haji Shariatullah (1781-1840) after living in Mecca for twenty years founded the Faraedhi Tehreek in Bengal to lead Bengalian Muslims to the correct path of Islam. The term *Faraedhi* is derived from '*fardh*', i.e. obligatory duties enjoined by Allah. Haji Shariatullah, on the other hand, used the word in wider meanings to refer to all religious obligations mandated by the Qur'an and the Sunnah.

Bengali Muslims, while ignoring the real Islam, had been indulging in several un-Islamic customs, rituals, and ceremonies. Shariatullah emphasised the five pillars of Islam, urged on complete acceptance and strict adherence to pure Islam, and condemned all innovations like *Chhuttee*, *Puttee*, *Chilla*, *Shabgash*, *Fatiha*, *Milad*, *Urs*, *Taziah* as polytheism. He emphasised on '*Adl*, justice, equality, and the Islamic concept of *Ukhuwah*, brotherhood. He used the terms *ustaad* and *shagird*, instead of *peer* and *mureed*, to denote his relation with his disciples.

On the political side, Haji Shariatullah declared British regime as anti-Islam and Muslims. He pronounced that it is not true to perform Juma payer in absence of a legitimate Caliph.

This movement become famous in the districts of Dhaka, Tippera, Noakhali, Bakerganj, Faridpur, Mymensingh, Chittagong, and the adjacent province of Assam. In 1831, he was forced to leave his base, Ramnagar. Due to continuance tension with Hindu Zamindars and Indigo growers this movement converted this movement into a militant-reformist organisation. He, almost a century before to Gandhiji, ordered his followers to resist illegal cess and ban on cow slaughter. To take rid off him the Hindu lords, in 1837, accused him of attempting to set up a kingdom on the lines of Titu Meer. They also brought numerous lawsuits, with the help of

⁷Faruqi. Ziya ul Hasan, *Deoband School and the Demand for Pakistan*, 1967, pp. 59-62., Hence, Faruqi.

⁸Zakaria, p. 26.

⁹For details on introduction of modern education by the British see, Hardy, pp. 90-91 & De Bary. Wm. T., *Sources of Indian Tradition*, NY, 1958, pp. 35-37, Hence, De Bary.

¹⁰Most of the Muslim Movements of British India, many of whom were antagonistic to each other such as Ahnaf and Ahl-e-Hadith, surprisingly trace back their origin in Shah Waliullah's writings. His theo-political thought keeps the Islam alive in the Indian sub-continent. (Riyadh Ahmed, *Mawdoodi and Islamic state*, Lahore: P.P.H 1976, p. 15).

¹¹Mawlana Mahmud al-Hasan's remarks are crucial in this regard. He questioned, when he was suggested by the administration of *Dar al-'Uloom* to keep away from politics, "Did our revered teacher (Nanotawi) lay the foundations of this *madrasah* for mere educational purposes? It was founded in my presence and, as far as I know, one of its main objects was to compensate for the losses in 1857. Those interested only in education are free to do as they like but I stand for those objects which the founder of the *Dar al-'Uloom* had in view and for whose achievement he worked hard". (Faruqi, p. 59, n. 1)

¹²*Ibid*, p. 21.

¹³*Ibid*, p. 23.

¹⁴*Ibid*, pp. 30-37.

¹⁵'Titu Mir', *Wikipedia*, Electronic edn, 2008 cited to Rabiya Khatoun, *Titumirer Bansher Kella*, 1981.

European indigo planters against the Faraedhis. He was arrested by the police several times for allegedly causing agrarian disturbances in Faridpur.

On Shariathullah's demise his son Muhsinuddin Ahmad alias Dudu Miyan presides over the movement and brought an agrarian character to the movement.¹⁶

Qanunji and Tehreek-e-Ahl-e-Hadith

Muhammad Siddiq Hasan Khan al Qanunji (1832-1890) founded the *Ahl-e-Hadith* movement, in the late Nineteenth century on the ideas of Shah Waliullah (d. 1763), Syed Ahmad Shaheed (d. 1831) and Qadhi Ash-Shaukani (d. 1832). Its aim was to bring religious reform by denouncing *taqlid*, i.e. the following of any particular Imam amongst the four Imams of *Ahl-e-Sunnah*, as *bid'a*, i.e. sinful innovation. They were nicknamed as Indian Wahabis as ideologically they were akin with Muhammad b. Abdul Wahab of Najad.

Sadiq Hasan married the third Begum of Bhopal, Shah Jahan (reigned 1868-1901), that made his position strong enough to combat the traditional Indian 'ulama, who were Hanafites. He compiled more than 200 books in three languages namely Persian, Arabic, and Urdu. He established a far-reaching network to sell his books and buy others for him. This challenges the common view that the nineteenth century India was just a periphery that did not participated in the intellectual developments and the trends of Islamic centres.¹⁷

Syed Ahmed Khan and Aligarh Tehreek

Sir Syed Ahmed Khan (1817 - 1898), who was also a product of the traditional education, on the other side, had radical views with regard to the nature and curriculum of education among Muslims. He had a strong belief that the key for salvation of Muslim community lies in their learning of English language, modern education and adopting western culture and civilisation. He insisted upon Muslims that they must abhor all those habits and beliefs that were in contrast to the western culture, civilisation, morality, or modern sciences. He pronounced that the real Islam would not be an impediment to the proposed modernisation as the *wahi*, revelation and natural laws are identical and connote the words and works of the Almighty respectively. The words of God i.e. Qur'an must be in harmony with the works of God i.e. Nature. Hence, the Qur'an cannot contradict the law of nature. Similarly, *wahi* and reason are identical. *Wahi* acts as an instinct in lesser forms of life while the reason as a revelation-instinct operates in scientific investigation.¹⁸ Hence, anything that descended through *wahi* cannot contradict to facts discovered by science and should be seen in that context.¹⁹ He considered *Jihad* as a defensive warfare and slavery as the product of historical Islam, not the real and revealed Islam.²⁰

His approach was purely materialistic and he was concerned with betterment of the mundane life of Muslims. For this sake, he was ready to interpret the Qur'an according to his modernistic and naturalistic point of view. In order to tune the Qur'anic verses with the western criteria he formulated his own fifteen principles of exegesis. He divided the Ayats of Qur'an into two kinds, basic and iconic. The former constitutes the basis of Islam, hence, cannot be altered while various interpretations in the later might be permissible as per the needs of the times that may be different from that of Prophetic period.²¹ He advocated that all Muslims have the right of an iconic or analytical interpretation of the Qur'an. The bases of interpretation, said Sir Syed, were to be *usul*, the basic principles and not *furū'*, the trivial principles derived therefrom. Similarly, those Ayats of the Qur'an that are referring to the specific historical situations cannot be a basis for interpretation.²² To rid with the unaccommodating *ahādith* he, like Goldziher and Schacht, challenged the authenticity of all the classical collections, including *Sahih Bukhāri* and *Sahih Muslim*.²³

Further, for the sake of developing cordial relations between Christianity and Islam he has written two books, *Tabaiin al-Kalām* and *Risala der Ta'am ahl al-Kitab*, in which he advocated that the Muslims should remove the social barriers with regard to the Christians.²⁴

While dealing all these, he was dare enough to criticise the British policy of discrimination against the Indians. He left the *Agra Durbar* unattended when he noticed that the chairs for Indian guests were arranged on a lower level to those of Europeans.²⁵

However, Sir Syed concentrated upon the popularisation of western education and social reforms among the Muslims. After a thorough analysis, he concluded that the root cause of all the backwardness and sufferings of the Muslims was their abhorrence to the English language, western education and sciences. He realised that if Muslims were not acquainted with the modern education

¹⁶“Faraezi Tehreek”, *Wikipedia*, Electronic edn., 2008.

¹⁷ *Ibid*, cited to Claudia Preckel, *The Begums of Bhopal*, Rolibooks, New Delhi.

¹⁸ Aziz Ahmed, pp. 42-43 & Ikram. *Indian Muslims & Partition of India*, ND, p.55., Hence, Ikram.

¹⁹ Sir Syed, on this assumption, strived to reconcile the Darwinian evolutionism with the Islamic tenets of Creation. For him, Adam connotes human nature. He considered the legend of Fall of Adam and all the Prophetic miracles, including the *M'eraj*, as metaphorical, legendary, or symbolic. Angels were either the properties of created things or divine moral support against overwhelming odds and Satan signifies dark passions of man. Similarly, Djinnns were either wilder men living in forests or projections of evil, diseases and other calamities. He viewed the soul as pragmatic reality and *wahy* and Gabriel as instinctive flash upon the mind of the prophet. (Aziz Ahmed, pp. 43-44 & 47-48)

²⁰ Sir Syed regarded the Prophet's expeditions as a defensive warfare-mechanism. *Ibid*, p. 50.

²¹ Sir Syed, on this basis, pronounced that the simple interest drawn from banks or government institutions is permissible. *Ibid*, pp. 45 & 52-54., However, astonishingly he supported *purdah* system among the Muslim women. (Zakaria, p. 244)

²² Aziz Ahmed, p. 42.

²³ *Ibid*, p. 49.

²⁴ Zakaria, pp. 237-238.

²⁵ S. M. Ikram, *Modern Muslim India and the Birth of Pakistan*, Delhi, 1991, p. 42., Hence, *Modern Muslim India*.

their condition will not be improved and they could not get an honourable position amongst the nations of the world. He, in 1864, founded the Scientific Society for introducing modern education among the Indian Muslims. He started with the establishment of a modern school at Ghazipur and encouraged the others to establish such institutions at the district level. However, he, unlike his predecessor Nanotawi, stressed upon English and modern sciences. He caused the translation of useful English books into Urdu. However, his great achievement in the field of education is the establishment of Anglo-Muhammadan Oriental College in 1874, at Aligarh on the model of Cambridge University with English as the medium of instruction. It aimed at the scientific education, broad mindedness, liberalisation of ideas, and a pragmatic approach to politics. This college in course of time developed into Aligarh Muslim University.²⁶

These endeavours produced a small but talented intelligentsia that contributed much in development of political consciousness among the Muslims and created dynamics in the fossilised society. It provided the leadership for Muslims to check the growing influence of the Congress. Moreover, the neo-elite, who had little sympathy towards Islam and its tenets, later played an active role in Pakistan movement as they believed in Muslim nationalism with respect to Indian subcontinent.

On the political front, Sir Syed was convinced that the British rule over India has been beneficial and a Divine blessing to the Indians, especially to the Indian Muslims. Hence, he remained loyal towards the British throughout his life and preached the same. He condemned the efforts to present the Mutiny of 1857 as a Muslim revolt and started a magazine, *The Loyal Muhammadans of India*, to correct the false impression of British officials.²⁷ His loyalism can be divided in three phases. From 1859 to 1870, he tried to persuade, on the one hand, the British authorities that until the Indian Muslims were free to perform their religious obligations there was no theological reason for them to revolt against the British,²⁸ and, on the other, the Muslim community that the British rule over India was in their interest. In the second phase, from 1870 to 1884, his objective was to check the advent of pan-Islamism, which he considered as a dangerous political adventurism. In the third phase, from 1887 to 1898, he led the Muslims towards political separatism. He on the basis of Urdu-Hindi controversy and the communal riots that followed, it is concluded that these two nations could not be united into a composite nation.²⁹ He succeeded in the first and third phase of his loyalism, but on the question of pan-Islamism he failed to attract the Muslim intelligentsia as well as masses.³⁰

In 1884, with regard to the self-government, he suggested a political pattern based on triangular, Hindu, Muslim, and British, participation. He was convinced that if anyone from Hindu or Muslim community rule the country, peace couldn't be maintained; therefore, the British rule is inevitable to retain the peaceful co-existence of all the communities in India. He was very critical of the Congress and always considered it as a Hindu organisation. He was afraid of any political alliance with the Hindus. In his view, it could lead only to the eventual domination and subjugation of the Muslim minority to the Hindu majority. Therefore, he opposed the Congress' stance to appease the minority, in the form of Khilāfat Movement. He reacted sharply when the Congress elected a Muslim, Badruddin Tayyabji, as its president. He condemned it as the beginning of erosion in Muslim community, which was numerically in minority, educationally backward, politically immature, and economically weak.³¹ He had certain reservations regarding the association with the Congress; firstly, he was afraid of the cultural dominance of the Hindus in the Congress that association with such an organisation would cause loss of identity for the Muslims and eventually they would absorb, like the Buddhists and Jains, into the Hindu community. Secondly, that the Congress' anti-British attitude would ruin the Muslim community again as it happened after the Mutiny of 1857. Hence, he pronounced that the Muslim's alliance with the Congress would cause 'a loss to this world as well as the next'.³² He founded two organisations one in 1888, and another in 1894 to counteract the Congress' influence on Indian Muslims.³³

In brief, Sir Syed's Naturalism rejected or reinterpreted all those elements in Islam that contradicted the modern science or western culture and civilisation; for this sake, he strived to rationalise the minutiae of dogma and liberalise the Islamic law. Thus, in this endeavour he disowned three-fourth of Islam. His Rationalist speculation, in which he was close to the Mu'tazilites, and loyalist Occidentalism can be summed up in the following six points:

1. A rationalistic approach to Islam;
2. A readjustment of Islamic traditions and customs in accordance with the changing times, i.e. according to western criterion;
3. An active interest in the history and literature of Islam;
4. A new approach that was based on *Deen* but in tune with the Western civilisation;
5. A better understanding of the Christians and their culture and civilisation; and
6. A loyalism towards the British combined with Muslim separatism.³⁴

Though, Sir Syed did not formally establish any organisation, his theo-socio-political endeavours has been generally referred as 'Aligarh Movement'.

²⁶ Aziz Ahmed, pp. 34-38. see for details, Ikram, pp. 31, 37-40.

²⁷ Ikram, p. 30., see also, Hardy, pp.84-85.

²⁸ Lord Mayo, by a letter, dt. 30th May 1871, suggested W.W. Hunter to analyse that whether the Indian Muslims have a religious duty to rebel against the Briton in the present situation? (Hardy, p. 85, see also, pp. 62-70)

²⁹ Zakaria, p. 82.

³⁰ Aziz Ahmed, p. 33.

³¹ *Ibid*, p. 34.

³² Zakaria, p. 84.

³³ For more details on these association see, *ibid*, pp. 66-70 & 82-85.

³⁴ *Ibid*, p. 240.

Chiragh Ali and Rationalism

Chiragh 'Ali (1844-1895), a radical disciple of Syed Ahmed Khan who called himself as Mu'tazili,³⁵ went a step ahead of his master. He considered the Prophet Mohammad, peace be upon him, only as a reformist, whose main concern was to improve the moral standards of Arabs and conditions of Women, bring monotheism in the place of polytheism. He, in unequivocal words, repudiated the authenticity of the *Ahadith* and rejected *Ijma'* as a source of law. He expressed reservations with regard to the authenticity of the traditional sources of law.³⁶ He also suggested that too much sanctity should not be attached to the Prophet, his words and practices.³⁷ He envisaged that there are several references to nature and principles of nature. He endeavoured to identify *mutlaq*, i.e. absolute and *muqayyad* i.e. conditional verses in Qur'ān and developed the notion that when the context and the ruling are comparable, an 'absolute' ayah should be interpreted in the light of a 'conditional' ayah. According to him, Islam does not provide any social system; however, Muslims in places where they were in majority have started to identify their social systems with the Qur'an. Islamic jurisprudence was essentially a reflection of such social experiences of ninth and tenth centuries. It may be still practicable in fossilised and static Muslim societies. But, in countries like India, Algeria and Turkey, which have been exposed to West, some of its sections become outdated and require re-writing; they, he insisted, should develop new laws. He disowned the legal disabilities against non-Muslims as having no real theological basis. He also considered jihād as a defensive mechanism irrelevant to the development of modernist Islam.³⁸ For him, all references of the Qur'ān with regard to the sword was false, meant only to malign Islam as the Qur'ān itself declared in unequivocal words that 'there is no compulsion in religion'.³⁹

He pleaded for religion-politics dichotomy as the Prophet, in his opinion, never mingled religion with state.⁴⁰ With regard to the real politics of the Colonial India, Chiragh Ali, like his master Sir Syed followed a loyalist. He generally opposed the Muslim participation in the Congress as well as their subscription to the view of pan-Islamism. However, he was sympathetic with certain aspects of nationalist movement, such as inter-communal harmony and peaceful coexistence with Hindus.⁴¹

Shibili Numani and Historical Glorification

Shibili Numani (1857-1914) strived to establish a synthesis between the extreme orthodoxy of traditional *ulama* and extremist modernism and naturalism of western educated intelligentsia. He favoured of English education and modernisation of certain social institutions, but to the extent that it did not harm the religious foundations of Islam. He discarded the superfluous and the ridiculous things crept into the Indian Muslim while adhered to essentials of *Deen*.

He was the driving force behind the establishment of *Nadwat al-Ulama* at Lucknow as a synthesis between the orthodoxy of Deoband and modernism of Aligarh. He admired many things in the Western civilisation and did not mind to borrow the ideas and institutions from Europe or for that matter from anywhere, but only if these were absolutely essential for the regeneration of Islam. However, he was to measure the Western ideas and values by the Islamic yardstick. Hence, he disagreed with Sir Syed in many of his theological interpretations. For instance, he, in quite contrast to Sir Syed, considered reason as the handmaid of religion.⁴²

With regard to the treatment of non-Muslim subjects, he suggested liberal measures. He discarded discriminatory practices against *dhimmi*s in erstwhile Islamic states as the personal attitude of the rulers, not essentially Islamic.⁴³

Shibili popularised the concept of Islamic historiography among Indian Muslims with a profound aim to revive the glories of Islam, at least in the hearts and minds of the new generation. He tried hard to establish a synthesis between traditional Islamic sciences with the modern Western one. He appreciated Orientalists' research towards cultural and religious resources of Islam to establish a historical as well as scientific perspective simultaneously to the Islamic studies.⁴⁴

Shibili has taken the refuge of history with two fold aims: one, to bring the Muslim community out of dismay and gloom that became its destiny since the unsuccessful War of 1857, by reminding their past glories. secondly, to convince the '*ulama* that in the earliest period of Islam, even in the reign of orthodox caliphs, several ideas and institutions have been borrowed from different sources alien to Islam, and he succeeded to a considerable extent in both his objectives.

Muhammad Ali Jauhar & Khilafat Movement

Muhammad Ali Jauhar (1879-1930) was a Pan-Islamist in action. His loyalty towards Islam was beyond the national considerations. At the onslaught of European powers over the Ottoman Empire he represented the anguish and anxiety of Indian Muslims regarding the fate of Caliphate, which had been regarded as the symbol of secular power and unity of Muslims worldwide. During the First World War, he, in his *Comrade*, begged the Allies to win over the Turks by compensating the losses inflicted upon them, in order to keep them away from the Germans. Despite these appeals, the Britain wrested many of Turkish territories from her, which shocked the Muslim opinion in the subcontinent. Yet, the Muslims still believed that they could pressurise the British and this could bring good to their Turkish brethren. Hence, they, under the leadership of Muhammad Ali, caused, in 1920, the *Khilāfat*

³⁵ *Ibid*, p. 242.

³⁶ Aziz Ahmed, pp. 57-61.

³⁷ Zakaria, p. 242.

³⁸ Aziz Ahmed, pp. 59-62.

³⁹ Zakaria, p. 242.

⁴⁰ *Ibid*, p. 242.

⁴¹ Aziz Ahmed, p. 65.

⁴² Zakaria, pp. 251-253.

⁴³ Aziz Ahmed, pp. 81-83.

⁴⁴ *Ibid*, p. 78.

movement.

Congress, at that moment, was keen to attract Muslim support. In fact, it had been since its inception, in 1885, striving to draw the Muslims towards it to cast off the Hindu colour and to present itself as a true representative body of all the Indians. The *Khilāfat* question provided an excellent opportunity to it. Hence, it decided to take the matter as its own. The entire nation under the dual leadership of Gandhi and Muhammad Ali stood united for the Turkish cause. However, this alliance could not last long as the Muslims turned hostile towards the congress again when it took-back the non-cooperation movement on the excuse of infiltration of violence into it, while Muslim masses, including Muhammad Ali, considered it as a lame excuse and moved further away from the Congress. The *Khilāfat* movement hung up until the Turks themselves abolished the Caliphate in 1924. Muhammad Ali died during his visit to London to attend the first Round Table Conference.⁴⁵

Obaidullah Sindhi and Hijrat Movement

Maulana Obaidullah Sindhi (d. 1944), a convert from Sikhism and a prominent disciple of Maulana Mahmud al-Hasan (1851-1920) was a real dynamic. He, besides taking part in the *Reshmi Rumal ki Tehreek*, initiated another movement called as *Hijrat* Movement. This movement regarded India as *dar al-harb* and encouraged Muslim-migration to any of the Muslim countries, preferably to Afghanistan. At Kabul, he succeeded in establishing a government-in-exile with several associates of the 'Ghadar Movement'.

On the political side, he followed the composite nation theory of Deoband Ulama as a bargaining strategy for achieving independence. He was first to develop the idea of linguistic nationalities in India. He envisaged free India as a confederation of linguistic and cultural nationalities.

Among the leading theories, socialism attracted him most. Astonishingly, he attributed this idea to the certain writings of Shah Waliullah. In his view, Islam was basically and inherently socialistic. He has seen the Communist revolution in the USSR as close to Islam. He envisaged that the Muslims should themselves evolve a mechanism based on *deen* to establish economic justice in the society. *Jihād*, for him, was the basis of organisation of Islamic social revolution. However, this should be achieved through non-violent method. He identified victory to Islamic social revolution on social scale as fulfilment of God's blessings on earth.

The difference, in his view, between the social revolution preached by Islam and communism was that the former believes in God while the later denies him. He connotes the Qur'ānic concept of *Jama'a* with Communist concept of revolutionary party.⁴⁶

Iqbal and Pan-Islamism

Allama Iqbāl (1875-1938), a one-in-all personality of the Muslim intelligentsia, was in fact an embodiment of the orthodox Orientalism and modern Occidentalism. He was convinced that a reconstruction of shariah had become essential due to the revolutionary changes in modern times. The traditional interpretations were good for the times in which they were made but in the context of the modern conditions, they become obsolete. He felt the need of a great *faqih* who could interpret Islam correctly in the light of new developments. According to some sources he put his hopes on Maududi.

Iqbāl suggested certain valuable reforms as an immediate concern, for instance, the proper protection of the rights of women and their education. He supported *pardah* and polygamy; condemned wasteful expenditure in Muslims marriages and other ceremonies. He pursued the Muhammadan Educational Conference to establish a Reforms Section under its auspices.

In the field of education, Iqbāl stressed upon the industrial education. In his view, there was no hope of progress without it.⁴⁷ However, he opposed neither traditional theological education nor modern education of general nature.

Iqbāl's contribution to the legal thought of Islam was his advocacy for widening of the span and weight of *Ijmā'* and *Ijtihād*. He envisaged that the power of *Ijtihād* should be taken from the individual representatives of different schools of jurisprudence and vested in a representative assembly of Muslims. The consensus reached in such a body was *Ijmā'* for him. He approved amendments in the Muslim law. In his view, it can be adjusted in accordance with the exigencies of the present society, as he thought it a non-sacred or this-worldly element of Islamic faith. For him, the freezing of Islamic Law by the so-called *masalik* or *mazahib* is an artificial phenomenon. This can be addressed by returning to the *Ijtihād*.⁴⁸

In his view, Islam is a moral ideal along with a specific type of state by which he means a society under a legal system and a moral ideal.⁴⁹ He was against religion-politics dichotomy since he was convinced that in Islam there is no such duality between spirit and matter, consequently, between Church and State. According to him, both were organic to each other. He rejected the idea to limit the religion in the private sphere of the individual life. He envisaged that the Prophet's experiences created a society or social order that in turn provided us basic outlines of a state with implied legal ideology. Hence, the spiritual objective of the Islam is so imbedded in its social order that one's rejection would gradually lead to the others negation. He was not content with accepting Islam in private life but rejecting the same in congregational matters and establishing separate national identities on the basis of region or race, colour or clan.

He was against the establishment of national states among Muslims and considered it as against the humanising and universalising spirit of Islam. On the contrary, he advocated al-Afghani's Pan-Islamism. In his narrative poem, *Jawed Nāma*, he presented his ideal Islamic state in the words of al-Afghani.

Nevertheless, he did not see any contradiction between pan-Islamism and demand for Pakistan as he considered the Indian case a distinct one. He rejected the idea of a composite nation of all Indians communities on the basis that establishment of a state on

⁴⁵De Bary, pp. 216-220.

⁴⁶Aziz Ahmed, pp. 195-201.

⁴⁷Zakaria, pp. 259-262.

⁴⁸Aziz Ahmed, pp.154-155.

⁴⁹*Ibid*, p. 160.

national considerations was unimaginable to a Muslim as it gives priority to other things over Islam. He, in unequivocal words, condemned Maulana Hussein Ahmed Madani for his statement that a composite nation could be constituted in India based on homeland.⁵⁰ He pointed out that in modern terminology homeland was a political concept that contradicted with Islam. In his view, the moral consciousness, emotional and psychological homogeneity that was required to constitute the essence of nation was not present in India.⁵¹ He suggested an autonomous province comprising of Muslims majority provinces of the subcontinent under an Indian federation to solve the communal problem. In his view, the diversity between Hindu and Muslim communities is a undeniable fact and it must be recognised, otherwise, it would harm both the communities.⁵² He writes:

“I would like to see the Punjab, North-West Frontier Province, Sind and Baluchistan amalgamated into a single State. Self government within British Empire, or without British the British Empire, the formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims, at least of North-West India.”⁵³

Later this idea, in the hands of Jinnah, eventually led to the Pakistan Resolution for a sovereign Muslim State.

Maulana Ilyas and Tablighi Jamat

Maulana Muhammad Ilyas Kandhalvi (1885-1944) founded the Tablighi Jamat, in late 1920s, at Mewat as an apolitical and purely missionary movement. According to him, he inspired by a dream during the Hajj in 1926. The word ‘*Tabligh*’ means ‘to propagate’; so *Tablighi Jamat* stands for an organisation to propagate Islam.

However, its sphere of activity has been, right from its establishment, limited to the Muslim community only. Maulana Ilyas’ motto was ‘*Aye Musalmano! Musalman Bano*’, (‘O Muslims! Become real Muslims’). He had the opinion that the first priority should be given to develop true Islam among Muslims. He aims to revive the Muslim society by inculcating practice of basic obligations of Islam, especially the *Namaz*. He enunciated six-point formulae to be followed in order to become true Muslims. These are:

1. Firm belief in the Kalimah
2. Concentration and Devotion in prayer
3. ‘Ilm (knowledge) and Dhikr (to remind the God)
4. Respect towards Muslims
5. Ikhlas-e-Niyyat (good intent)
6. Dawat wa Tabligh (conveying of the message and propagation)

Tabligh was essentially a deobandi in its tenants but neither the Jamat nor the Darul uloom ever acknowledges this fact. Further, in many places even Ahle Hadees have associated with it. In fact, it was formed in turbulent period when there was a general feeling that the Muslims would perish their identity if they did not practically adhere to their religion.

After Maulana Ilyas’ demise (d. 1944), Maulana Muhammad Yusuf Kandhalvi (1917-65) became second *Amir*, followed by Maulana Inamul Hassan (1965-95). Now, in India, the Jamat is divided into two factions namely *Shurai* and Nizamuddeni has been headed by Maulana Sa’ad sahib while as the *Shurai* group was under the collective leadership of number of senior Maulanas of the jamat. *Fazail-e-Amal*, composed by Maulana Zakriya has been practically the basic literature of the Tabligh.⁵⁴

Inayatullah Mashriqi & Khaksar Tehreek

Inayatullah Mashriqi (1888-1963) was the founder of *Khaksar Tehreek*. He believed that there could not be any conflict among the basic teachings of various religions because if such a thing existed, it would mean that the Creator have been sent conflicting messages to the same creation. He examined the basic principles of different religions and concluded that all prophets’ teachings were closely related to the evolution of humankind as one and united specie, in contrast to animal species. He couldnot believe there was a contradiction and conflict in the Universe, and he couldn’t believe the battle between religions was true. If such a thing existed, then either religion was a lie, and the messenger was an impostor who misled and upset society, or he was misprojected by his followers. In his opinion, Religions were basically the Science of collective evolution of humankind and the purpose of prophets was to unite the humanity, not to divide them; the basic principles of all religions are one and the same.

In 1930, Mashriqi founded the Khaksar Tehreek after retiring from the British service. He was instrumental in steering the Muslims toward freedom. Mashriqi, his family, and a considerable number of Khaksars were frequently imprisoned. In 1938, he announced a fourteen point-charter in which the first is as follows:

“We *Khaksars* are determined to establish, by destroying all sectarian feelings and religious bigotry (but keeping religion intact), an egalitarian, non-partisan and tolerant order which would ensure a fair deal to all nations and their rightful growth, and which will be based on virtue, struggle, action and supreme justice.”⁵⁵

In this critical situation, the two centres of Muslim education and thought, viz. Deoband and Aligarh, ‘the two facets of the theological heritage of Waliullahi tradition’,⁵⁶ presented two different and extremely antagonistic approaches.

⁵⁰Iqbāl, Tasadduq Hussein Tāj, ed. *Madhāmīn-e-Iqbāl*. pp. 180-196.

⁵¹Aziz Ahmed, pp. 156-163.

⁵²De Bary, pp. 211-215.

⁵³*Ibid*, p. 215.

⁵⁴“Tablighi Jamat” *Wikipedia*, Electronic edn, 2008; Alex Alexiev, ‘Tablighi Jamāt: Jihad’s Stealthy Legions’, in *Middle East Quarterly*, Winter 2005, vol. XXII. No.1.

⁵⁵“Mashriqi”, *Wikipedia*, Electronic edn, 2008

⁵⁶Mawlana ‘Obaid Ullah Sindhi remarked that the *Dar al-‘Uloom*, Deoband and Muhammadan Anglo-Oriental College, Aligarh are two facets of Waliullahi tradition, Aziz Ahmed, p. 104.

Jamiyat ul Ulama & Composite Nation Theory

There was, on one hand, the Composite Nation Theory or United Indian Nationalism, presented by Indian National Congress and seconded by *Jamiyat-e-'Ulama-e-Hind*, founded in 1919, by the '*Ulama*' of Deoband, Nadwah and Firangi Mahal under the leadership of Maulana Hussein Ahmed Madani.⁵⁷ Maulana Rashid Ahmed Gangohi, Maulana Mahmood al-Hasan and Maulana 'Obaidullah Sindhi, were under the impression that an armed struggle was inappropriate at that time, also subscribed to that theory.⁵⁸ This theory advocates that the Hindus and Muslims of the Indian subcontinent together constitute a composite nation as they share the same homeland. Hence, they should live united under single government in a single sovereign state, by a federal arrangement, with their respective religious identities.⁵⁹ It considers the homeland as the very core of the nationalism. Hussein Ahmed pronounced:

"We, the inhabitants of India, in so far as we are Indians, have one thing in common and that is our Indianness which remains unchanged in spite of our religious and cultural differences. As the diversities in our appearances, individual qualities and personal traits and colour and stature do not affect our common humanness, similarly, our religious and cultural differences do not interfere with our common associations with our homeland. - - - - This is what I mean by the '*Muttahidah Qawmiyat*'.⁶⁰

Maulana Abul Kalam Azad (1888-1958), a Congress-man by conviction, provided a theological basis for this theory. He connoted the situation in India with that of Medina immediately after the *Hijrah*. According to him, in the Covenant, concluded between the Prophet and the people of Medina, Muslims as well as Jews and Pagans were described as a single community. He presented it as a precedent to constitute the composite nation of all the Indians irrespective of their religion.⁶¹

It was obvious that the Jamiyat had been advocating geographical considerations, instead of religious affiliation, as the basis for the constitution of a nation. Hence, it, on this basis, repudiated the very idea of Pakistan. Jamiyat's anxiety about the demand for Pakistan was three-folded;

- Firstly, it was suspicious about the British designs.⁶²
- Secondly, it was anxious about the safety and security of the Muslims left in India as minorities after the division.⁶³
- Thirdly, it was thinking with a missionary viewpoint that the division will surely cease, or at least impede, their objective of the propagation of Islam among the Hindus.⁶⁴

Maulana Hussein Ahmed Madani wrote in this regard:

"And Islam being a missionary religion, it is its duty, so far as possible, to absorb others in itself, not to reject them. This is why we should not hate our neighbouring peoples even if they hate us, if they call us unclean and impure."⁶⁵

"The great object of an over-all spread of Islam in the whole of India cannot be realised by appealing to passions of hatred and antagonism. It is the non-Muslims who are the field of action for the '*tabligh*' of Islam and form the raw material for this splendid activity. Today, by propagating hatred towards the Hindus, this field is being closed and this material wasted. It is contrary to the universal message of our great Prophet."⁶⁶

"Our object is to bridge the gulf of hatred, which is being created by the protagonists of the scheme of Pakistan. We are opposed to the idea of limiting the right of missionary activities of Islam within any particular area."⁶⁷

Objectives of the Jamiyat involved the preservation and promulgation of shariah in the Indian sub-continent. Though, shariah in this regard was limited to a mere application of the Islamic personal law into the private lives of Muslims. It was suspicious that the Western educated leadership of the League would not allow it to enforce even this abridged version of shariah and would impose their modernist alterations and naturalist interpretations in its proposed Muslim state. They felt more secure in India than in Pakistan. Although, some of the league-leaders have given the assurance that Pakistan would be an Islamic State, but Jinnah's statements ran

⁵⁷ It is noteworthy that a small section of the ulama-e Deoband was against the composite nation theory and collaboration with the Congress. Mawlana Ashraf 'Ali Thanawi (1863-1943) was the leader of this group. He along with Mawlana Shabbir Ahmed 'Uthmani and few other ulama-e-Deoband defected from the Jamiyat ul Ulama e Hind and established Jamiyat ul Ulama e Islam in 1946. They with the blessings of Mr. Jinnah counteracted the formers' activities. However, the bulk of the Deobandi ulama were against the demand for Pakistan. Faruqi, pp. 102-103, n. 4.

⁵⁸ Aziz Ahmed, p. 190.

⁵⁹ *Ibid*, p.104.

⁶⁰ *Ibid*, pp. 103-104.

⁶¹ *Ibid*, p. 189.

⁶² *Ibid*, pp.106-111.

⁶³ *Ibid*, pp. 111-114.

⁶⁴ *Ibid*, pp. 114-115.

⁶⁵ *Ibid*, p. 116.

⁶⁶ *Ibid*, p. 117.

⁶⁷ *Ibid*,

contrary to it.⁶⁸ He declared his secular policy unequivocally in some of his speeches:

“You may belong to any religion or caste or creed- that has nothing to do with the business of the State. - - You will find that in course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State.”⁶⁹

The ulama belonging to Jamaiyat were aware of the fact. Therefore, they were unwilling to support a sheer worldly scheme that, in their view, has no relevance to Islam, rather, harmful in terms of the future of Islam and Muslims in Hindu-India.

Khudai Khidmatgar

Another close ally of Congress among the Muslim organisations was *Khudai Khidmatgar* founded by Khan Abdul Ghaffar Khan, a Pakhtoon popularly known as Sarhadi Gandhi, in the Second decade of Twentieth century, with a strong belief in Gandhi ji's notion of non-violence. He regarded it as the true religion of the Prophet. He addressed his fellow men:

“I am going to give you such a weapon that the police and the army would not be able to stand against it. It is the weapon of the Prophet, but you are not aware of it. That weapon is patience and righteousness. No power on earth can stand against it.”

Over one-lakh members joined the organisation and became a legend for their peaceful opposition. However, they suffered a lot in the hands of the British army and police. On April 23, 1930, The British opened fire in Peshawar on the unarmed Khudai Khidmatgars gathered to protest against the arrest of their leader. This brutal incident killed 200-250 *Khudai Khidmatgars*.

Through political setup, strikes, and non-violent opposition, this organisation has achieved some success and become a dominative force in the NWFP. The political wing of the movement was led by Ghaffar Khan's brother Dr. Jabbar Khan. He was Chief Minister of the province for more than two decades, roughly from the late 1920s to 1947. After the independence Jinnah dismissed his government for his inclination towards India.

Ghaffar Khan was a staunch opponent of the partition. As the leader of Pakhtuns he was more comfortable in India than Pakistan. Hence, in 1946, he was attacked by the supporters of partition at Peshawar. He had been always labelled as anti-Pakistani and kept under house arrest by all successive Pakistani governments till his death in 1985.

Muslim League & Muslim Nationalism

Muslim League, founded in 1906,⁷⁰ comprising largely of Aligarh based English-educated Muslim elite,⁷¹ under the leadership of Muhammad Ali Jinnah, on the other hand, presented its ‘Two Nation theory’ which insisted that the Indian Muslims were a nation in itself, distinct from the Hindus and other communities by any definition of a nation and by all canons of International law. Jinnah argued that Indian Muslims have their own culture, civilisation, language, literature, art and history, therefore, they are a nation in their own and require a sovereign homeland for them, consisting of the Muslim majority areas of the subcontinent.

The League under the leadership of Muhammad Ali Jinnah launched a massive Pakistan Movement, in 1940, to pressurise the British to divide India into two sovereign states; one for Hindus and other for Muslims, before leaving the country. This demand reflected the sentiments of middle class Muslims who, being backward in all spheres, were frightened with their Hindu counterparts in an independent India. It was the outcome of the mixed feeling of fear and pride; fear of all sorts and the pride of being the erstwhile lords of the subcontinent.

Muslim League raised the cry of ‘Islam is in danger’ to attract the masses. Soon it became a popular goal, in the Muslim-dominated provinces, to be achieved at any cost.⁷² Jinnah was ready to sacrifice the twenty million Muslims living as minorities in different parts of India in the interests of the Muslim majority provinces.⁷³

It is in this theo-political context, at the advent of the fifth decade of the twentieth century, that Maudūdi presented his own theory of comprehensive Islam that at once rejected all the above. In his view, Islam descended to establish God Almighty's Will all over the earth, hence, acquiring just a piece of land for Muslims was out of context and un-Islamic. Muslims were distinct from Hindus but they were not a nation in western sense; they were rather *Ummah*, i.e. an ideological party; a party with a specific mission, namely propagation of Islam across the globe.

Maulana Maududi & Jamat-e-Islami

On 26th August, 1941 Maulana Maudūdi formally established the *Jamat-e-Islami* at Lahore to mobilise the Muslim Ummah towards a real essence of Islam. He adopted a Qur'ān-&-Sunnah-enlightened-rationalistic approach. In his opinion Muslims are not a nation but an *Ummah*, meaning of which is close to a ‘party’. He regarded nationalism as opposed to Islam. He opposed both Composite nationalism and separatism. He opposed identifying Islam with any other theory or ideology. state’ on the basis of Islam.⁷⁴

⁶⁸Faruqi, pp. 118-120.

⁶⁹*Ibid*, p. 121.

⁷⁰Zakaria, p. 110.

⁷¹It is noteworthy that entire western educated Muslim intelligentsia was not behind the demand for Pakistan. A secular minded group, having luminaries such as Muhammad ‘Ali Jauhar, Abul Kalam Azad, Zakir Hussain, Muhammad Mujib, ‘Abid Hussein in its fold, stood for the composite nationalism. (Aziz Ahmed, p. 194)

⁷²*Ibid*, pp. 94-95.

⁷³*Ibid*, p. 112.

⁷⁴*Ibid*, p. 52.

Maududi's ideology begins, revolves round, and runs with *Hakimiyat-e-Ilahia* (Divine Sovereignty) and *Iqamāt-e-Deen* (establishment of Islam). He envisages a Universal State that would be beyond the geographical and racial considerations. His justification for this state has been '*al-ardhu li-llah, al-mulku li-llah*, i.e. the land belongeth to God Almighty, hence, the right to rule belongeth to God Almighty alone. In fact, the need and justification for an Islamic state, for him, follows from the nature of universal order. It is a part of a broad integrated theology that is based upon the Sovereignty of the very Creator of the Universe. In Maudūdi's view, this Sovereignty has been enforced automatically in the physical and natural sphere of life. However, in volitional life, the human beings have physical liberty to acknowledge his sovereignty or refuse to do so, but morally they are bound to acknowledge as they have concluded an agreement with Him on the *Yaom-e Alast*.⁷⁵ However, he was inclined to a peaceful way through propagation and persuasion to establish the Islamic state. Hence, after establishment of Pakistan he migrated to it and took active participation in its *realpolitik* and influenced the formation of Pakistan-constitution.

Conclusion:

The above analysis shows how confused Muslims were there after the failure in the first War of Independence. There was no unified and dynamic leadership at this juncture. Various leaders have presented their own solutions and approaches on the basis of their own understanding of the problem. Maulana Mahmud ul Hasan adopted the path of armed struggle against the new regime but in vain. Maulana Nanotawi thought it would be wise to resort to *Dars wa Tadrees* in the unfavourable situation but not to forget the actual aim of revolution. Later, disciples of his school favoured composite nation theory while as Iqbal and Jinnah rejected this and presented a vertical division of India on the basis of religion. Meanwhile, intellectuals like Iqbal and Afghani, and Maulana Obaidullah Sindhi presented their own solutions in the form of Pan- Islamism and Islamic Socialism respectively. Various Ahl-e-Hadees movements and Maulana Ilyas's Tablighi Jamat found the solution in religious Puritanism and revivalism respectively. However, Maulana Maududi's approach was unique and all-embracing at once. He neither rejected any of the above approaches in toto nor adopted any of that in whole, with exception of rejection of Islamic Socialism. He presented Islam as a complete scheme or system of life that engulfs all the aspects of the life, spiritual as well material, individual as well congregational, social as well as political. He rejected the composite nation theory on the ground that the Muslims have a separate identity and a nation on their own, that is called by him as Muslim Ummah. Simultaneously, he rejected the demand for a Muslim Homeland on the ground that it would not be appropriate for a nation like Muslim Ummah to have homeland like other western nations. He also stressed upon Islamic Puritanism and reviving the Quran and Sunnah but did not go to the extent of Ahl-e-Hadith. However, his ideas could not gain popular support among Muslims as it lacks a short term achievable goal.

⁷⁵The Day of Covenant. Qur'ān claims that Almighty drew the souls of all the human beings whom He intended to create until the Day of Judgment and made them testify. All have taken the oath of allegiance that they would obey and worship Him.