

Maulana Wahiduddin Khan's teachings between the lines and the thought of Islamic ideology to be turned into Political Order in Modern Times

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ABSTRACT

The subject of Islamic theology has been as demanding as it involves a surge of an urge of its practices in routine life of every calling, let alone rites and rituals. Islamic Order was at its peak during Islamic rule, by and large. However, political stronghold was loosened and victors wrote the history by erasing Islamic art of governance to its near extinction. Prophets being the representatives of divine order were treated as the most ordinary people to an extent that noted Greek philosopher Aristotle was not aware of the great prophet like Moses.(ref: The Prophet of Revolution).My critical analysis revolves around thought of Political Islam by prophetic mission and Maulana's books viz. The Prophet of Revolution, God Arises and 'The Political Interpretation of Islam' to explore its throwback in modern sense.

The enigmatic turn of events in current situation world over has caused consistent Muslim downturn. Of course, reasons to this plight are many, however led situation to such a pass that in today's clime, even raw idea of checking on the remotest possibility of Islamic Order invites outright rejection. The faction-ridden Muslim ummah bogged down to infighting as a prime reason has hardly left any intellectual initiative in this direction.This 'status-quo' is so all-round that even resourceful Muslims seemed to have adopted self-centered angle when it comes to any sincere, positive and constructive research on Islam to be considered as an 'Alternative Order' among variety of beliefs and practices, Faithful must know where, when, what and how intellectual pursuit' has to begin with. Maulana, in this regard, appeared to be 'standing alone' in his intellectual stride and strive for disseminating right kind of literature and perspective, firstly among elites who, if given the right dose of reality and purpose of life, good amount of turnaround could be imminent. This Researcher has tried to know Maulana's exclusive views in this area which are of course, well thought-out, rational and tailor-made to situation. The debate on Islamic Order should start as an intellectual pursuit to settle down somewhere as a cogent perspective. If instant result is intended, I am sorry that we are again going to be caught in a bind of creating a new hiatus. This pursuit in terms of settling down is meant for dispelling doubts and misgivings. Once this major roadblock is stashed away, forward journey is smooth and productive, though it requires high octane patience. But then Prophet of Islam (pbuh) too, had wedded to the same route and so also, it has to be for Muslims. Intellectual dialogue must draws its blood from critical study of 'thought-provoking' literature from Maulana who seemed to have had remarkable grab of this domain.

Let's get into alleys of Maulana's teachings to get to the bottomline by tapping and turning the Title of this paper as a plain thought in the quest of 'Alternative Order' and its prerequisites.

Keywords: *Islamic theology, Prophet of Revolution, God Arises, Islamic Order, The political interpretation of Islam*

INTRODUCTION

All empirical observations decidedly lead any serious thinker to conclude that the way Nature is performing its role in human life, it should never be without any perfect order and the operator behind. The entire cycle of days and nights, seasonal changes, vicissitude in terms of tsunami somewhere, a tempest here and volcano burst there and thunderstorm in an unimagined land, an avalanche or landslide causing many deaths indicate ultimately to some new creations, some new order by dissipation of the old. Human living too, is exactly gyrating around the fulcrum of such orderly notion and mechanism. Consequently, 'Order' is the fundamental factor Divine designs have intended.



Human beings regardless of religious bearing would certainly agree that human life needs order. Islamic thinking and theory emphasizes orderliness to an extent that all prophets according to Islamic ideology have been sent down to earth for different races and communities basically pleaded for the order of God's brand and designs.

What's God's brand per se?! It is Monotheism, without mincing words. Monotheism demands that when God has created this universe and whatever in it including human being, man must admit it out of indebtedness.

What is God's designs to be more precise?! It is again the prescribed guidelines set upon in the Holy Book through prophets. Of course, certain rules are immutable for they are fundamental. However, most of them govern human life are subject to be updated, redefined and reconstituted in light and spirit of the fundamentals. Nevertheless, 'Order' is at a premium. We have seen man-made laws are at times, lop-sided, compromising and generally for those down-the-line kind of people and favoring those by exonerating them despite their wrongdoings. This leads to another nasty point of 'injustice with its cascading effects on many aspects of human life primarily the loss of faith in the system and chaotic tendencies to begin with. The chaos eventually warrants order. Islamic Order reinforces that God knows man better than man does actually himself. Divine laws are therefore, all pervasive, inclusive and intended for universal order. Besides, all guidance and paradigms are available within the prescribed way of life (read religion) to set up an order. Why not then, to fall for such proposition?

This paper is basically driven by such idea and how the great scholar like Maulana Wahiduddin Khan through his impeccable vision and mission interprets in his inimitable style such order both in its significance and exigency and what role Muslim has to play in the first place, to make this order possible and universally acceptable.

Significance & Relevance of Islamic Order

First of all, significance and relevance of Islamic order could be understood by 'Charter of Quran'. In other words, it is imperative to know that what Quran does signify and what does it want from the servant of God who has been sent down to earth as a deputy. This reality could only be understood by those who have studied Quran and the whole life of prophet (pbuh) as a student and developed insight into it. Consequently, 'onus' lies on head and shoulders of scholars who must go systematically by positive efforts; a) to make faithfuls understand this prominent demand of Islamic Order and b) start looking for possibilities and constructive means to achieve this objective. Of course, there is no 'quick-fix' and one has to undertake persuasive methods and means in this regard. Importance of Islamic Order becomes mandatory for Muslims must make any faithful to undertake mental tally of other orders with that of the whole silhouette of Islamic order among various laws, human rights, crime and punishment, usury, political governance, judiciary and every aspect of human life. If there is no argument and subsequent efforts to have such an order as ordained in Quran, it could be easily imagined that reading Quran would be just for reading's sake like any other religious book. The areas of practical human life mentioned above would thus be left unattended and lost in gallimaufry like other ideologies and theories.

Faithful should never be confused in terms of bearing responsibility of implementing covenants of Allah on the earth and pro-active in exploring ends and platforms to launch his ideology. And for this task, he is convinced but not quarrelsome, eager but never ever-imposing. We all know the world has changed exponentially and therefore, everything is being examined on the anvil of analysis. This is how spirit of enquiry has got tremendous boost as nothing goes without asking a question into why's, what's and how's of it. In this context, how to go about the whole journey of disseminating the right kind of understanding not afar the spirit of enquiry but has a tendency of resonating with human conscience and acceptability is the prime concern. Of course, it is a long journey of patience and perseverance, only conscientious can tread on. No 'hara-kiri' kind of action is warranted or encouraged rather strictly admonished by Islam per se! In the whole scenario, it is faithful who has been asked to improve upon consistently by his virtue for reaching out. Even Prophet (pbuh) was advised in the same sense that his mission is to propagate without any contention. Quran's single verse says it all. 'When you encounter any ignorant, say peace be upon you'. So, Faithful has to be very innovative, intellectually persuasive and pro-active in argument and action that is acceptable to one and all.

In this regard, Maulana's 'fantabulous' work through his famous title '**God Arises**' could be considered as 'trend-setter' to an uneasy soul longing for truth.

Jihad - Myth & Reality

Incidentally, an aggressive proselytizing has been tagged as 'Jihad'. Why 'Jihad' earns such a notorious distinction that every rising demand in recent times wants this word to have been aborted even from school syllabus. Let alone skeptics, even Muslims have misunderstood Jihad in letter and spirit. Partly history being a villain and largely, Muslims' own chequered history have played enough role in distorting meaning and mode of Jihad. It is Jihad against

the 'self' that has been conveniently forgotten and with their backs to the wall and in order to hitting back, Jihad has been maneuvered into a demand of the situation as aggression by some sections of Muslims. It looks like in the entire episode, Muslims have been treated as 'enablers' of every nasty trick labeled into Jihad.

In order to understand Jihad, we'll have to go back to prophet's (pbuh) days. How prophet (pbuh) initiated his propagation, what was his angle, plans and perceptions? We ought to study all these factors and evaluate them in their entirety. In the beginning, those who have accepted the message, were disadvantaged people. No rich man or so-called leader of the society then, came round. Instead, rich and moneyed class put up protest as vehemently as they could to dishearten those who had like to have a gist of prophet's (pbuh) message. Interestingly, protesters were prophet's own relatives by and large. In other words, prophet (pbuh) was a lone curtain raiser and hence have been persuasive in his preaching in front of his own near and dears. This was how he led 'silent revolution' with the minimum lives lost to go down in history as 'bloodless revolution' as Maulana has aptly emphasized this point in his book 'Prophet of Revolution'.

A popular anti-Muslim meme echoes the words of Victorian Prime Minister William Gladstone. Along with a stock image of Gladstone is the quote, "*As long as there is this book [the Quran], there will be no peace in the world.*"

On August 10, Britain First [posted](#) the image to their Facebook page, which drew thousands of shares and comments. But what is the truth behind it? (adopted from **TellMAMA**).

Post Gladstone's narrative then and FB Post now, had there been any rejoinder issued by any Muslim quarter, specifically elite ruling class of any Muslim country worth the name to clear the air? Why there is no debate or public discourse centering around Quran with the target audience of Christians and Jews explaining to them and invoking their reactions on this very point? Why don't Muslims question these two important communities called '**People of the Book**' (or Chosen People) that there is no unbecoming part concerning them has been mentioned in Quran. Of course, there is a mention of uniting them based on the biggest similarity of these 'Threesome Awesome' as they worship One God.

Thus, Intellectual Jihad should have been the Need of the Hour and not any upfront and aimless confrontation. Muslim world ought to have a reality check as it is in a danger zone of wasted talents only to be replaced by other emerging forces having 'Constructive vision' of Islam. The Muslim leadership stance should have been like, once Maulana put in '**Al-Risala**', the famous '**veni-vidi-vici** from Julius Ceaser (**I came, I saw, I conquered**). In other words, mere Muslim presence anywhere would have been enough to represent them as 'peacemakers'.

The ritualistic exercise of prayer is just a matter of not more than 15 minutes when Muslims are called out five times a day. However, they were expected to be stickler for social life which is the most integral part in terms of demonstrating practical Islam to get noticed by other communities. In so doing, Islamic ideology might have easily translated into political order where equality, social justice, human rights, absence of exploitation would be the order of the day.

Last but not the least. The whole trajectory of Islam came down to settle in Mecca. Being a faithful, I ruminated over the idea that why the last prophet (pbuh) of Islam was made to emerge in the sands of Arabia where hot, parched tempest of sands made human life miserable and tough. Why not God had chosen for his prophet (pbuh) the land with full of natural panorama, gushing fjords, flowing rivers, and tranquility around. All previous communities were tried to make the message of God understand by persuasive prophets. God seemed to have stopped this phase as enough was enough. Now, the upcoming community in the deserts of Arabia was to be emerged with a fighting spirit. The strong physique of Arabs who kept fighting the tribal wars for number of days on the back of horse with heavy swords wielding in their hands, were to turn for the right war. The war for God and His prophet (pbuh). This was how Jihad came into being. However, the prophet of Islam (pbuh) reiterated that the real jihad is the one to fight with the self by self-correction and self-flagellation in order to be on the right path all times. The extract of this is near to Maulana's chain of thoughts that I have come across in his book 'Prophet of Revolution'.

Challenges for Muslim ummah from within

The main challenge before Muslim ummah are Muslims themselves. The most cogent and agreeable reason has been that Muslims have summarily failed in keeping pace with time. Reminiscing Poet Muhammad Iqbal's famous lines, *Jahan mein Ahle Imaan surat-e-Khurshid jite hain, Idhar dube udher nikle, udher dube idhar nikle (Faithfuls have won over the face of sun, they set here to rise there, and there to rise here)*. Do we see this kind of mechanism and dynamism among Muslims either as community or the nation at large?!

In today's time, technological excellence is the paradigm. By technology, you bring in innovation and the resultant grip over economy and the world shall be at your feet. Is it happening anywhere in any Muslim nation? There is a continuous erosion of Islamic values and significance in Muslims countries to an extent that those sitting in powers have no inkling for Democracy. There is no invention or innovation in the field of science and technology in the last more than 50 years, courtesy Muslim involvement.

On one hand moral policing is in place. But on the other, they are subservient to their masters. Youths have no direction in life and they are puppets to be used endlessly for destructive means. Among all subjective and objective conspiracy theories and strategies we were supposed to be taking some corrective means and measures, playing a plain 'victim card' instead.

It seems quite contradictory when girls demanding hijab in Indian schools and colleges and entirely reverse stand is being taken on the same issue in country like Iran by women vociferously opposing brute method of hijab. Likewise, Talaq, if pronounced three at a time, is called for an immediate separation of husband and wife in Indian sub-continent, whereas in many Muslim nations, this way of Talaq is forbidden and counted only once with a scope of redemption. Even Quran speaks about two Talaqs with an interval to keep an account of periods of woman for a scope of patch-up. It is granted that fiqh (jurisprudence) among four schools of thought have many disparities and differentiations. However, that was the time when gathering information was a big challenge and substantial gap between each imam has left a room for separate school of thought. However, now when knowledge is quite accessible and almost reasonable assumption prevails, why not to make certain issues as commonplace to avoid conflicting views and controversies being the bugbear of 'hiatus' in ummah.

Islamic Order shouldn't be just a facade. Instead, the order should be in place in its entirety for arousing dynamism and drawing every single man near to it. It appears Muslims themselves don't have any inclination for Islamic Order. They have gone downright materialistic throwing accountability and exigency of purpose on the backburner.

LOGICAL ARGUMENT, ANALYSIS AND MWK'S ANGLE EN ROUTE:

i) The Prophet of Revolution

ii) God Arises

These two masterpieces from Maulana are intended to have a paradigm shift so far as Muslim ummah on one hand and reiterating Islamic understanding that has a substance of maximizing it into political order in the truer sense of the word, on the other.

By 'The Prophet of Revolution' Maulana's sincere efforts are indicative of letting Prophet's (pbuh) life and his mission to be in total focus. It is through 'consciousness' on Prophethood, pathway could be found. Did we ever try to understand Seerah comprehensively as a complete package among various make-out beliefs, innovated and emotively swirling around Prophethood to be identified with the calculus of actions both prescribed and proscribed by Prophet (pbuh) himself? The reverence and respect for prophet (pbuh) is a true calling for every Muslim. However, is it 'lip service' or by some concrete actions, plans and strategies imbibing true values of contents of Prophet's message should have been the exigency! Ummah went unchecked on the area of reverence without compliance of the way of life prophet (pbuh) has suggested. The change otherwise had expected by total and wilful action is sorely missing among 'faction-ridden' ummah. Communities are glorified by knowledge, intellectual pursuit and peace-loving antics. Muslims largely uneducated, lacking sufficient insight into prophet (pbuh) and the way of life he has professed have become passive victims of political pendulum enough to bring them shocks and awes. Unfortunately, we have skimmed only theological part of Seerah that makes up the facades of rites and rituals. The other side of the prophet (pbuh) that speaks true order through self-governance has somehow never been emphasized in public discourse.

In this context, 'The Prophet of Revolution' is in fact, signifies revolution each individual Muslim ought to initiate within himself based on critical thinking inspired by the study on Prophet (pbuh) and his mission of Prophethood. Muslim's stream of consciousness should be woven around the central idea on Prophet's (pbuh) lofty mission versus roadblocks, hitches and hindrances and scheme of things and ploys employed constructively to stave off adversaries for mission to be accomplished. Critical study put forth by scholars of Maulana's caliber and eminence invariably pushes any thinking mind to bring whole scenario of the past and how to apply it using modern thinking and measures. This is how Maulana's writings set us free for freedom of thought and draw conclusions to germinate cravings for the order we cherish. Nevertheless, the order of our wish doesn't come by forceful action, especially when we are living in the analytical age. It is only by intellectual pursuit one can convince the self and get others convinced. This seems to be the basic hallmark of Maulana's innate objective in his ocean of literature and his study is all about.

Maulana's summing up with thought provoking lines citing reason that why previous communities had been successful in spreading Islamic values and practices and why present day groups and movements are beaten in the same cause. To this, Maulana's explanations are very telling that our predecessors had worked upon the theory of 'everything to gain' and nothing to lose. The present day groups have a phobia of losing everything. However, losing the battle wasn't an overnight story. There has been a systematic and systemic degradation happened with every new ruler. As our degeneration was slow, likewise the process of resurgence too, should be treated as such.

The book 'The Prophet of Revolution' takes any Muslim into realm of Prophet (pbuh) and his mission, 'God Arises' is another beautiful attempt from Maulana prepares the faithful in as intellectual and persuasive manner as possible. God Arises is posing mirror to every Muslim first so long as his capability and enlightenment is concerned. At the same time, God Arises, is a ready reckoner to all cynics to make them understand that religion and science are on the same page. God Arises, is not only nuanced out of scientific enquiries but historically also present Muslims and People of the Book (Jews and Christians) on an even keel.

One of the prominent Quranic injunctions clearly emphasizes the importance of improvement of human process of learning into obedience in this regard.

'If you don't obey and improve, I will replace you with upcoming generations who will be much more improved and obedient'.

Human carried process of this change in his guts and the manifestation of it has to come up by human himself must be always receptive and willing to transform in keeping with time to display factual human values that bases his creation in the mannequins of the world. This world probably would have never seen scientific discoveries and stride consistently pacing forward, had there not been an element of constant renewal and reformative instincts in human imagination. Why this thread of transformation has not been kept intact and made much stronger in relationship between Science & Religion?! Most possibly, this thread has been cut from the middle by a sharp razor of dogmatic forces that have neither understood religion nor science in their symbiotic connections.

Why are they poles apart? Certainly, the blame lies at the doorstep of those scholars who are armed with 'one-track' knowledge and always remain vociferously active in smothering science and the spirit of enquiry otherwise would have brought both Science and Religion on the same page. Maulana's persistent and patient attempts subsume this idea of Science & Religion that are always undivided in symmetry as has been argued fundamentally in his Masterpiece 'God Arises'.

It is therefore, God Arises has to be added to a syllabus for advance theological study in line with science in the Curricula of Science and Engineering students. It will carry forward research by working upon both science and religion in tandem to win the 'take-home-point' eliminating fallacies and vicious mentality that have kept science and religion pitted against each other! We can easily surmise that in such scenario, political leadership that 'Religion of Islam' embodies could be envisioned in its entirety. This argument has to be set upon defining political discourse with the target audience as has been Maulana's persistence and perseverance through his book 'God Arises'.

As a matter of fact, both these books have to be presented to the world through extensive and intensive public discourse in order to dispel religious doubts concerning Islam that is regarded as the most misunderstood religion.

Why Maulana stood alone?!

Is it that 'Seer' is the one who walks alone? Is this an overstatement in Maulana's case? Singularity in thinking right and for the right is enough to prove in the annals that 'ice breaker' of stereotypes has always been the single individual who rose to the occasion. People followed the leader by charisma and conviction in the message. Exegetical study brings factors of various hues in front. Many religious movements initiated by a single personality were hijacked over a period of time by hierarchical order and the usual rush for leadership has created hiatus between groups. Where there is a division, there is a conflict. It is said that every century brings in its wake a new leader out of the system through divisions crept in the existing order. The motive behind power grab should be the bugbear of this rot as the saying goes that power corrupts and absolute power corrupts absolutely! Popularity does something deviously devilish to leadership for sheen and shine to be taken away by splinters. The initial purity and piety and sincerity of purpose simply go with the wind. We, the Muslims have a dismal record on this and we must admit it through the facts of history. The recent splits in the most eminent of movements in recent times have let many skeletons out of the cupboards. Blame game and vicious cycle of character assassinations have disillusioned and dismayed many.

Maulana seemed to have grown himself out of such disarray. He looked to be a watchful observer who took his every step with meticulous care. Being a 'participant observer' and without being dragged away as a 'native observer', he might have ultimately decided his course of action. This was how Maulana played his role as a 'Thinker' who obviously needs peace and space. It is this peace and spirituality in his space governed his life and teachings throughout. Maulana must be of the considered opinion that sitting in peace with the self emits constructive thoughts with a clarity on priorities and scenario in front without any influential factor to derail him from stream of consciousness.

The Political Interpretation of Islam-a dialogue between two scholars coupled with observations

Talking about Islamic political order and ignoring the another famous narratives of Maulana with above title would be an injustice. This particular book is largely based on Maulana's viewpoint on Islamic political order. Basically, the difference of opinion on this viewpoint has pitched Maulana against Maulana Maudoodi. So, it is MWK v/s Maulana Maudoodi. Well, dialogue or verbal duel between two scholars is at times beyond the cusp of the common man. However, it is through study and exchange of ideas by the one interested, the bottomline can be reached. While 'dog-fight' of two doyens certainly brings forth many issues to mull over, what is being overlooked is the groupism stemmed from the fanbase that again brings whole ummah back onto dividing line.

Making Political Interpretation or Islamic Political Reality a talking point looks fine idea and largely makes sense rather a duty from propagation to practice of every Muslim. It is convincing for Muslims in particular, especially when Quran and the Prophet's (pbuh) substantiates and is enjoined upon Muslims to lead a virtuous life of the highest morals from Monotheism. However, the mindset that has been conditioned is scared of newer ideas and promises. When Muslims are enjoined upon this responsibility, they must start first like charity begins at home. It is still easier for any Muslim nation to begin this journey to bring about a change and be a model for others. Muslims who are living in cosmopolitan culture and under the aegis of other orders, have to be virtuous, law abiding and to germinate strands of truly Islamic life where Love Thy Neighbour, human rights, justice, attaining highest training in life to run their hearth and homes are the denominators. By this way, they could make their presence felt and inspire others to emulate their life actions. Fortunately, every democratic set-up and cosmopolitanism is having certain paradigms of freedom. These paradigms of freedom of thinking based on spirit of enquiry can be maximized through virtuosity whereby other communities would join the bandwagon.

Muslim youth must parade exemplary behavior of honesty, integrity and highest excellence so as to be on demand. In professional life, Muslim presence must prove that they are talented, committed and morally driven. Today, world largely avoid wars and any kind of destructive activities. Economy of the day is purely business and profit oriented society are the norms. By sticking to this precept all so-called mighty nations have built their economy and further exploring expansionism. World has become highly diplomatic and compromising when it comes to economic gains and so on. In the circumstances, what is being accepted is dialogue that must never overstretch but come to the point for co-existence to be possible and acceptable. Muslims must have their fair share to contribute by drawing inspiration from their predecessors. Muslims must know that Arab Science was the boon to peaceful and creative society. So, also scholars like MWK have been the products of thinking society with their finger on the pulse that pinches. Consequently, it is peaceful approach aided by rational thinking can bail Muslims out of their present predicament.

Every quick-fix is short-sighted and hasty action. When the Almighty is not in hurry for anything (as Maulana put it nicely somewhere in The Prophet of Revolution), Muslim too, must bear the responsibility of putting his house in order by pragmatic and sensible attitude and action. Muslims should have both sense and sensibilities towards the need of the hour which is self-improvement for sure!

Humankind has gained tremendous intellectual capabilities in almost every domain. We can draw an analogy thus! The day Abel killed Kabel, the murderer never knew what to do with the dead body. It was crow that taught him to bury his dead. From that point until now, man has appreciably developed his cognitive abilities. Man wants to understand spiritual aspect but away from temporal world. In other words, spirituality springs from practical living and blending of two can drag one to reality. Maulana's whole literary feast indicates self-analysis and self-improvement. Lessons need to be drawn from Maulana's two books mentioned above for the order to come into being that knows no short-cut. Perhaps it is for this go-slow theory, Maulana was unfairly made the butt of criticism.

Madrassa's (Oriental School) Monotony

Talking such exhaustive details without leaving aside Madrassas in terms of importance and implications on the Muslim society would be impertinent. Of course, Quranic knowledge is the truest one according to Muslims. Quran for that matter, substantiates the belief of Monotheism. However, again the query here must come up that how could this truest knowledge be represented by way of propagation both in preach and practice. The single track race for building Darul

Uloom seems to have made Muslims oblivious of either completely or recklessly of temporal knowledge that is supposed to take us to different institutions where Muslims would have better posed them in presence of other communities and remove their doubts and prejudice about Muslims. It appears that these big Madrassas have kept Muslims aloof from the rest of the world to an extent that when any student of this school steps into the world outside, he is bedazzled by glitter around. He then starts seeking his role into this world which is not sufficient just by coaching kids the same knowledge he learned by rote to make his living. At last, he is mixed and merged into material world even forgetting the knowledge he gained both in letter and spirit.

Besides, Madrassas have no formal research chair for Quranic injunctions to be explained in broadbased manner and thus make people aware, especially Muslims about their duties concerning religion. At the same time, to indoctrinate the right message among non-Muslims who are, by and large, gravely misunderstood Quran. Ijtihad was to be the regular feature of Madrassas over tricky issues and 'way-outs' along with bridging the gap and mitigating the evil of factionalism by not issuing frequent flurry of fatwas but convincing warring parties for unity of ummah should be the approach, as Maulana has aptly stressed out.

WHAT OTHER SCHOLARS SAY ABOUT MAULANA WAHIDUDDIN KHAN

My search is based on video-clips on YouTube from where I could pick up the following three prominent scholars commenting about Maulana Wahiduddin Khan:

1. **Mufti Saeed Khan's Talk:** where he was questioned from the audience and while replying, he spoke not on positive terms about Maulana. He said that Maulana has no formal qualification on Islamic Theology and all views from Maulana were based on his own study and perspectives.

2. **Dr. Asrar Ahmad Khan** has been very outstanding scholar having expertise in Quranic learning and detailed commentary (tafseer). Dr. Khan hardly needs any introduction and he being passionate about Quran and its narratives and meanings, has an exceptional touch though he is holding medical degree. He too, was not positive about Maulana. He questioned Maulana during one of the sessions on Islamic revolution and the possibilities. The reply from Maulana was 'no comments'. That's it! Thus Dr. Khan too, spewed his sarcasm for Maulana.

3. **Engineer Mohammed Ali** is another scholar and holding regular meetings with his audience on various religious issues with his own angle. Engineer Ali was of course, quite positive about Maulana and had highest regards for Maulana for his stupendous work in his book 'God Arises'. He even categorically said that no other scholar than Maulana in Indian sub-continent has had done marvelously detailed work in Islamic teaching and its conformity with the modern science.

REVIEW OF LITERATURE (ROL)

The difference of opinion in creative and studious work is always foregone conclusion. This is how the subject becomes all-round in terms of understanding. Every scholar has his point of view and we must respect that. However, then every scholar has his own circumstances too, plus audience at large. In this regard, both situation and overall abilities of the audience have to be in focus. As for instance, scholars in Pakistan or other Muslims countries have their own opinion about Islamic issues, and more particularly Islamic Political Order than the scholars operating in Indian conditions. It is observed that this specific distinction is kept out of purview while commenting on each other's angle on issues swirling around Muslims community.

Maulana has been regarded as the most compromising who stuck to peaceful overtures most of the time. It was not only Maulana, there have been many scholars in the sub-continent who prefer peace and amity rather any hostile outlook. Maulana was on target for he was standing alone and he had his own narratives on any subject related to Islam and Muslims without mincing words. By and large, all scholars talked of amicability that they forget when they single out Maulana for their butt of criticism.

Going by scores of media reports and articles, some of them are referred in Bibliographic details, and they all spoke highly of Maulana post his demise. Many of them consider him as great thinker, proponent of positive thinking along with peace and spirituality. By far, he was non-controversial figure and largely stuck to his mission of peace and spirituality. Of course, he was at loggerheads with Maulana Maudoodi by criticizing the far right ideology of extreme thinking. Once upon a time, Maulana Wahiduddin Khan too, was impressed by Maulana Maudoodi's ideology and literature. However, later on, MWK parted his ways and started his own mission of peace and spirituality. Some of

them, consider MWK as reneged and away from pure Islamic thinking. However, it is easier said than done so far as initiating mission that contravenes the authorities of the day is concerned. Even Islam and Prophetic teachings too, are of the opinion that peace and positive propagation have to be the way forward. One can draw horse to the water but none can make him drink. This was how MWK consistently advocated peace and positive attitude that may stick lately, but once it is understood across, it would definitely usher in a pronounced change in human thinking.

RESEARCH METHODOLOGY

Maulana has done immense work in spirituality and how human life and action can work with spirituality in truer sense. He has copious of books written on almost every subject, his lectures, articles and occasional sermons in public domain all were vetted in details with required patience,

passion and interest. Since idea of taking a cue out of Maulana's teachings on a particular subject of political order that Islam proposes, Maulana's literature was the subject of sole study rather than to make a comparative study by referring to any other literature. Nevertheless, there are certain scholars whose viewpoint concerning Maulana has been mentioned above in specific terms. However, the focal point is Maulana as how he understood and propagated this particular idea in its nuances and complexities so that study should be singular, straight and easy to comprehend threadbare and steering clear of scope of any other parallel study, as wise people normally think alike.

Candid Conclusions

1. Islamic Political Order not in the current stereotypes of different political ideologies that are mired in corruption, favoritism, nepotism and nasty tricks put together have smudged and fudged the whole art of politics. In fact, Political Science ought to have been learned for positive governance keeping common good at the prime, awfully turned into a lair of hooligans, marauders and manipulators instead.
2. A thought of Islamic Political Order has to germinate in Muslim's mind with virtues, compassion, love, brotherhood and affinity to humankind. Prophet of Islam (pbuh) has always spread love and never a hatred. He, like Prophet Jesus (pbuh) was aware of his people knew not what they were doing. This was how his first burst of conflict started with his relatives, near and dears. This was why prophet (pbuh) pardoned general amnesty when he led his march into Mecca for the last and final. Prophet (pbuh) never despised his most ardent adversary like Abdullah Bin Ubay in Medina and strong opponents like Abu Jahl, Abu Lahb who were his uncles and Waleed Mugairah in Mecca. He even led Abdullah bin Ubay's death prayer and put his saliva into dead man's mouth with pure intentions that Abdullah may get reprieve despite his undivided tiffs with the prophet (pbuh).
3. Islamic Political Order is and should be all-inclusive with peace, virtues and higher moral standards. The Order has to be understood by the most principal races on the earth whose mutual conflicts create political ripples all times. They must come close to each other as Quranic injunction would have it. "Oh! People of the Book, come near to similarities amongst you, and the biggest similarity is that you all worship One God. In this context, Islam is the ideology first and not the outright political order that could be thrust into pecking order without preparing the mindset. Prophet of Islam (pbuh) has done the same thing to nurture people in their thinking with an emphasis on Monotheism. So, Islam is a way of life to be launched, served and shared on prophetic planes of virtuous and peaceful manner prophet (pbuh) himself embodied. This is how Islamic Political Order could be defined in collective sense and resonated with the idea of Global Village.
4. Arguably, Comparative Study is akin to go into diatribe, blame game, lowering image of one and the other and slugfest that starts with this particular misadventure eventually blights the actual purpose. When prophet (pbuh) initiated his mission, he was in the thick of environment infested with various conflicts in Mecca. He would have maneuvered any one of them to achieve his objective. However, cutting across all lines and theories, he attained grandstanding by assertive about Monotheism from the Mount of Mecca. At the very next moment of his clarion call, all gathered who considered him as the most truthful and virtuous individual started baying for his blood. However, within the record time of 23 years, all came round when truth revealed upon them. This unity of purpose was achieved by peaceful and conscientious efforts.
5. In fact, Comparative Study is also borne out of 'short-cut' of proving oneself as fastidiously as possible. Basically, there are two basic forces operating with their prominent parts in any movement. i) Centrifugal and ii) Centripetal. The first one is taking the subject away from the center whereas the latter is drawing near to the center. Centrifugal forces are the efforts from those who want 'quick-fix'. But Centripetal being a think-tank always tries to bring

people round to the ideology as constructively as possible. Maulana has rightly put up a humorous anecdote in his book 'Prophet of Revolution'. A Parish in a haste of cherishing long elongated tree in front of his house, evaded natural growth only to see the makeshift tree gone dry. Maulana drew conclusions by this attempt of a Parish that when Allah is not in a hurry for some constructive thing and lets the natural process of evolution go by its organic ways, why human mind is hurrying for making unreal, real. In this very understanding, lies the solution that is sustainable. I presume this is what the victory at Mecca says it loud and clear. And yet, compromise at Hudaibiyah was regarded even greater than the victory of Mecca for the reason that Prophet (pbuh) made his point even to chagrin of his companions.

6. Maulana being a serious thinker was of the considered view on making of mind. This concrete opinion of his could be seen reflected very evidently in both of his books viz. 'Prophet of Revolution' and 'God Arises'. The former is making believers aware of prophet (pbuh) and his mission of whys, whats and hows into it. The latter propounds solid logical argument removing vagaries of scientific community that religion and science are poles apart. In fact, religion augments scientific enquiry and facts only to be concluded that religion is not farther from truth and science for that matter. Maulana's work through 'God Arises' is impeccable and therefore, an eye-opener for skeptics. Even history proves magnificence of Arab Science in different domains. English numericals (1,23....) are still being known as Arabic Numbers invented on angular count on each number and zero is without angle makes sense. Any watchmaking company in its specification of the dial regards English numericals as Arabic numbers. How could such tremendous scientific progress can be imagined without peace and zest for spirit of enquiry in an Islamic society where science and religion were on the same footing.
7. The point needs to be reiterated that Maulana has never seemed to be antithesis with the idea of Islamic ideology to be turned into Political Order. However, he has his own ways of thinking which is slow-paced though eventually makes its mark. And that mark would be all-inclusive demonstrated by prophet (pbuh) in the victory of Mecca and thus, peaceful without any conflict as conflict emanates from divisions. There is a human tendency that even freedom wants its own domain to break free. Likewise, to have one's dispensation or order has never been disagreed. But we have to agree with Maulana to disagree that the order has its paradigms and the biggest one of them is peace and persuasion. The order established somehow without these parameters, would be facing reactionary bids and never at peace and progressive with itself.
8. Besides, Maulana has been specifically emphatic about Ijtihad (Consensus) that has almost died down among Muslim scholars. There is hardly any consensual exercise in recent memory by scholars on any vexed issue that might have brought the best out of them in terms of clearing doubts and brought in clarity of concept and easing life without harboring any guilt. Consensus brings authenticity and glory to scholars whose all-round view shall be appreciated by outsiders too. Generally negative belief concerning Muslims and Islam could be ameliorated by scholars through their comprehensive outlook on burning issues. When scholars have this reality-check of their opinions from time to time, it would definitely set the tone for right perspective among all strata of the society and Muslims in particular and open the pathway to straight path and order in the society.
9. The most potential element of Ijtihad is that regardless of dispensation that governs the community, they still have a greater say provided Ijtihad is their regular feature on 'soc-politico-religious affairs. Ijtihad is outright democratic. With consistent updates in keeping with time, community would be renewing itself with the present. This is nothing farther from truth but rather inculcating more truth through flexibility. This attitude would be drawing them more convincingly to religious truth as a community and lending magnetic latch to outsiders as well. This is how community could prevail over adversaries not in an endless war of words but by change of hearts and minds. This is how Ijtihad is holding mirror to those who have smothered spirit of enquiry in religion.
10. Scholars shouldn't be phobic about Ijtihad. As a matter of fact, society looks at religious scholars who are considered to be driving force and therefore, their stand is held in high esteem. Consensus brings unity among scholars to reflect upon the people down the line. Maulana has been upright emphatic about Consensus and downright deadly against Fatwa culture at a drop of hat.
11. Belief in Unseen Power could be easily termed as superstitious. But Quran negates this argument when it asserts the spirit of enquiry and independent thinking by empirical observation of this universe being the creation of One God as it is and should be! Likewise, huge crowd at any religious place again be tagged as superstitious and tendency of belief in God of one's own making. However, crowding at Kabah in Mecca is altogether unique if it could be seen in its originality of construction by Prophet Abraham (pbuh) and his son and Prophet Ismael (pbuh)

symbolically to worship One God. Later on, people have installed their make-believe gods only to be purged by Muhammad - the Last Prophet of Islam (pbuh).

12. Must it not be worth considering that the whole humanity ought to run towards a single belief in One God in order to be harmonious, homogeneous and real humans instead of being hostile to each other. However, it is quite ironical that Muslims at first, are divided into millions of sects and inimical to each other with the resultant wrong impressions they carry to the rest of the world.

Consequently, Maulana's stance on consistent peace and spirituality-induced high morals appears realistic and provides enough wherewithals to cut the ice. In one of his narratives on declaration of Jihad, Maulana was of the opinion that the declaration of Jihad must come from Islamic dispensation and not being an individual or any group's prerogative. It is thus implied that Maulana too, had the inkling of Islamic Political Order but not in coarse sense and meaning. Probably, this is the reason he appeared to be in total disagreement with Maulana Maudoodi whose direct method warrants question. We know that his brainchild 'Jamaat-e-Islami' couldn't achieve any breakthrough in political circles of Pakistan and had to compromise many a time with other parties to penetrate corridors of power. So, before thinking any extreme, a positive mindset has to nurture a mind that doesn't resort to any negative activities but ever willing to showcasing 'Prophetic Model' both in preaching and practice. And that Model starts with the self!

Nevertheless, The World Oxford Dictionary lexicographed the new term for the year 2022 by a general survey and response. This term is meant for unapologetically lazy, lethargic and grossly inactive. Do we take this term as perhaps pertinently sticks to Muslims for their general apathy towards surrounding en route positive way-out?! And sorry to say, this term is 'Goblin Mode'!

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