THE CONCEPTION OF ISLAM OF MOLANA SAEED AHMED AKBER ABADI AND THE CHALLENGES FOR ISLAM IN MODERN WORLD

Humera Naz*

Abstract

The struggle for Islamic Renaissance has been fought since long. All eminent Muslim scholars took part in this struggle. We found a long list of scholars and theologians who devote their lives for the revival of Islamic Renaissance especially in 20th century. There are numerous respected names worth to quote who played a significant role in the re-awakening of Ummah, specially they contributed in the field of writing, authorship, translation, and compilation. The name of Molana Saeed Akber Abadi is a glowing name among them. He does not need any introduction in scholarly circles. He is seated on eminent position in scholarship, erudite, ethics and morality, and comprehensiveness. Islamic History, Deenyat, and the conception of Islam were his chief subject of interest, which got significant place in his theories and views. Each and every aspect of Islam was discussed in detail in his theories and writings. He had wide reading on all topics related to religion. He presented Islam as a dynamic, integrated, coherent and multi-faceted religion, which never get motionless. It brought revolutionary changes in human society and leads it toward a healthy, peaceful and cultured life. Molana has not only discussed the distinguishing features of Islam but he also discusses in detail the challenge, issues and problems which are being faced by Islam in current scenario of the world. The same conception of Islam of Molana Saeed Akber Abadi is presented in present study.

* Humera Naz, Assistant Professor, Dept of Islamic History, University of Karachi, Karachi, Pakistan

Conception of Islam of Molana Saeed Ahmed Akber Abadi

Among other religious ideas the "conception of Islam" is the most important idea presented by Molana Akber Abadi. He presents Islam as comprehensive and multi-facetted system of life which never gets stagnant or static; it is a dynamic system, which is wanted to bring revolution in the society so that a peaceful and cultured society be developed.[1]

The Meaning and Objectives of Islam

For Molana Saeed Akber Abadi Islam is the name of faith and practice. He expressed his views in his research paper "Islam or Insaniyat ki baqa". He says that without a strong foundation of beliefs no individual or collective action can be sincere and passionate, that's why Islam gives so much emphasis on faith. Two elements of Islam are thought most important in this regard for its motivational insight; first faith in Allah and other faith in the Day of Judgment which refers the faith on recompense of all actions. He says that Islam stresses on both. In Makkah Islam was in its early stage, so the Quranic verses of this period were mostly comprises of emphatic accounts of these two elements, consequently every Muslim whether he is good or bad always think himself answerable to Allah. He believes in the Day of Judgment and life after death, and believes in punishment and reward on the Day of Judgment. He also holds that Prophet Mohammad Sallah o Alaih e Wassalam sowed the seed of this faith so deeply and strongly that it turns the flow of human history just in ten years of rule of Islam in Madina. The world, which was the hell for humanity became the cradle of peace and security. It was the natural consequence of the teaching of Mohammad Sal-Allah-o-Alaih-e-Wasallam, that the causes of insurgency and factiousness had automatically been perished.[2] Hence power of Islam lies in power of faith and action, which has the potential to change the direction of civilizations and to make the world a seat of peace and security.

Molana has also dealt with other aspects of Islam. The "objectives of Islam" was next theme of his writings. Molana pointed out two basic aims of Islam, first promulgation of Allah's rule on earth, second the establishment of a peaceful society. Molana says that the one point agenda of Islam is to implement justice and fairness on Allah's land and to make Allah's laws the most dominate laws on the earth.[3] For Molana this aim will remain a dream without having a righteous Islamic party. So according to Molana for the establishment of peaceful society presence of a righteous party is inevitable. Molana name this party Hizbullah. According to Molana Hizbullah means the party of Allah comprises of the people who are *Momin*(faithful) in Quranic jargon, and all blessing, leadership and achievements of world and religion are accredited for them. Molana

---

1 AkberAbadi, Saeed Ahmed, May, 1957, "Nadhrat" published in Monthly Burhan Delhi, NadwatulMusannifinVol: XXXVIII, issue 5, p.259

2 Ibid, January 1981, "Islam aur Insanyat ki baqa", published in Monthly Burhan Delhi: Nadwatul Musannifin, Vol 86, issue 1, p.13

3 Ibid. November 1941 Nadhrat Vol: VII issue 5, p.323

referred the following verse of Quran in this regard: "those are the party of Allah. Unquestionably, the party of Allah - they are the successful".[4]

To achieve these objectives he makes the Muslims feel their responsibilities and said Muslims should have the will to make Islam dominant religion, they must have urge and enthusiasm for this cause.[5]

Distinguishing feature of Islam

The Molana's understanding of Islam was not like a traditional or emotional kind, it was the idea of a conscious, cultured Muslim thinker who holds a reasonable and logical understanding of Islam. He proved supremacy of Islam over other religions, and claimed that Islam is the only religion which ensures security of humanity. It invites humanity toward the universal equality which is free from all sorts of double standards. It lives to show the path of peace. The retrospective views of Molana on the fundamental features of Islam has been presented in this paper

(A) Salient features of Islam

i) **Equality**

According to Molana the most significant feature of Islam is its solidarity and homogeneity. When it talks about democracy it really means it, it never wishes to drown mankind in poisonous sea of selfishness by giving a sword of brutality in the name of democracy. When Islam invites toward fraternity and universal brotherhood then it really want to demolish all false gods of color and race, to destroy all differences of wealth, and to burry all prejudices of nationality and language. It orders followers to behave like brothers; they may be poor or rich, black or white, African or Chinese. He also held that when Islam declares war against anyone it straight forwardly challenges the enemy, no hidden or secret hostility is allowed in Islam. When enemy raises hands for peace it never says no in ecstasy and thrill of power. He raises his hands for peace and reconciliation[6] in following Allah's command that '*And if they incline to peace, incline thou also to it*'[7]since for Molana the most prominent feature of Islam is the equality which is above of all discrimination of sex and race.

ii) **Islam A Dynamic Revolutionary Power**

Another quality of Islam as describe by Molana Saeed Akber Abadi is Islam's dynamic and revolutionary power. According to him Islam is not just a combination of some obvious rituals and worships like Christianity and other religions; however Islam presents the solution of all collective and cultural issues being faced by humanity. He highlights the revolutionary features of Islam. What is Islam? He often asked, if Islam is the religion like Hinduism, Buddhism, and Christianity which invites toward some specific obvious rituals and worships. They have nothing to do with practical problems of life that's why they have to make compromises with every new system and modern

[4] Al-Quran, Surah Mujadilah: 22
[5] Ibid., p.324
[6] Ibid., September 1942, Vol IX, issue 3, p.162
[7] Al-Quran, Surah Al Anfal: 61

philosophy, as they don't have the capability to solve these problems. They cannot present any concrete ideology of life before international summit or conferences. On the contrary Islam is a dynamic multi-dimensional universal religion which never gets stagnant or motionless. It always moves forward to face the challenges of false ideologies and systems, and it invites to fight against them. He says it is stated in Quran:-

1. *You are the best ummah singled out for mankind: you enjoin what is right (ma'roof), forbid what is wrong (munkar), and believe in Allah.*[8]
2. *And thus we have made you a just community that you will be witnesses over the people*.[9]
3. *Be ye staunch in justice*.[10]

The verses Quran quoted above and some other verses validates that Islam do not want her believers to lead a selfish life, but cause of his life should be to serve the humanity and to guide them toward the path of peace and security. Islam always protests against evils, falsehood, deterioration of ethical and moral values of the society, and it is against the violation of respect and dignity of mankind, it not only protests against these evils but also strive to change the situation. Islam cannot be a silent spectator if humanity would be on fire, Islam forcefully put off this fire to save humanity and use its force of reformation, virtue and goodness. Islam is revolutionary force which is always been in conflict with status quo and its believers do the same.[11]It is unique quality of Molana's thought that he never leave any concept or ideology unexplained, he presents all practical aspect of life in the light of his wisdom. He emphasizes on two things, one Islam should present a concrete solution of all socio- political and economic issues which are directly related to human life of modern mind. For him it is possible only through scholastic and researched criticism of un-Islamic ideas and theories, each and every aspect of these ideologies should be evaluated and proved poisonous. Secondly, according to Molana there should be a group or party who holds fast Islamic ideology coupled with high moral character of good Muslim, and it should be adamant in its ideology that it never genuflects before false ideologies and philosophies. For Molana a party without prejudice and determination cannot lead any movement.[12]

Molana explains prejudice here; he says that prejudice generally refers to obstinacy and intolerance, but here this word is not used in its general sense, here he usest his word to refer the relationship among Muslims, relationships among Muslims are of two kinds, first social and cultural and other religious and under the Islamic jurisprudence (Sharia). Under the first kind Muslims should behave politely and softly with others and should be tolerant in their attitude, but when the matter is of second kind of relationship came then there should be no compromise, zero tolerance should be shown. This is not only the case of Islam, every party, group and government in world follows same principle,

---

[8] Al-Quran, Surah Aal e Imran Ayat No.110
[9] Al-Quran, Surah Al Buqara:143
[10] Al-Quran, Surah Al Nisa: 135
[11] Ibid., May 1957, Vol. 38, issue 5, pp.259-260
[12] Ibid., July 1957 Vol. 39, issue 1, p.3

because without following this principle no party can survive and gain strength. No government can tolerate such attitude that a person verbally show commitment with Government and actually violates all rules and regulations. The violence refers to the violence which is necessary to maintain party discipline, and without which no party can gain solidarity and integrity. The same is the purpose of 'limitations' and restrictions in Islam.[13]

Therefore Molana Akber Abadi gravely feels the need of a group for dynamic revolutionary power of Islam which strictly and firmly follows Islamic principles. It is pleasant surprise that he appreciates the penetration Jamat e Islami in masses and said that it is a fact that Jamat e Islami is penetrating in masses so quickly. He further added that this party is holding Quran and right ideology, it preaches Islam. Their direction is Quran, Saum (Fasting), Salah (Prayers), Zakat (Charity) and Hajj (Pilgrimage to Allah). They follow Islamic teaching more strictly than other Muslims. According to Molana the reason for the popularity of Jamaat was that their leadership held the true spirit of Islam. This vision of Molana made him prominent among other Deobandi Ulema.[14] It is evident that Molana was Deobandi in his aqaid (believes) but his admiration for Jamat e Islami shows his vast vision.

iii) **Survival of Humanity and Islam**

Another quality of Islam according to Molana is that Islam is assurer and guarantor of peace for humanity. He thinks that only Islam can solve all international issues and problems which are detrimental for humanity, it has the potential to save humanity. These views are expressed in his article "Islam aur Insanyiat ki Baqa" published in BURHAN, he says in his article, "humanity itself at the point of risk due to unprecedented advancement in science and technology, the scarcity of high moral values and the growing tension among global community. The only power which can save humanity from complete destruction is the power of religion, no doubt nothing else can have the grip over human mind and heart like religion, and it leaves permanent and durable impression on man's personality". He was fully convinced that Islam has capability of raising consciousness and to fetch out all moral illnesses which are the result of death of conscious. He says that Islam should point out what guidance it can give being a great and grand religion of the world.[15]

B. Fundamental Values and Teaching of Islam

After having a painstaking discussion on above mentioned features of Islam Molana Akber Abadi not only claimed that fundamental teaching of Islam is beacon of light for the establishment of a peaceful global society, he also shed a thorough light on these principles. The fundamental teaching and values of Islam for the establishment of peaceful society according to Molana are as follows:-

---

[13] Ibid May 1957, Vol. 39, issue 1, p.260

[14] Ibid.

[15] Ibid January 1981, " Islam Aur Insanyat Ki Baqa", Vol 86, issue 1, pp.5-6

i) The Idea of Morality In Islam

Molana put great stress on ethics and morality for the establishment of peaceful society. What the basic principles of morality and ethics in Islam? In this regard he refers the Hadith of Prophet Mohammad Sal-Allah-o-Alaih-e-Wasallam in which Prophet Mohammad Sal-Allah-o-Alaih-e-Wasallam says: I am sent for the accomplishment of morality"[16] after quoting the Hadith he also copied some injunctions from Surah Hujrat which are related to collective and cultural life, it is said in the Quran:

> O you! who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.
>
> O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is accepting of repentance and Merciful.[17]

Another place in same surah the cause of fight and misunderstanding among Muslim is attributed to rumors and baseless statements. Molana presents another verse of sura e Hujrat in this regard.

> O you! who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.[18]

Actually Molana wanted to point out the fact that apparently they are very trivial matters but have very significant place in Islamic teaching. In the light of above mentioned verses Molana wanted to make it clear that the ethics covers individual and collective life. And men with good character influence whole society.

ii) The Idea of Justice in Islam

According to Molana justice and equality are the most important features for human relationship, but he also held that along with it today these are the most unvalued and cheapest objects. He mourns on this situation in his article published in BURHAN. He wrote that today this is misfortune of the world that every individual and nation has been claiming the implication of Justice and equality but in fact this is the cheapest currency in the market of relationships and social life.[19]

What is the significant of Justice and equality in Islam and what Islam says about it, we can easily find it in Quran? Quran simply says, Islam orders you to maintain Justice and

---

[16] Ibid February 1981, Vol 86, issue 2, p.14
[17] Al-Quran, Surah al Hujraat: 11-12
[18] Ibid., 6
[19] Ibid, pp.15-16

beneficence, Molana quotes some verses of Quran from Surah al-Nisa and Surah al-Ma'ida.

In these verses man is ordered to maintain justice in each and every decision, and justice should be supreme to all his personal interests. The most crucial time for a person is the time when there is matter of his relatives and dear ones in implementation of Justice, when his love ones are involved; in this situation if he wants to say something straightforwardly his tongue gets tremble and twist.

Above mentioned verse makes it clear that apparently very trivial things are very important for their impact so these are given so much importance in Islam.

Hence it is said in Surah al-Nisa

> O you! Who believe! Stand out firmly for justice, as witnesses to Allah; even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is ever Well-Acquainted with what you do.[20]

Same as Allah says in Surah al-Ma'ida

you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do.[21]

Molana want to make it clear that this is the Justice and balance which is protector of a peaceful society.

iii) **Respect to Human Relations**

Another aspect which can make human relationship balance, poised and stable is the respect of rights of each section and class of society. He explained that the values of each class of society should be accepted and be given its due respect sincerely and openheartedly, in addition their rights should be respected if not the result is obvious, what is happening modern society, all values of the society are being collapsed due to class conflict.[22] What Islam says in this regard? What are the teachings of Islam? Molana responds to the question that the broadness of Islam in this regard is incomparable with any human system. The right of women, labors, farmers, relatives, neighbors, known and unknown, Muslim and non-Muslim is explained in detail in Islam, no other religion of the world has described them in such detail.[23]Molana Akber Abadi quotes the Hadith of Mohammad Sal-Allah-o-Alaih-e-Wasallam, "it is the sign of

[20] Al-Quran, Surah al-Nisa: 135
[21] Al-Quran, Surah al-Ma'ida: 11
[22] Ibid., pp.17-18
[23] Ibid., p.18

being perfect Muslim that you like things for your fellow Muslims which you like for yourself".[24] According Molana this is the crux and true spirit of teaching of Islam.

Molana says that Quran goes one step ahead and describes the sign of perfect faithful that they prefer others over their own selves.[25]

Therefore Islam gives full guidance from theories to principles and ethics, from individual character to social laws, from family regulations to international laws. Molana proved that no other religion has shown such broad vision in formulation of a peaceful society like Islam. So in present circumstances if we want to get rid of troubles faced by international community, the adversities of modern world, which plunged humanity at risk, then according to Molana only Islam can save us from this situation. And will be possible by adopting the social system presented by Islam, which demolished all differences of color and race.

C. Implementation of Islam

i) **Preaching of Islam and its Method**

It is highlighted by above discussion that for Molana Islam is the most comprehensive and natural religion of the world. According to him Islamic system of Justice and equality, its system of ethics and morality and constitution of government and politics have the cure and solutions of all individual and collective illness. This is the most successful prescription for all ages and all nations; it is not bounded to any time or place. He says that it is the call of time to implement Islam, because man made systems are being deteriorated and collapsed by their own hands. There is a need of system from Muslims having true spirit of Islam, which can provide peace, harmony and tranquility to un-resting soul of modern man. So in this situation only Islamic system is the guarantor and protector of prosperity of the world, which is the truest system. On these grounds Molana thinks that if Muslims would be able to present Islam in effective and modern style then there is no doubt the culture of modern world would come under the influence of Islam. Because for him Islam is the religion of nature and it is so powerful and attractive that if a nation of world would step out in search of a true system Islam would be an ultimate choice. Molana believes that only two things are needed in this regard, one they should be free of filthy tendencies of prejudice and bigotry, second a party that would present bright aspect of Islam.[26]

Thus Islamic system is guarantor of progress and prosperity of thirsty humanity, it has so strong power of attraction that it must be dominated over all manly systems, laws, constitutions of the world. Therefore according to Molana it can put off the thirst of all un-resting souls. Molana presents a practical and epistemological sketch and says that there should be a group which spread this message. But here is question that how we can transfer it to western world and what strategies should we adopt for this cause.[27] For Molana practical struggle is very necessary in this regard along with it he presents the

[24] Ibid.
[25] Ibid.
[26] Ibid., Oct 1941, "Nadhrat" Vol VII, Issue 4, p.242
[27] Ibid.

strategy for the implementation of Islam in unique way, by evaluating history he stresses that due to long slavery, the desperation and general theoretical paralysis has been created among Muslims, it should be finished. We should create awareness that we are not Muslim just because we born in a Muslim family, and just offering prayers and fasting is the whole religion, in fact we are the collectivity whose aim to demolish all forces of evils and raise the slogan and flag of virtue and goodness, to create awareness among Muslim, and to revive our past grandeur and glory.[28]

On the other hand Molana says that there should be a party comprises of courageous, bold and broad vision Islamic scholars, who collectively evaluate western psychology, find out core issues problem and then formulate Islamic system in a way that it would offer the successful solution of these collective problems. In his view the second group should be constituted on the veteran Ulema of Islamiat and modern education, these Ulema should agree to work with commitment, sacrifice, and diligence. He also holds the opinion that after the compilation and collection of Islamic knowledge it should be translated in all major languages of world. Furthermore it should be published in huge number and should be tried to convey it every men and women of western world. This is not enough, a party of veteran Ulema should visit western world as preacher (muballigh) and try to use each source which would be helpful for the preaching of Islam and it would be helpful to spread Islam in Europe, they should travel to every city and every village, they should deliver lectures, speeches and write articles in newspapers to convey the message of Islam. They should publish newspaper from every major city of European newspaper which would work as organ of that party. In addition he says that penetration in political and social parties should be created through interaction and relation with these parties so that they would get reformed and their mind would be Islamized. This is not the end furthermore they should have dialogue and discussion with ruling party and try to convince them and to strive to change them on the basis of Islam.[29]

Along with it Molana thinks that women should also come forward, they can work in their own fields which will proved a basis for a global revolution. According to Molana women not only get influenced easily, but they also influence other very quickly.[30]

These are the practical strategies and methods according to Molana through them Muslim can present their religion attractively and in modern style. This views of Molana are not castle in air but these are the practical and logical approaches, he suggests internal changes and reforms in this regard, and says that if you invite the world toward Islamic system of life and system of justice then you have to prove yourself capable of doing so, and you make an example, exemplary in knowledge, ethics and morality, relations and characteristics, your society should be an exemplary society. If you will not apply these on yourself how other would be influenced?[31]

---

[28] Ibid., pp.242-243
[29] Ibid., pp.243-244
[30] Ibid.
[31] Ibid.

So he believes that everyone among us should think that why he is Muslim? Is he Muslim because he born in a Muslim family? Or he is registered as Muslim in column of census. If this petty reason of being Muslim then Islam has no relation with these people, nor do they have any relation with Islam. And if the reason of being Muslim is that they believe that Islam is the truest religion of the world, and he believes that without Islam he cannot get blessing of this world or world hereafter, then no doubt he is true Muslim and he is responsible to be aware of aims, objectives and rules of Islam, he should obey them and their aim of life should be to fight for the survival and life of these principles. He further added that Muslim can be different from each other in regard of principles of action and its explanation on the basis of knowledge and ignorance, but this difference is inevitable. But as far as aims and full length knowledge is concerned it is obligatory for every Muslim to have complete knowledge, just as every member of fascist party, and every soldier of British Army, member of Nazi party whether he is scholar or a lay man, literate or illiterate they all know it very well that why they are the worker or member of party. Along with this awareness he has the determination and zeal to sacrifice the last drop of his blood for the cause of the party. Same as every Muslim, regardless of being scholar or uneducated if he is claiming himself as a part of Muslim community and member of the Muslim society, he must be aware of the supreme aim of the party. He argued that urge for action and zeal to every kind of sacrifice is also inevitable quality for being Muslim.[32] Here question arises that what is the aim of this party, Molana respond it wisely, for him the aim of every Muslim should be to stop evil by force if it is not possible than embrace other ways and strategies to stop it. Every member of the party should have an urge, enthusiasm and zeal to tear down all false aims and meaningless life which lead mankind toward the revolt against Allah. According to Molana the aim of life of a Muslim in the light of Quran[33], is presented in following verse of Quran.

> You are the best ummah singled out for mankind: you enjoin what is right (ma'roof), forbid what is wrong (munkar), and believe in Allah.[34]

Molana says in the light of above verse of Holy Quran, look! it is not said to prohibit only yourself from wrong and do right yourself, but it is insisted the basis of being Khair e ummat is that he not only to do the right and to prohibit oneself from wrong but invite mankind toward right and forbid them what is wrong.[35] Through this verse Molana further adds that just lectures and sermons are not enough in this regard but Islam want to see its followers so powerful that they would be able to enforce the right and to forbid wrong. This proves that if Muslim has this power of Amr o Nahi than they should use it wisely and sensibly. And if unfortunately they do not have this power than they should fight to gain power.[36]

Regarding implementation of Islam the crux of Molana's thought and practical suggestions is that for him Islam is not a traditional religion, but Islam is system of life

---

[32] Ibid., November 1941, Vol VII, Issue 5, pp.322-323
[33] Ibid., pp.323-324
[34] Al-Quran, Surah Aal e Imram: 110
[35] Ibid., p.324
[36] Ibid.

and it is obligatory for every Muslim to implement Islam in each and every field of life, and revive the kind of Islam on which the Muslim of first era of Islamic history acted. It is the height of his vision that he pointed out the practical ways of implementation of Islam. Now adopting solid strategy to implement Islam is needed.

(D) The Barriers and Obstacle in Promotion and Propagation of Islam in Modern World

Molana has discussed ideological and practical aspects of Islam along with its distinguishing features, he also pointed out the barriers, challenges and obstacles faced by Islam in modern world. It will not be an exaggeration to say that these barriers and challenges are the core cause of not promoting Islam in the world. The views of Molana Saeed Akber Abadi are based on the fact that these challenge are not new for Islam, Islam has faced same challenges at various point of its history in different forms.

1. Barriers and Obstacles in the way of Islam

Molana Saeed Akber Abadi has retrospectively evaluated the challenges and problems faced by the Islam from the period of Prophet Mohammad Sal-Allah-o-Alaih-e-Wasallam till 13th century. He also discussed the movements which created doubts and suspicions among Muslim and the ways adopted by Muslim Ulema to fight against these movements, and for the elimination and rejection of these doubts. Furthermore, he evaluated present day challenges in the light of these barriers. Hence while discussing above mentioned issues he concluded that after the Mohammad Sal-Allah-o-Alaih-e-Wasallam departed from this world the great Caravan of Islam headed forward and touched the boundaries of Non-Arab world, the great powers of Arab and Non-Arab world prostrated before the grandeur and glorious religion of Islam. At the end of 1st century of Hijra the great powers of the world such as Iran, Iraq, Syria, Egypt, Sind, Bukhara Khwarzam, Samarkand, Kashghar, in east and Algeria, and Jabl ut Tariq to Morocco in west, came under the influence of Islam. All centers of Art and Culture were situated in these countries before the advent of Islam. They embraced Islam with their arts, culture and civilization. The interaction and relation with these nations created a chaos in Arabs world which was deep and broad. The Greek Arts and knowledge, Iranian culture and civilization their thought and vision, mix theories and ideologies of Christianity and Judaism even the Zoroastrian and Mazdak teaching has been penetrated in Islam to the extend that it shook Islamic believes, faith, course of action, philosophy and ethics, Arabic language and their accent, economy and sociology.[37] Meanwhile growing interaction and relation among various nations resulted movements of doubts, and disintegration among Muslims which brought a revolution in Islamic system of beliefs. The intellectual and rational debates extended to the extent that they raised question on the self of Allah, according to Molana they started raising question that the qualities of Allah are part of his self of non self. Rational thinking can produce only these three possibilities, and unfortunately each possibility formed a separate faction in religion. They also discussed if the faith is elemental or compounded. Is practice part of faith? In addition to these debates there were hot discussion over the issue limitation of Kalam e Ilahi, question of being human action a creature of non-creature were common

[37] Ibid., August 1980, Vol 85, issue 2, pp.2-3

among them. In result the Jibrya, Qadrya, Karamya, Batinya, factions emerged. The saddest aspect of the situation according to Molana was penetrating Jewish and Christian tradition about the creation of the world and messengers of Allah in Quranic tafaseer (explanation) which brought crises of fabrication of Hadith. Islamic jurisprudence was not compiled hitherto so everyone acts on Islam according his own will and used to present Hadith to prove him right. Hence Molana says that the chaos in vision and thought and weakness in character and practices ultimately affected character, ethics and morality among Muslim. Deviation and aberration in thought and action spread among Muslims and the society fell in deterioration.[38] According to Molana the personalities who jumped in field for reformation and to change the situation can be divided into four groups. The first group was of Mutakallimeen, second were Islamic jurisprudents who called opinion holders, third group comprises of Muhadiseen while fourth group constituted by Sufis. Molana held that Muhadiseen evaluated the doubts and confusion which was born under the influence of Greek philosophy and neo Platonism by some Islamic groups, generally Ash'ari faction was thought to be associated with this thought. But according to Molana as far as defense of Islam against Batilyais concerned the role of ***Mutazilite*** along with Ash'ari is really laudable. The second group which was consisted of Jurisprudents (*Fuqhas*), they addressed the issues related emerging problems due to the spread of Islam new boundaries and the solution of some problem were not possible by directly concerning Quran and Ahadith. Islamic Jurisprudents tried to find the solution of these issues in the light of arguments and intellectual discussion held by scholars. Muhadiseen had fought against the conspiracy of fabrication of Hadith which was most dangerous issue of the time. True and fabricated Ahadith were so intermingled with each other that it was very difficult to distinguish the right from wrong. The struggle of Muhadiseen in this regard is a matter of proud for Muslim, Molana stressed.[39] Muhadiseen put great effort in the formation of the principle of collection of Ahadith and they faced hardship and worked hard to collect the genuine information about the narrators of Ahadith, which is no doubt a great service of Islam. Fourth group was of Sifis who played great role in purifying Islamic society from the filth of moral and ethical aberration.

Molana presented retrospective view of obstacles and barriers faced by Islam in 1st 2nd and 3rd century of Hijra and discussed the efforts to demolish these barriers then he says that Islam had fought and won such a great battle in its beginning then why not today Islam can won the battle against modern challenges and obstacles.[40] Molana strongly believe that the real cause of this weakness is growing distance from original source of Islam which is Quran and Sunnah. On the contrary historically developed theories and ideas are being taken as real Islam and being accepted as part of faith. In the light of this fact Molana says that this is not the case only with Islam, every religion in history has faced same situation. Whenever a religion came, it develops a society founded by its own principles, but when society evolves some customs and traditions which evolve with the historical process are deliberately or un-deliberately consider as religion while they have nothing to do with actual religion. The customs and traditions

[38] Ibid., pp.3-4
[39] Ibid., pp.4-5
[40] Ibid., p.7

which become the part of religion due to historical process becomes the standard for religion.[41] Molana argued that Islam had to face same problem. The Ilmul Kalam and Islamic Jurisprudence is the result of historical process which has been developed by revolutionary society of Islam, later these provided foundation for the religious discussion and arguments. Ilmul Kalam and Ilmul Fiqh served as basis for religious decisions and were made whole religion instead of Quran o Sunnah. The same approach was adopted in Tafseer e Quran (explanation of Quran) and keys of Ahadiths. Now the situation is that the Tafseer e Quran by Hanafi Scholar can only influence a Hanafi Muslim and Shafa'i Tafseer has influence on Shafa'i Muslim and so on.[42]

We can conclude form Molana's discussion that the process of promotion and propagation of Islam is blocked due to adopting historically developed rules, these are not Islam itself. Furthermore the ignoring the real source of Islam which are Quran and Sunnah is also a barrier in dissemination and propagation of Islam. Molana argued that this is not only the case with Islam same happened with other religions like Judaism and Christianity.[43] The above mentioned are the barriers which according to Molana Islam is facing.

2. The Modern Challenges And Insurgencies Against Islam

Molana has discussed in detail the challenges and insurgencies faced by Islam today. He says that there are two kinds of challenges for Islam, one is external and other is internal. About the external challenges Molana argued that the first kind of insurgency which is external is that apparently world powers they are extreme opponent of each other but they are united against Islam. Neither USA nor USSR (Molana has written this article in 1980 when USSR was not disintegrated and USA and USSR were world superpowers) can bear the domination of Islamic culture and civilization. On one hand the extending of their grudge and enmity with Islam and on the other hand their unprecedented advancement in science and technology, the height of their material progress if they get antagonistic they can turn the world into flakes and scrap within few minutes.[44]

Molana has used the word of Imperial power for external insurgents, no doubt he meant western and European world by this term. These evil and satanic forces have clinched the world in their iron web so it will not be wrong analysis that these external forces are actually axis of evil.

About the internal insurgents Molana claimed limitless wealth and luxuries of Islamic world is great challenge for Ummah and this is more hazardous and poisonous than any other challenge and insurgence. The most poisonous and dangerous thing for Islam is the wealth and luxuries of Arab world and their autonomy. This is the same evil which has been predicted by our Prophet Mohammad Sal-Allah-o-Alaih-e-Wasallam, he warned us about its disastrous nature. In this regard Molana quotes the Hadith of Holy

---

[41] Ibid., pp.7-8
[42] Ibid.
[43] Ibid., p.8
[44] Ibid., December 1980, Vol 85, issue 6, p.3

Prophet Mohammad Sal-Allah-o-Alaih-e-Wasallam narrated by Abu Saeed Khizri in Sahih Muslim, that once Prophet Mohammad Sal-Allah-o-Alaih-e-Wasallam started his sermon and said 'O' people I am not afraid of anything about you I am afraid of the time when Allah will open the doors of worldly wealth, prosperities and luxuries upon you, a man asked O' Prophet will the evil come with good? Prophet paused he again asked the same, Prophet again took pause when he asked third time Prophet asked, is anything good in wealth and prosperity? He meant that wealth and prosperity are evil in its nature, it can never be good. It can be good if it will spend in accordance with Allah's injunctions otherwise it is evil in all its forms. Later Prophet Sal-Allah-o-Alaih-e-Wasallam said, 'look if a man eats Allah's bounty excessively he will fell in food poisoning, but a worm never eat more until it digests and excretes what he has eaten."

Molana Akber Abadi added that the same traditions are narrated in Kitabul Jehad, chapter FazlulFiq and chapter Faz'lil'lah in Sahih Bukhari with some alteration in words. Apart from it another Hadith in Sahih Bukhari narrates it more clearly. According to Hadith Mohammad Sal-Allah-o-Alaih-e-Wasallam said 'O' People I am not afraid of hunger and starvation for you, I am afraid of worldly bounties of wealth and luxuries as it had been showered to your ancestral nations if you get involve in them you will be destroyed like your previous nations".[45]

Molana has discussed the demerits of abundance of wealth. By observing the fruits of wealth of Islamic world especially on righteousness, piety, fear of Day of Judgment and faith and practice among Muslim, Molana says that this is not a blessing; it is disaster and great risk and challenge for Islam. The teaching of Islamic ethics and morality all are at risk. For Molana a poisonous effect of this wealth is that each and every Muslim be he is a scholar or lay men, running after the worldly wealth, the aim of their life has become to earn more money.[46]

The internal insurgency pointed out by Molana shows his vision and insight which can be seen today. Molana has proved it by the Hadith of Mohammad Sal-Allah-o-Alaih-e-Wasallam. The above study shows that Molana deeply pondered on each and every aspect of Islam. His study on Islam was so deep, vast and broad that no doubt he was a great Mufakkir e Islam.

[45] Ibid., pp.4-5
[46] Ibid., p.5