

## Contribution of Jama'at-i-Islami Hind Leader's in Islamic studies

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### ABSTRACT

several renowned personalities rendered their services to Muslim Ummah during 19th century. Among them, Syed Abūl A'la Maududi was distinguished and blessed with innumerable capabilities. He was a highly prolific writer and orator of his time. Through his books and journals, he instilled his ideologies and thoughts to the people minds, which resulted in the formation of Jama'at-i-Islami. Jama'at-i-Islami was founded at Lahore on August 25, 1941, and Syed Maududi was unanimously appointed its head. Subsequently, he selected the members of the Executive Committee after considering the procedures of the Jamaat. Its areas of implementation included various fields such as Education and Teaching, Publication and Preaching, Administration of Jamaat Affairs and Organized under management. Department of finance and invitation and preaching. In addition, sub-divisional offices are attached to these departments through which Jamaat-e-Islami implements its policies. The Jamaat places special emphasis on the moral and spiritual training of its members. Even Maulana Maududi himself has survived on such written assets that are enough to earn praise and appreciation for the services rendered by Jamaat-e-Islami in the field of Islamic studies. Such as, 'Tafhim Al Qur'ān' 'Diniyyat' (It has been translated almost in 36 languages.[1]) 'Khelafat O Molookiyat' 'Purdah' 'Sarvar e Alam' 'Al Jihad Fi Al Islam' 'Masala e Quamiyat Aur Musalman' and 'Maujooda Siyasi Kashmakash' etc.

## 1 Introduction

The phenomenal endeavors put by Jamaat-e-Islami on training and the arrangements of its schedule are not seen among other strict gatherings. Since its origin, Jamaat-e-Islami has framed a research organization body that perpetually investigates Muslims' conditions and devises designs likewise. Maulana Maududi persuaded individuals towards Islamic lessons through the foundation of Jamaat-e-Islami India. To put it plainly, he has straightforwardly examined every single point or subject which shouldn't be the topic of conversation according to other strict gatherings (Jamaat). His spaces of conversation incorporate political Islam, Social Islam, Economic Islam, Islamic culture and human advancement; and so on Islam is the name of a total set of principles forever. Maulana Maududi attempted to build up uniformity between the political and strict pioneers. The principal significant help delivered by Jamaat-e-Islami was the change of as of now accessible Islamic assets into vernacular or neighborhood dialects. India is a kind of nation that favored with diversity where a plenty of dialects are found. Indeed, frequently you can encounter this changes inside the state or while arriving in different states. Remembering these elements, the obligation of changing over principal Islamic writing into nearby dialects to which Jamaat-e-Islami has been appointed deserves an applause and appreciation. The office shaped with the title 'Scholastics and Education' had been doled out the following responsibilities:

To Study in depth the system of thought and life developed by Islam through its various philosophical, scientific and historical aspects. Extensive knowledge of other systems of thought and action in a critical and research-oriented manner was promoted to produce literature that is expected to lead rational and conceptual revolution based solely on Islamic principles". [2]

The aims and objectives under which Jama'at-i-Islami appeared had persistently been accomplished in the interim the set of experiences had such ingrained effects that got India partitioned into two nations and the new nation was named Pakistan. Because of this division, Jamaat e Islami additionally bifurcated into two sections. The conditions turned out to be excessively bewildered such that it stayed at this point not conceivable for jamaat e Islami to arrange the framework in both the nations simultaneously. After the partition of country, Jamaat of both the nations reanalyzed their positions, and of both the nations chose their respective heads. In India, Maulana Abul Lais Nadwi was nominated for the post of chief. This chapter deals with the services rendered by Jama'at-i-Islami Hind in the field of Islamic Studies and its heads.

One of the great step was taken by Jama'at-i-Islami Hind is to set up a separate institute of Islamic Studies known as the "Indian Institute of Islamic Studies and Research Centre". It was established in Delhi 2016 and aims to sow the seeds of quality education among qualified teachers and students of Madrasas and colleges who can guide the Muslim Ummah through both religious as well as contemporary arts and science disciplines at the same time. The Centre seeks to raise the standard of education in Muslim society and to improve possible resources and possibilities. One of the objectives of the academy is to encourage students to recognize and understand Indian society, religions, cultures, traditions, history and comparative religions. To nurture the feeling of excelling/proficiency in English as well as in contemporary arts and sciences such as political science, economics, linguistics, and psychology among the students Weekly programs, group discussions are organised in Urdu, Hindi and English to enhance the talents of the students. Presently three courses are being run under the aegis of this institution i.e. (1) Two years Advanced Diploma in comparative religion and culture. (2) Two years Post Graduate Diploma in Islamic Thought and Centre. (3) One Year Diploma in Islamic Discourse. In these courses the students are made acquainted with the views and opinions of the Islamic scholars as well as western thinkers and philosophers.

Jama'at-i-Islami lays a special emphasis on the ethical and spiritual training of its members. The centre of Jamaat suggests and envisages training syllabus and the training camps are politically held in the entire country at divisional levels. In the training syllabus, the greatest emphasis is laid on the study of Qur'an and Hadith and their application on the needs and requirements of the modern age. The election of head of Jamaat is officially held after every five years. No one contests election by himself. But in reality, if any person expresses a little bit desire of clout and hegemony, his candidature gets completely forfeited forever".[3]

## 2 Maulānā Abul Lais Nadwi

Maulānā Abul Lais Nadwi was born on February 15, 1913 at Chand Patti, a village located at the appropriate distance of 23 km. from the district Azamgarh of UP state. His ancestral name was Sher Mohammad which later was changed on the suggestion given by Maulānā Amin Ahsan Islahi. He got the primary education at the village Chand Patti followed Mohammadabad Gohna (the then part of Azamgarh but now forms the part of Mau district) He went to Madrasatul Islah for higher education and took admission in Arabic First in the year 1925. After getting education till class Arabic fifth, he reached Nadwatul Ulamā Lucknow. He acquired education there for two years. Thereafter he was appointed as a teacher in the same Madarsa in 1934. After spending a short period of one year, he got himself included in the Editorial Board of the newspaper "Madinah". Finally, he got himself affiliated with teaching and learning at his Alma mater 'Madrasatul Islah' in 1940. He was unanimously appointed the head of Jama'at-i-Islami India in a major religious session held under the aegis of Jamaat on April 16, 1946 in Allahabad. At that time, he was 35 years old.[4]

The time when Maulānā Abul Lais took over the charge of Jamaat's headship and hardly eight years had passed since the establishment of this movement, the painful division of the country into India and

Pakistan got engraved on the historical pages. The difficult situation in which he had taken over the headship of Jama'at-i-Islami was not favorable but he irrigated it in such a beautiful style that it grew into the form of a tree having strong branches. After the division Jama'at-i-Islami had possessed only the assets left behind by Maulānā Maududi. The need of the hour was to nurture its objectives, activities, areas of implementation and the central set up. If we look into these matters in the Indian context, the path looks full of thorns. In India, the work of Jamaat re-began. During the communal disturbances of 1948 when Jama'at-i-Islami had been experiencing innumerable objections cast by both the Muslims and Non-Muslims then bearing the entire inflictions with patience and endurance, Maulānā Abullais left no stone unturned in taking the caravan of Jamaat ahead.

Maulānā Abullais continuously remained the head of Jama'at-i-Islami for twenty-four years from 1948 to 1972 and again the responsibility of Jamaat's headship fell on his shoulders from October 1981 to 1990 [5]. Thereafter, he excused from being assigned the responsibility of Jamaat's headship. In this way, he remained the head of Jamaat for approximately 34 years and provided every sort of help and consolidation to it from every side. On one hand, he strived hard to prosper the religious unity and integrity among Muslims and on the other hand, he utilized all sort of possible means for developing a sense of national security, harmony and solidarity among the people. The invaluable services rendered by Jama'at-i-Islami to the creature of Allah during the natural calamities like communal riots, famines and floods etc. stand highly distinguished from the welfare works carried out by other groups engaged in providing the emergency relief services. Maulānā Abullais had to face the toil and trouble of the rigorous imprisonment for several times but all the difficulties and hardships look dwarf before the strong intentions of Maulānā Abul lais. Syed Jalaluddin Umari has appreciated the services of Maulānā Abullais in the following words:

“The common matters and issue of Muslims found in India cannot be resolved without their unity and integrity therefore; Jamaat-e-Islami always tried to preach the unity among them and took active part in the common forums that came into being to its fullest capacity and strength. All are well acquainted with the endeavours and services rendered by Jama'at-i-Islami at forums like Religious Educational Council, Muslim Advisory Committee, Muslim Personal Law Board, Aligarh Muslim University Action Committee and Babari Masjid Communication Committee. Maulānā Abul lais incessantly represented Jamaat in these forums. He had been blessed with the trust of different sections and groups and his personality was looked upon with respect everywhere. His will highly be missed in these forums”. [6]

Maulānā Abul lais was the supporter of living a simple life. He preferred to wear cloths like Kurta and trouser which condition used to be dilapidated and dressed in Sherwani at special occasions. He always wore a tall cap (popularly known as Islahi Cap) and took simple food. He never found out any defects in foods and felt contented with gratitude and patience on whatever he was presented. He often consumed stale bread in breakfast. He paid due consideration towards performing the congregational prayers and always found standing in the first row. After being appointed the head of Jamaat e Islami, he further adopted the taste of humbleness, kindness and the meekness. In short, all the representatives of Jamaat whether they were superior in position or junior used to meet him amicably and ask him about his situation and condition. Due to the aforementioned enviable qualities and attributes, Maulānā Geelani was highly famous and renowned in circle of Jamaat and its beyond leagues. He gave precedence to works of Jamaat more than his personality and remained striving for its better results till he breathed his last.

Maulānā Abullais knew Urdu, Arabic, Persian, Hindi and English language. He was proficient in reading and writing in English language and he had complete control and expertise in the rest of languages. He has written more in Arabic and Urdu language. The list of his is as under.

1. Jamaat-e-Islami Hind: Kiy Aur Kaise?
2. Jamaate-e-Islami Ka Maqsad Aur Tariq Kaar
3. Jama'at-i-Islami Hind Haqiq Aur Ilzamat

4. Halat-e-Hazira Aur Hamari Zimmedariyan
5. Dai Aur Dawat
6. Dawat-e-Islami Hindustan Me
7. Maghrib Mein Islam ki Dawat
8. Mulk-o-Millat ke Chand Qabil Twajjuh Masail
9. Mulk-o-Millat ke Masail Aur Unka Hal
10. Mulk-o-Millat ke Masail Aur Musalmano ki Zimmedariyan
11. Naqsha Bandi Aur Islam
12. Hindustan ka Mustaqbil Aur Jamaat-e-Islami ki Dawat
13. Ummat-e-Muslima Aur Jadeed Tahzibi Masail

Maulānā Abdul Barr Asari Falahi has highlighted the administrative and managing qualities of Maulānā Abullais in one of his articles entitled “The Academic services of Maulānā Abullais Islahi Nadvi” as under:

“One of the aspects of his academic services is also that he has been the secretary of Jamiatul Falah Bilariyaganj Azamgarh for approximately two years. During the period of his headship of Jamaat or the secretary ship whenever he visited Jamiatul Falah, programmes of students were held, he imparted different directions and information to them and on every such occasion, a special meeting of teachers was also organised. In such meetings he listened to the problems of teachers along with other matters and informed of the methods for solution. I personally have also graced such occasions. It was not limited only to this Madarsa only but had spread to the greatest institutes of learning throughout the country because apart being a permanent member of Jamiatul Falah’s executive committee and the academic council he was a permanent member of the executive committee of Nadwatul Ulamā Lucknow, Madrasatul Islah Sara e Meer, Markazi Darasgaah Rampur, Jamiatus Salehaat Rampur and The Religious and Educational Council of Uttar Pradesh” . [7]

This soldier of preaching Islamic values responded to the call of eternity on September 5, 1990 [8]. The Contributions and achievements of Maulānā Abullais Nadwi which proved beneficial and helpful in consolidating Jama’at-i-Islami Hind cannot be forgotten by its members till the world remains intact.

### 3 Muhammad Yousuf

Maulānā Muhammad Yusuf, the son of Maulānā Tafazzal Hussain, was born in Bans Bareilly, Uttar Pradesh, on January 19, 1908. He earned a B.A. in Economics (honors) from Allahabad University, an M.A. in Economics from the same university, and an LL.B. from the same university. He was then assigned as a Reader to an Allahabad High Court Judge. When he heard the clarion call of Maulānā Syed Abul Ala Maudoodi, a prominent Islamic scholar and the founder of Jama’at-i-Islami (JI), he joined the organisation and was granted membership in 1946. When Maulānā Yusuf failed to attend Gandhiji’s birthday festivities on October 2, 1947, a High Court judge asked as to why. “As various un-Islamic rituals are followed during the celebration,” Maulānā Yusuf responded, “it is not permissible for me to partake in it as a Muslim.” The Judge therefore directed that he produce a written explanation. In his reply, Maulānā Yusuf addressed the concept of God’s oneness (Tauhid). “Then this employment is not fit for you,” the Judge concluded. Maulānā then requested him to relieve himself.

As a result, he quit his government job and devoted himself to the Jamaat. In September 1947, he formed the renowned Urdu monthly 'Al-Insaaf' and became its founder editor within a month.

After the country's independence, the Jama'at-i-Islami Hind (JIH) was founded in Allahabad in April 1948 as an independent organisation. Maulānā Yusuf attended the JIH's first meeting and was named its first Secretary General by the organization's first president, Maulānā Abul Lais Islahi Nadvi. Later, in 1972, he was elected as president of the JIH, a position he held for two terms until 1981. Two all-India conferences were held during his presidency: the Delhi conference in 1974 and the Hyderabad meeting in 1981.

During his tenure, the Jamaat's most notable success was the promotion of the Qur'an's translation into twelve Indian regional languages. Furthermore, most of the Jamaat-sponsored magazines in these languages were established during his reign. The Board of Islamic Publications in Delhi, which publishes the English-language weekly Radiance, was founded in 1963, with Maulānā Yusuf as its first president. He also played a key role in bringing the JIH to the Muslim world, notably the Arab world.

He was a member of the Rabita Al-Alam and World Mosques Council's working committees. The All India Muslim Personal Law Board, All India Muslim Majlis-e Mushawarat, and Deeni Taleemi Council were all founded by Maulānā Yusuf.

Maulānā Yusuf knew Arabic, English, and Urdu so well that he could speak and write properly in all three languages. His Urdu book 'Yalaita Qaumi Valumuona' sheds light on the difficult days the JIH encountered following the assassination of former Pakistan Prime Minister Z.A. Bhutto in 1979. In 1982, he came to Rampur and stayed there till his death on July 4, 1991, due to a long illness.[8]

#### 4 Maulānā Serajul Hasan

Maulānā Serajul Hasan was born in the village Jolgirah located in Tahsil Sind Hanoor of the district Raichoor on Monday 3 March 1933 AD. The name of his father and mother was Abul Hasan and Pasha Begam respectively [9]. He had four sisters and himself was the single son of his father. Due to the death of his father in young age, the responsibility of the entire household fell on his shoulders but his mother took over the responsibility of household matters and the external affairs as well due to which Maulānā Serajul Hasan found the opportunity to serve the religion peacefully since his childhood. His ancestors were Zamindars whose property was spread in the length and breadth of the region. His ancestors enjoyed an undisputed position throughout the entire region. Since his father was an affluent man, his enemies were also large in number. Even if you are a very humble man sometimes the wealth and property also cause danger to the life. Something like that also happened with him due to which he had to spend several precious years of his life in exile. The local people had earned the enmity of Maulānā Serajul Hasan regarding some business matters since his childhood to the extent that a handsome amount was also kept on his head as reward, on account of which he remained underground for two years. However, the Almighty had planned something else, the troubles which Maulānā had to go through after the death of his father, adversely affected his education in a long run. Though he did not even pass the examination of Metric but had cemented his academic abilities and capacities through the abundance of studies to the extent that no one may come to know after meeting him or holding talks with him that he is not a scholar with awarded degree.

Discussing academic qualities of Maulānā Serajul Hasan in one of his articles, Dr. Shah Irshad writes:

“He was 16 years old and admitted in matric. These were the days of play and leisure. However, it was the irony of time and its oppressive nature that jolted the entire existence and left everything moving forth and down. He deprived of educational opportunities which pain he always felt. He had to spend two precious years of his life in rigorous imprisonment. But during the same unfavourable

circumstances, he met with a major achievement and that was his acquaintance with Jama'at-i-Islami and Islamic Movement".[10]

After spending two years in exile, when he came out, he founded an association with the name 'Association for reforming Muslims' in 1950 which basically was aimed at changing the polluted atmosphere of Raichoor. This fact also should be kept in mind that it was the time just following the independence during which the residents and particularly the Muslims of Hyderabad and its adjoining districts experiences such irony of time which inflicted physical as well as financial losses on them. After the formation of association, Maulānā Serajul Hasan started the task of reforming society through organising religious sessions, learnt the art of putting his demands in the precincts of Mosques and Madarsa. At that time, it was Mohammad Jafar Minar who had obtained the membership of Jamaat in the entire Raichoor district and had been taking the objectives of Jamaat ahead. The President of 'Association for reforming Muslims' Mr. Abdul Aziz had developed a high sense of hatred for Jamaat e Islami. If by mistake Mohammad Jafar passed by him, the state of his face got changed. This matter caused persistent annoyance to Serajul Hasan. One of the friends of Serajul Hasan Mr. Abdul Nabi made him agreed on the participation in a session organized under the aegis of Jama'at-i-Islami in 1951. This session was attended by a few special personalities as well. In this session, Mr. Jafar gave him some books to study that paved the way for bringing him close to Jamaat. Thereafter, He started deeply studying all the issues of the journal 'Tarjaman Al Qur'an' and books written by Maulānā Maududi. Only a few days had passed since then that Serajul Hasan addressing his friends' circle especially the fellows of 'Association for reforming Muslims' said "I am going to opt the membership of Jama'at-i-Islami, the rest is up to you all to think about". Since, His friends and fellows trusted him very much on his shrewdness of mind, sagacity, reasoning capacity and matter understanding, so all of them also acquired the membership of Jama'at-i-Islami with him. With the passage of time, Mr. Serajul Hasan was enumerated among the most reliable, authentic and the best leaders of Jama'at-i-Islami. The responsibilities Jama'at-i-Islami assigned to him, he performed them all in the best possible manner. The former Jama'at-i-Islami state of Karnataka head Mohammad Abdullah Jawed has described about the initial efforts put by Serajul Hasan in one of his articles entitled 'An embodiment of fascinating character' in detail.[11]

In the very initial of Islami movement, Serajul Hasan was firstly assigned to the responsibility of headship for the region of Mysore in 1958 followed by Karnataka. He performed his duties in that capacity till 1984 i.e. for twenty six years. In 1965, the establishment of Kannada Publishing House came into being under the supervision of M. S. Shaikh who belonged to the town of Hebla. Thereafter, he formed a set with the name 'Sahitya Parkashan' under the control of Mr. Ibrahim Khalilullah Khan in Bangalore. He established Ideal Publications in 1983 in Mangalore. The publication of weekly newspaper 'Sanmarag' began under the supervision of Mr. Serajul Hasan during the year 1978 – 1979. In 1984 he shifted to Delhi. After Reaching Delhi, he met more than 3,500 individuals throughout the country in capacity of Jamaat's secretary during .1990-1984 Finally, in 1990 he was assigned the responsibility of Jamaat's headship in 1990 which he beautifully discharged till 2003.[12]

He brought the new generation to the forefront in Jamaat and sought their cooperation for Jamaat. There is no mention of his compilations is found anywhere but his speeches used to be very comprehensive that jolted hearts. He had to face the difficulties of rigorous imprisonment for several times but his tongue spoke of no complaints. He smiled in every such situation by considering it as a test and trial. His most remarkable achievement is that he tried to remove the negative impressions which people had nurtured inside their hearts regarding the activities of Jama'at-i-Islami through meeting them physically. Due to this reason, he was loved by both the Muslim as well as Non-Muslim Leaders. He tried his best to keep the taste of Jamaat dynamic, healthy and fresh from every side. In short, he was a good leader blessed with the attributes of kindness, humbleness and the sense of devotion and sacrifice which specimen is as under:

"Maulānā was assigned the duties of Jamaat's headship at the time when the movement was standing at a two way path and the topic of contesting political elections has become a major cause of anxiety and depression within the precincts of Jamaat but he nicely saved the movement from one of the biggest

tests and trials through the means of patience and forbearance, sense of kindness and humbleness, the application of the best methods of opinions' transmission and the abundance of mutual advisory acts which is the most important achievement of his headship' period".[13]

Mr. Serajul Hasan spent 88 years in this world which most parts got spent according to the approach of Jama'at-i-Islami. Finally, he left this world for his heavenly abode on March 2, 2020. May the Almighty Allah elevate his positions!

## 5 Dr. Abdul Haque

Dr. Abdul Haque Ansari was born at the village Tamkahi located in the district Deoria of Uttar Pradesh State on September 1, 1931 [14]. He was blessed with the sagacity and shrewdness of mind since beginning. He came to Gorakhpur city in 1943 and took admission at George Islamia Inter College in class VII. He stayed with his uncle who lived in the house owned by Mr. Nejatullah Siddiqui on rent. When his uncle shifted to other location, Dr. Abdul Haque started residing with Mr. Nejatullah in his house. He passed the High School examination in 1947 followed by the Intermediate examination in 1949. After having passed his intermediate examination, he got affiliated with Jama'at-i-Islami in 1952 [15]. His family members wished him to pursue higher education in field of engineering; however, the Almighty had thought some other thing for him. In order to acquire Arabic education after passing the intermediate examination, he went to Lucknow. Due to the lack of basic knowledge about Arabic language, he was offered admission in Primary Class which was a very difficult matter for Dr. Abdul Haque to deal with. Thus, not taking admission at Nadwatul Ulamā Lucknow officially, he got the permission to attend classes just like a listener. In 1950 he attended the religious conference held under the aegis of Institute of Islamic Literature at Rampur. In this conference, Maulānā Abullais Nadwi decided to establish a secondary Madarsa [16] and leaving Nadwatul Ulamā, Dr. Abdul Haque shifted to Rampur.

Dr. Abdul Haque opted for the subject of philosophy as his area of interest and earned laurels in this field for his capable intuition. He was apparently introvert and less talkative since begging and had deposed no interest in the literary and cultural activities. After completing his education from the secondary school, he went to Madrasatul Islah where he immensely got benefited from Maulānā Akhtar Ahsan Islahi, the special disciple of Allama Frahi Maul who was also a member of the executive committee of Madarsa. After spending six months at Madrasatul Islah, he headed towards Aligarh Muslim University for the Contemporary higher education. He acquired the Degree of Bachelor of Arts (B.A) and Doctor of Philosophy. (Ph.D.) After taking admission at Aligarh Muslim University an uproarious state appeared in the atmosphere of Jama'at-i-Islami. In this regard, Dr. Nejatullah Siddiqui tells in an interview as following:

“When we entered the premises of the university, there had been an extreme agitation staged against us that we are supposed to constitute the parts of a spurious system. It will let the objectives of the secondary Madarsa die etc. Even the issue of our membership of Jamaat also came under discussion in the executive committee's meeting and one of the reasons behind closing the secondary Madarsa is also considered that having passed the examination, students head towards university. However, it is the experience of Dr. Abdul Haque that whatever remarkable works have been done by the graduates of Secondary Madarsa its credit goes to those who latter got admitted in the university as well. One of the objectives of pursuing higher education at Aligarh Muslim University was to serve the purpose and cause of the movement itself; otherwise, if we willed to become the part of the same system, then the best time of getting admitted at Aligarh Muslim University was just after passing intermediate when our parents extremely wanted us to pursue Engineering. The people did not get the soul of writings of Maulānā Maududi. Maulānā Maududi did not explicitly mean it that we should not head towards these institutions which corroboration was even made by Maulānā Maududi later”.[17]

In 1962, Dr. Abdul Haque was awarded the Degree of Doctor of Philosophy by Aligarh Muslim University on the status of Farabi and Miskawayh in philosophy. His area of interest included the Islamic philosophy. After having acquired the Degree of Doctor of Philosophy, he was offered employment in the Department of Islamic Studies, Aligarh Muslim University. After spending approximately five years at Aligarh as a teacher, he went to Vishwa Bharti University (Shanti Niketan Bengal). During the same time, he found an opportunity to conduct a comparative study on the religion of Christianity. He did not spend even the time span of two years at Vishwa Bharti University, meanwhile he took admission in Harvard University and acquired the degree of M.T.S. after passing the two years course based on Shiite Religion. Thereafter, once again he got affiliated with Vishwa Bharti University. For better academic opportunities, he joined Umm e Darman University (Sudan) followed by the petroleum and mineral university of Zahran, Saudia Arabia where he performed his duties in capacity of Professor from 1982 to 1985. He was also affiliated with the research centre run by Mohammad Bin Saood Islamic University, Riyadh from 1985 to 1995. After being retired from the service in 1995 he returned India permanently. While residing in Saudia Arabia, he had consolidated Jama'at-i-Islami in a very organized way. He held monthly and weekly religious and counselling sessions. Later he was assigned to the responsibility of Jamaat's headship in Saudia Arabia which he wholeheartedly accepted and beautifully discharged his obligations in that capacity.[18]

When the activities of Jamaat e Islamic began during April 2003 and March 2007, Dr. Abdul Haque was appointed its head. After taking over the charge of Jamaat's headship, he addressed the audience in the conference Hall and highlighted the tasks and objectives to be achieved in the background of the conditions prevailed in the country. As for example, he says:

“There had been several occasions for the manifestation of sense of disgusting with the religion during the first half of the past century. I do remember the days from 1970 to 1972 during which I have seen the young men and women laying day and night in half naked attires on the footpaths and gardens out of the Harvard University. Their conditions proclaimed that neither life has any meaning neither any reality of spiritual and ethical values. Some people started exercising spiritual values by repenting their previous deeds, came to India as well for the spiritual satisfaction and adored the guidance of some local spiritual leaders as well. The Indian people remember them with the name of “Hippies”. These are the people who neither got affected by the western thought, philosophy and trends nor the western concepts could have convinced them regarding the Almighty. Their souls did not achieve satisfaction anywhere. However, when once again I went to Harvard University after a gap of thirty years and passed by the streets and gardens nearby the Harvard University, I did not come to experience the meaninglessness of life and the state of uncertainty in the human values. I neither saw the people wearing half naked and sophisticated attires on the roads nor did I find any couple romancing in the garden”.[19]

After leaving Saudia Arabia, Dr. Ansari had settled in Aligarh and built his house Al-Raihan where he established an institute with the name ‘Centre for Religious Studies and Guidance’. He invited the distinguished students from all over the country and offered special studies in this centre. He provided them the lodging and fooding facilities at home itself. He had given the form of a library to the books which he had written or collected during his life span. He endowed all such books for the centre so that students may not face any difficulty. He proposed reasonable scholarship for the meritorious students of the centre and sought the services of the experienced teachers of the country. When he took over the charge of headship of Jamaat, shifted this centre to Delhi which after some modifications and omission came to be better known as ‘Islamic Academy’ which was now supposed to cater the teaching and academic needs rather than achieving the research oriented tasks. Dr. Abdul Haque Ansari had an upper hand particularly in two fields i.e. the Islamic Movement and research in Sufism. Many articles and books related to both the fields have come onto the public surface.[20]

He was well versed in both Urdu as well as the English language and wrote immensely in both languages. His distinguished works written in Urdu include the following five books and other collections:

1. Maqsad Zindagi ka Islami Tasawwur

2. Qaumi Yakjihti Aur Islam
3. Mujaddideen Ummat Aur Tasawwuf
4. Ilm-e-Kalām' me Maulānā Maududi ke Ifadaat
5. Tasawwuf Aur Shariat
6. Ibn Taymia Aur Tajdeed Fikr-e-Islami
7. The Ethical philosophy of Miskawaih
8. The Moral philosophy of Al-Farabi

Before assuming the office of Jamaat's headship, Dr. Abdul Haque had already been appointed the Chancellor of Jamia Islamia Shanta Pura, Kerala University. He beautifully and immensely contributed in that capacity. But having been appointed as the head of Jamaat, he shifted to Delhi, however, there too, he carried out the habit of issuing appropriate orders and taking congruous initiatives in favour of the University. He visited the University and inspected its teaching and learning atmospheres occasionally as per the exigency of time. Further, his academic treatises and literary articles were always seen in different reputed journals and magazines. Finally, this servant of Qur'an and the soldier of Islamic preaching arena responded to the call of eternity on December 3, 2012 in Aligarh.[21]

## 6 Maulānā Syed Jalaluddin Umri

Syed Jalaluddin Umari was born in 1935 at the village of Patingram located in the Northern Orchid district of (South India) Tamil Nadu state. He got the primary education in a school of his village and headed towards Jamia Dar Al Salam for pursuing higher studies. In 1954, he acquired the degree of Fazilat from the same Madarsa. During his student days at Jamia Dar Al Salam, he appeared in the examination of Madras University as well and acquired the certificates of Munshi and Fazil in Persian language and literature. As far as the contemporary education is concerned, he obtained the Degree of Bachelor of Arts (B.A.) in distance mode from Aligarh Muslim University, Aligarh.[22]

Syed Jalaluddin Umari had been associated with the activities of Jama'at-i-Islami from very beginning. Initially he discharged his obligations at Rampur thereafter joining the institute of Islamic writing and Research, based in Aligarh; he rendered his academic and literary services to Jamaat. He played an important role in popularizing this institute. Till date more than three dozen books of Syed Jalaluddin Umari have been published and come onto the public surface. His numerous articles and papers have become the means of ornamentation for hundreds of reputed journals and Magazines which have immensely been appreciated and applauded by the group of Academicians.

Recently Syed Jalaluddin Umari has been conferred with 'Shah Waliullah Award'. This award is conferred on a scholar having excelled in academic spheres every year by the Institute of Objective Studies. This year, the theme was Dawat e Islami and Syed Jalaluddin Umari was selected for this sumptuous award of the country which ceremonial celebration was held on June 20, 2021. Maulānā discharged his duties in capacity of Jamaat's Headship from 2007 to 2019. Presently, he the Vice President of All India Muslim Personal Law Board, The vice Chancellor of Jamiatul Falah Bilariyaganj Azamgarh and the Managing Director of Serajul Uloom Girls' College. Apart from it, he has been assigned to the responsibilities of different organizations as well like currently he is the Chief Patron of Institute of Islamic Writing and Research, the editor of the quarterly journal 'Tahqeeqaat e Islami' issued by the same institute, A member of Muslim Advisory Committee, The President of 'Isha'at e Islami' Delhi and a member of Islamic Publications.[23]

His areas of keen interest are the Holy Prophet's Sīrah (Peace be upon him) and the Qur'ān. He has presented the concept of Allah and the Prophet as propagated by the Islamic teachings through his writings. He adopts a scientific style in his writings. He has an envisioned eye on the contemporary issues and covers the national and religious issues in his writings. Despite remaining engaged in preaching and propagating activities, he has left endless impressions on different aspects of Islam which are the manifestations and the greatest specimens of his excellence and eminence. Each aspect related to the religious preaching is all embracing and comprehensive. The first condition to highlight the academic and preaching services and the scholastic and philosophical contributions made by Maulānā Syed Jalaluddin Umari is to elaborate the importance of religious preaching and to elucidate its methodological approach. There are many scholastic achievements and contributions of Maulānā Umari which corroborate this condition. Till date more than three dozen books have come to the public scene. The name of some of them is as under:

1. Maroof wa Munkar
2. Islami ki Dawat
3. Musلمان Aurat ke Huquuq Aur Un per Eterazat ka Jaiza
4. Sehat-o-Marz Aur Islam ki Taleemat
5. Islam men Khidmat-e-Khalq ka Tasawwur
6. Aurat Islami Muashare mein
7. Islam ka Aili Nizam
8. Sabeele Rab etc

The most distinguished name among the few erudite personalities Maulānā Syed Jalaluddin Umari. Finally, on August 26, 2022, in Delhi, this Qur'anic servant and fighter of the Islamic preaching arena heeded the call of eternal.

## 7 Conclusion

One of the important qualities of Jama'at-i-Islami India is also that this movement never got converted into a system of inheritance. Five scholars have been appointed as its Heads till date and all of them died after the retirement from the active service of Jamaat. The special thing is that after their retirements, Jamaat did not appoint any relatives of theirs as the Head but the executive committee of Jamaat appointed the person whom it considered the best man for the job. None of the five heads tried to embellish the world of his offspring remaining in office. They also did not emphasize on the formation or establishment of any organization or the institute after the retirement which may cater their needs.

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