

Comparative study of two progressive contemporary Muslims scholars: Abdessalam Yassine and Parvez.

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ABSTRACT

After the end of the dismemberment of the Ottoman Empire (1924) parts of the Muslim world which constituted the Usmania Empire experienced the Western imperialism directly and indirectly. Muslims in post-WWII freed countries across the world feel that their country's governments have been under the influence of western powers even after gaining official independence when deciding internal and external policies. Whether it was the Cold War era or the current single superpower phenomenon Muslims have encountered enormous internal and external challenges. The incident of 9/11 and then the fallout from the failure of the events of the Arab Spring in the Middle East the Muslim world has been most affected by these developments. Political instability, social evils, poverty, unemployment, drug trafficking, human smuggling, and most importantly, extremism, have badly affected some of the states' very existence. Circumstantial evidence evidently strengthened the case of anti-Islam forces that are bent upon proving Muslims as extremists and thus Islam-phobia is still on the rise in the West. The Muslim intelligentsia feels coverage that forms the main source for so-called intellectual and enlightened views of the Western world--or the 'North' against the South--at the moment, is chiefly responsible for existing anti-Muslim feeling in the west. Although Islam has been maligned by most of the Western media as if it was the root-cause of extremism in the Muslim world yet there have been a handful of intellectuals who have pondered over to find out the causes of downfall of the Muslim civilization and propounded prescriptions to regenerate the Muslim society. Therefore, there is a dire need to understand the causes and effects of degradation of Muslim civilization in the world from a different perspective and this paper attempts to explore and analyze the genesis and dynamics of Muslim civilization in the contemporary Muslim world. While analyzing the evolution and growth of challenges of varied kinds including the social, political and economic, the underlying hypothesis of this paper is that Muslim intellectuals have not only pointed out the weaknesses in the society but also proposed solutions to their continued degradation. The paper shows that the intellectuals from the Muslim world were always in the forefront in all such political phases and created awareness among the masses. A general study and comparison of the literary works of Ghulam Ahmad Perwez (1906-1985) and Abdessalam Yassine (1928-2012) will clearly reflect that throughout the last half of the past century, Muslim thinkers have spelled out such practices of Islam which could help create an ideal society where there could not be fear, violence and extremism.

Key Words: Islam, North, South, Yassine, Parvez

Introduction

Abdessalam Yassine (1928-2012), a world-renowned writer, philosopher and reformer from Morocco, influenced the modern Muslim world with his writings, speeches and actions. His lifelong mission was to eradicate socio-political and economic inequalities in the country which provided incentive for extremism in the society. Defending his religion, by using epistemology of religion from an Islamic perspective, he proposed going back to the basics of Islam, to deal with the challenges facing human beings in general and Muslims in particular. He challenged the Western/modern philosophy which has blurred the place of religion in the society and countered their arguments. He lays out the case of Islam to make it relevant to modern times. Similarly, Ghulam Ahmad Perwez of Pakistan¹ proposed almost identical ideas to challenge the common sense of the word 'religion' to demonstrate how Islam can be a panacea for all social evils. A comparative study of these two thinkers and reformers will demonstrate that despite the geographical distances, their understanding of Islam is nearly identical and both intellectuals responded to the global challenges faced by the Muslim states and society.

There has been a massive literature on various topics related to challenges facing the Muslims in modern times and response of the Muslim intelligentsia to cope with them. The intellectuals of the Muslim world including Abdessalam Yassine and Ghulam Ahmad Parvez have produced enormous writings and through their writings have pinpointed the causes of downfall of the Muslim political power, growing anxiety in the world and also prescribed solutions to address them. Above all, they have preached the lessons of mutual love, peace and fraternity not only among the Muslims but also between Muslims and non-Muslims to create a peaceful world. Abdessalam Yassine (Morocco) and Ghulam Ahmad Parvez (Pakistan) played remarkable roles in educating the Muslims in modern times in their respective regions. The impact of their writing in the contemporary world is immense and they have been successful in creating their respective schools of thought. As a result, rejecting the violent course of action as a tool to solve their socio-economic and political problems, the Muslims have been following the teaching of Quran, Sunnah and the Sufis. While making a comprehensive study of the phenomenon of extremism, therefore, it is important to understand the significance of the writings on the overall religious psyche of the Muslim world. As the paper unfolds, it will show that the Muslim intellectuals, particularly of

¹ Pervez has produced a vast literature on Islam in modern times. He authored and analyzed in the light of the holy Qur'an over forty books and hundreds of articles covering almost every aspect of human life. His writings have deeply influenced contemporary intellectual circles in the Muslim world, but have been generally ignored by scholars.

Morocco and Pakistan, have shown a great sense of responsibility while engaging in the dialogue which has emerged in contemporary times.

Once the Islam remained the most dominant force in the history of the world but the Muslim world is divided into 57 Muslim countries. They are facing a number of problems faced by all societies in decline or a status quo such as economic, social and political. Though there is a long history of the downward graph of Muslim civilization because of internal disturbances and external aggression but the genesis of the contemporary challenges in the Muslim world can be traced against the Muslim world beginning from eighteenth century onwards which reached its zenith with the colonial occupation of nearly all the Muslim lands over the next 150 years. The present clash is between the North and South and between the West and the Muslim world. The North wants to maintain its control and domination of Muslim lands through various devices, both traditional and new, while the Muslims have been fighting them through various ways of their own with limited resources to regain control of their lands and to exercise real freedom in their respective countries. The North perceives it from the 'clash of civilizations' narrative, responding to which the Muslims label them as a violent, world-dominating group.

The Response of the Muslim Intellectuals to Contemporary Challenges

It is of great importance to explore and analyze the response of the Muslims towards these challenges. While analyzing the evolution and growth of extremism, the author takes the position those Muslim societies as a whole, more specifically, its intellectuals, have displayed strong resistance to extremism preached or practiced by any group or individual. Intellectuals from the Muslim world were always in the forefront in opposing extremism and preaching the primary message of Islam which is peace and harmony. A general study and comparison of the literary works of Abdessalam Yassine (1928-2012) and Ghulam Ahmad Perwez (1906-1985) will clearly reflect that throughout the past century, Muslim thinkers have never endorsed acts which might have endangered human life and have always stood up against violence and extremism. While preaching true picture of Islam they were fully conscious of the challenges faced by the Muslim societies *vis a vis* the intention of the West regarding the South.

A Fresh Light on the Ideas of Abdessalam Yassine

Abdessalam Yassin reproduced enormous literature in the shape of books, monographs, essays, speeches and statements. His central theme was the revival of Islamic fundamentals, which to his mind, would help Muslims to cope with the challenges in the modern times. (Yassine *Muslim World* 3) His own country, like other Muslim countries in the North Africa and the Middle East, experienced western colonialism. The negative effects of the colonial rule in Morocco posed serious threat to the post-colonial state formation, and the Islamic society during

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and after the colonial rule. Not only was the real independence of the country a big challenge but the cultural invasion of the North was alarming.

Abdessalam Yassine was educated in Morocco and was fully aware of these challenges. He took up the cause to defend his country and socio-political and cultural values of Islam. He took an active part for the political reforms in the country. He launched an educational and reformation movement for the regeneration of Islam in the world. His philosophy revolves around the concept of God, Wahi, Salat, Mosque, Human Rights and the establishment of a pure Islamic society which is based upon the original and true fundamentals of Islam. (Yassine *Muslim World* 20) The concept of Universality of Islam emerged when Muslim lands were colonized by the Western nations. Even today the West, directly or indirectly seems to exercise quite a strong influence in the policy decisions of the Muslim countries.

According to Abdessalam Yassine, "Islam means submission towards God, complete and peaceful submission. It is non violent, non puffy and non extremist. This religion of peace is not out to annihilate others." (Yassine *Winning* 4). Responding to the critics of Islam and religion, he says that modern thinkers take Islam as an old and extremist religion because they are those persons who think that human beings are living in a world, governed by natural laws which were discovered by reasoning. According to them to become a modernist means to rebel against the sacred and the divine. He points out that 'Modernity is not a simple process, slowly at first Renaissance came then enlightenment change the world social movements took flight violent ideologies nourished the revolutions (French revolution spread the flame of change throughout the Europe). Yet another revolution (industrial revolution) permitted Europe to arm itself so that European states could enter into the conflicts (Yassine *Winning* 5)) After modernism, post-modernism came which is more aggressive and offensive, stimulated by international competition of becoming super power. (Yassine *Winning* 8)

Abdessalam Yassine is proud of the glory of Islam and its tolerant policies towards non-Muslims. He maintains that for many centuries Jews lived side by side with Muslims in Spain and enjoyed the status which Islam has guaranteed. The Jewish theme awakened in Europe in the 19th century when Zionist movement was launched. After world War One Jews started to migrate towards Palestine and during World War Second, Jews who survived the massacre in Germany and East Europe, took refuge in Palestine where campaign for their state was launched. Whole of Europe, especially America, supported the Jewish state. America had some reasons to support the Jewish state. Exposing the real intention of America to support the Jews, Abdessalam Yassine points out that the 'most important reason of them is Arab states are harbor of oil and America needs a guardian to watch over the treasures at close hand.' (Yassine *Winning* 48) With the establishment of Israel in 1947 the misery of Palestine has started and continues to grow with the passage of time. But hypocrisy of Europe can be examined by certain incidents.

Abdessalam Yassine was aware of the double standards of the North and tried to expose this standard with examples. He narrates an incident and writes that

‘some years ago Baruch Goldstein entered in a mosque of Palestine and gunned down the Muslims who were offering prayer. But now his tomb has become an object of a cult, a site of pilgrimage and a place of worship. But if a Muslim seeing his house on fire, his children gunned down in the street, his fields confiscated should attack a single Jew, international protest is immediately started leading to a media lynching with use of extremely hateful and derogatory terms like: Islamic terrorist, barbarian, extremist, etc. This is certain type of modernism of Europe which seeks to portray Islam as a violent religion. (Yassine *Winning* 58).

Abdessalam Yassine is critical of America’s double standards and considers it the worst kind of imperialist of modern times. He writes that ‘The United States of America, who is a supporter of human rights, arms itself with international legitimacy and the unconditional support of the Security Council, in order to impose by force on the underdeveloped nations its opinion and the fulfillment of its own interests. In the case of Palestine, the United States regards as a right the occupation of its territories and the expulsion of its people by the Jews. (Yassine *Winning* 59)

Abdessalam Yassine also laments the extinction of the Muslims in Bosnia-Herzegovina. Again criticizing the American policy as well as the anti-Muslim policy of the North, Abdessalam Yassine says that America overtly regards as a right the extinction of Muslims in Bosnia and Herzegovina by the Serbs. Comparing the sufferings of the Palestinian Muslims with the Serbian Muslims, Abdessalam Yassine points out that America has intervened in Palestine for the last forty-five years to complete the work of British colonialism, while it left the savage Serbs to carry out the carnage in Bosnia. (Yassine *Winning* 59)

The invasion of Iraq by America without the approval of the United Nation Security Council is viewed as a ample proof about the anti-Islamic policies of the North to eliminate the Muslim world. Abdessalam Yassine criticizes the American policies and points out that the Gulf War and the destruction of Iraq have demonstrated those rights that the world’s military superpower does not permit to be touched:

Arab oil, its price control, and the protection of the standard of living of the revered individual America “Let the children of Iraq and the people of Iraq die, as a sacrifice for the sake of the Emir’s throne and America’s oil! Arab lands, from the Gulf to the Atlantic, are one American protectorate.”

Sadly the West calls Islam, even with these dual policies, as a terrorist religion. In fact, Europe who has not forgotten what Salahuddin did still considers Islam as an enemy. They consider it their right to rally international agencies against Muslims in order to combat and eliminate their terrorism. (Yassine *Muslim Mind* 70) They consider the word ‘jihad’ as disturbing and savage. This philosophy of West polluted the whole world and minds of the western people.

He tells history of Algeria when ‘Ten thousands of Algerian Muslims were gunned down during an upheaval at Setif in 1945 by an army which faced historic defeat in Second World War.’ He believes that the torture of French army on innocent people during the Algerian revolution would remain a permanent stain in

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the military and civilian annals of colonialism. This entire episode was named as a crusade war. "Sow the wind and reap the storm but what will be harvest when seed is the storm from outset?" (Yassine *Muslim Mind* 40)

Giving the description of the real face of Islam, he says that the Muslims were never terrorists because Quran was their thought and its law was their system and they do not fight for materialistic gains (Yassine *Muslim Mind* 57).

Spotlighting Parvez's Writings and Thoughts

Chaudhry Ghulam Ahmad Parvez was born on July 9, 1903, at Batala, District Gurdaspur, in East Punjab (India), which was then a known centre of Muslim religious activity. His grandfather was a '*pir*' of the *Chishtiya* order, and belonged to the *Hanafite* school of thought. He was brought up by his grandfather who was his first teacher and wanted him to succeed him as the '*pir*'. He absorbed Qur'anic exegesis quickly. Parvez from his earliest days, was bestowed with an inquisitive mind.

When Allama Iqbal criticized Hafiz Sherazi and mysticism in his "*Asrar-e-Khudi*", a strong reaction arose from the circles of the mystics. But Parvez's grandfather, who himself belonged to a *sufi* order, appreciated Iqbal's criticism and poetry. Parvez, who was a protestant to mysticism, studied Iqbal's writings and was greatly influenced by his insight into mysticism.

When Parvez came to Lahore for a job, he began to meet Allama Iqbal frequently. Thus, Parvez came to know the secrets of the Qur'an. He realized that Qur'an is a light and to see light external means are improper. The reader must know the Arabic idioms and proverbs prevailing at the time of its revelation. Qur'an does not deal with one subject completely at one place. Therefore, one should try to carefully understand all of its verses and chapters to judge the true essence of an issue. In addition, modern knowledge of all kinds of developments is necessary.

With this background, Parvez started to write on various aspects of Muslim society. Some of his articles were published in journals like *M'arafand Tarjuman-al-Qur'an*, which earned him popularity in intellectual circles. His major criticism was on Azad's secular approach to religion in which he had pleaded that all religions were basically equal. Parvez commented that Islam was the best religion; and that it was not a religion in the ordinary sense of the word but a complete system of government.

The Ulema's involvement in politics in India increased rapidly after the *Khilafat* Movement. A majority of them sided with the Indian National Congress and opposed the All-India Muslim League and its policies. After the return of Quaid-i-Azam from England in 1934, the All-India Muslim League was reorganized. According to Parvez, Quaid was in search of support from any institution or forum which could further the League's cause among Muslim masses and also could counter the anti-Muslim masses and the anti-Muslim League religious groups. In this struggle, Parvez along with Nazir Niazi, launched

the Tulu-i-Islam at Quaid's instance to propagate Muslim League's mission in Delhi?

He was one of those Muslims who dreamt and struggled for the creation of Pakistan and strongly desired an Islamic constitution for the new nation.

In short, Parvez was a product of his age. For him Islam was the name of progress and he tried to interpret it according to the needs of the time. The focal point of his interpretation was political-economic theory. His concepts were not totally new. Parvez was not very original in his interpretations. Various Muslims and non-Muslim thinkers had expressed ideas on those lines in the past. The original credit due to him is that he was moved by the problems facing Islam and the Muslims and tried to synthesize Quranic principles and the needs of contemporary times in his writings.

Comparison of the Writings of Abdessalam Yassine and Parves

Though Abdessalam Yassine was born, educated, worked and produced literature in Morocco, North Africa, his ideas are almost identical with those of Ghulam Ahmad Parvez who belonged to Pakistan. Most probably, a few factors contributed to their producing similar literature: firstly, they experienced Western colonialism; secondly, they were Muslims; thirdly, both of them had thinking minds and chose to use all tools, particularly the pen, to express their feelings on the causes and effects of the degeneration of the Muslim societies and to suggest measures to address them.

Similarities

Both Ghulam Ahmad Parvez and Abdessalam Yassine believe that the revival of Islam means going back to Islamic fundamentals. One of the major fundamentals of Islam is the concept of God. The concept of an all-powerful God (Allah) is the most fundamental concept of Islam which is different from Christianity, Judaism and other religions. Yassin says "Islam gave the concept of uniqueness of God, gardens of Paradise for believers and Hell as destination for non-believers. (Parvez *Qurani Faisafy* 8). There are no inches and yards between God and His followers. These words are used simply to teach believers that to acquire nearness of God, a long journey of faith and worship have to be made. Religion is like a station where understanding of Islam comes first, followed by Iman and Ihsan (p. 44).

The concept of God in Parvez's philosophy of Islam also occupies a centrality just as in Yassine's. Parvez writes that the concept of Allah (God) in Islam is quite different from that in other religions (Parvez *Islamic Ideology* 4). He believes that 'One can know Allah only through the Quran'. The concept of Allah through 'Wahy' is the real one. Other concepts are creation of human mind which are spurious and absurd because human intellect cannot perceive an abstract thing which is a part of the realm of his observation. The Quranic God exists objectively. He was present when there was nothing and would exist when there

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'would be nothing left. Allah is present with all His "Attributes". This concept of Allah gives a balanced personality to man which results in peace and prosperity in the society (Parvez Islam 320).

After God, it is Prophet Muhammad (PBUH) who occupies the most important place in the main body of Islamic fundamentals. Abdessalam Yassine says "The purpose of Messenger is not confined to only delivering the message he had to act according to teachings of God and had to become role model for other believers. He had the following qualifications: 1: Sent by God. 2: Mortal like other human beings. 3: He should be among them (non-believers whom he had to teach). (Yassine *Muslim* 17)

Wahi or Revelation is a means of transmission of Allah's message in which the recipient gets the Divine message transmitted directly into his consciousness. Allah adopts various means to carry out this act. **Abdessalam Yassine stated** that sometimes God sends His message to His Prophets by Holy Speech just as He delivered it to Moses or sometimes He sends the angel Gabriel to deliver His message to the chosen prophets. Inspiration (*Ilham*) is another way to reveal His message and sometimes He commands to the angels as well in particular situations as He inspired them on the occasion of the Battle of Badr. (Yassine *Muslim* 28) Similarly, **Parvez believes** that the Holy Prophet had two capacities. One was of a messenger of God, when he used to receive revelation; the second was of a human being and in that capacity, he was not infallible. His companions knew about these capacities and used to inquire from him whether a specific order was in his personal capacity or a revealed one. If he said that that was his own opinion, the people could argue on that. For instance, once the Holy Prophet in his personal capacity advised his slave, Zaid bin Harith, not to divorce his wife, but the latter did not accept the advice and divorced her anyway. (Parvez *Miraj-e-Insaniyyat* 275).

Abdessalam Yassine says that "Democracy is secular in its birth and nature while our kind of democracy is *Shura*. In Islamic type of democracy (*Shura*) politics can not be separated from social life and in social life religion is present. He wonders why the secular school of thought is amazed that how Islam has mixed the two spheres while Muslims are amazed at the oddness of separating private from public life and the mosque from parliament. (Yassine *Winning* 160). The Islamic ideal community has a place which facilitates mutual assistance and also strengthens the brotherly love. This place is the mosque present in every society and in Islamic system the government administers the material life of Muslims while mosques orient and nourishes their spirituality. (Yassine *Winning* 166)

Parvez **believes** that the aim of the achievement of Pakistan was to establish an Islamic system in the new state. The meaning of '*Kalamat-al-Allah*' is to obey the principles of God. A Muslim has to believe in '*Kalamat-al-Allah*' (pp. 27-30). Thus sovereignty of God means acceptance of His laws as enunciated in the Quran. (Parvez *Wirasat-e-Arz* 11) These laws are unamendable. However,

supplementary laws, which are not repugnant to Islamic spirit, can be made to meet new challenges. In a democratic system of the western type, a parliament frames the constitution while in a socialist country the party drafts the constitution; in both cases, man obeys directly or indirectly other men. But in an Islamic state, laws are not man-made but are provided by God through revelation. To obey these laws means to obey God. (Parvez *Adam-e-Nau* 22)

Both Abdessalam Yassine and Parvez are proud of the past history of Islam and this carries on to their personal pride in themselves as Muslims. Abdessalam Yassine argues that what the West is doing is presenting Islam as a crude and brutal religion and for this purpose they raise slogan from the Crusades but they have forgotten that the influence of Muslim Spain on Europe was all the more a benefit for Europe. The arts, science, crafts, trade, mathematics and astronomy brought an extraordinary outburst of knowledge from Granada and Cordoba. (Yassine *Winning* 26). But Abdessalam Yassine concedes that “Europe has made skilful progress in every field while Muslims have been left far behind. It was the Muslim’s legacy that Europe has now acquired in every arena. “Just yesterday, you were like us! How did you manage to take the lead in one single century?” We shall soon be posing this question to China and other nations as they pass in front of us while we are looking at our useless forged clothes (Yassine *Muslim* 73).

Parvez realizing the causes of downfall of the Muslim supremacy in socio-cultural and political fields, points out that Muslim gave up the ‘*Qias*’, which means analogical reasoning, a kind of *Ijtihad*. When the Muslims closed the doors of ‘*Qias*’, after the fall of Baghdad, Muslim philosophers abandoned this process to avoid further social chaos. Thus Islam which is the champion of movement was fossilized. (Parvez *Nizam-e-Islam* 6)

Abdessalam Yassine says in his essay *Dumps and dumps* “Europe who has not forgotten what Saladin did still considers Islam as enemy. They consider it their right to rally international agencies against Muslims in order to combat and eliminate their terrorism. They consider the word *Jihad* as disturbing and savage. This philosophy of the West has polluted the whole world and minds of western people. (Yassine *Muslim* 70)

Parvez, like Abdessalam Yassine, argues that the impact of Christian sway was hazardous. It brought about the material concept of life which persuaded man to concentrate on self-preservation, self-assertion and self-production but made him devoid of all human emotions. Man crushed his self for material (Parvez *Insan* 6) He quotes Bertrand Russell that the present problem of man was that he had discovered and conquered the external world but had not been able to explore the inner world or self. Parvez holds that similar is the case with democracy and communism. In democracy, there is no concept of sovereignty. A majority party assumes authority over the minority party while in communism one party controls all the powers and enjoys all the facilities and no one can protest against its decisions (Parvez *Islam* 26). **Parvez says**, the Islamic view of life is a model for humanity which guarantees physical as well as spiritual development of man. It covers socio-economic and political thought of Islam. Parvez believes that the

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political views as enunciated in the Quran, if practiced, could make an ideal society which not only motivates man to search hidden resources of the cosmos but also develops his personality. He argues that the Quran assures the success of the political system of Islam. By adopting the Quranic way of life, it is possible to create a new man who could acquire human merits to the maximum limit. (Parvez *Miraj-e-Insaniyyat* 35)

The United States of America who is a supporter of human rights, arms itself with international legitimacy and the unconditional support of the Security Council, in order to impose by force on the underdeveloped nations its opinion and the fulfillment of its own interests. He refers to the cases of Palestine, Bosnia, Algeria and Iraq. (Abdessalam *Muslim Yassine* 57)

Parvez **wells on** the same theme and argues that Western thinkers have been unable to develop a perfect political system. Theocracy was the fruit of Christian rule in Europe which resulted in moral and social corruption. (Parvez *Insan* 86)

Abdessalam Yassine says “Two aspects of humanity are the basic object of Islamic concern. The protection and well-being of children and women should be priority of a Muslim government. (Yassine *Winning* 92). Stability of a society lies with the stability of women. Islam has given certain rights to elevate the status of women. Under Islamic law, she has the right to choose her husband, to ask for divorce, to work and acquire social and professional responsibilities and to use her income freely. Muslim women should be informed of her rights and should be able to reclaim their application. In Islam’s view world, humankind and humans have a mission in this life which is purpose of their being. (Yassine *Winning* 112). The drift of Western modernity should be a lesson and Muslim people should maintain a state of alert as they are besieged by a number of difficulties.

Parvez says that is an excellent elaboration of fundamental human rights in Islam. (Aziz *Modernism* 233) These rights are applicable to Muslims as well as non-Muslims. Quran announces:

"God honours the children of Adam". (17/70)

The Quranic society makes no distinction between man and woman. All human beings male or female belong to the same species; no one is superior to the other. Biological dissimilarity is due to natural expediency; otherwise the female has all the gifts a male possesses. (Parvez 1963)

In almost all societies, class stratification is based on wealth, power or occupation but in an Islamic society such a criterion does not exist. Class is determined by the nobility of character. Anyone can attain the highest station by building up his character (Parvez 22-4).

The conflict between freedom and obedience to the law could not be settled by man. Quran has resolved this dilemma. In an Islamic State, submission is to Allah through Quranic orders, not to the ruler. Freedom of thought, action and speech is an individual’s birth-right (Parvez *Yeh Zamin Kis Ki Hay* 36). Everyone must receive complete wages of his labour. No one can reduce or take away his earnings. There is no place for parasites in the society, except those who are physically handicapped.

Parvez amplifies the rights and duties of women in an Islamic State. He **holds** that Islam gives equal rights to man and woman. It is a fallacious statement that a man can but a woman cannot develop certain qualities. The Quran explicitly illustrates their merits. Both males and females have talents and those who enhance these would go to paradise. Despite all these features, woman has to perform certain specific duties. Child-birth and fostering of children are painful functions which only an affectionate woman can manage. (Parvez *Tahira Kay Name* 29)

Likewise, **Abdessalam Yassine** says “The Muslim society requires minimum material comfort so that the spiritual and eternal comfort can be assured to both men and women. In an Islamic society wealth should be circulated and Islamic banking system should be adopted. (Yassine *Muslim* 130-31). The human element, human competence, the integrity and the goodwill of men and women are decisive factors for both development and solidarity. The foremost priority of development is education and apprenticeship so that human resources can be fully prepared to meet a better tomorrow. He says “Physical, spiritual and moral well being of a human depends on the good biological maintenance which is only possible because of good economic, political and social organization” (Yassine *Winning* 145).

Parvez maintains that the main concern of the Quranic teachings is to develop the physical and spiritual potentialities of man. Abundance of food, peace and security are gifts of God. An economically strong country becomes really secure. Death, hunger and insecurity are curse of God. One can judge the value of food from the historical event, when Prophet Ibrahim while laying down the foundation of K'aba, prayed to Allah for the provision of plenty of food for mankind. Quran recognizes its significance and formulates a well-knit programme to promulgate the Quranic Economic Order namely *Rububia*. (Parvez *Communism and Islam* 33)

Both Yassine and Parvez emphasize the development of science and technology which in fact was the societal heritage of Islam in the medieval times. Yassine says “Being Muslim our duty is to be master on modern sciences and then question this modern technology along with the instruments of destruction that it produces. It will be incumbent on us to take the heavy task of imagining the future, based on peace and dignity” (Yassine *Winning* 143).

Abdessalam Yassine confirms that there is no place in the world, today and tomorrow, for flimsy entities, nor any mission for ethnic groups confined in small geographic territories. That distant horizon is near, if God will. We glimpse it from behind pressing tasks and from underneath internal and external cultural and political stockpiles. Victory comes only from God. Glory be to God and Praise be to God. (Yassine *Muslim* 143).

Parvez says that nationalism, factionalism, sectarianism, and other similar feelings are by-products of unscrupulous systems, while the Islamic Order breaks through these impediments⁶⁴ and seeks to establish an international brotherhood and makes mankind an Islamic Ummah or Nation.

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Dissimilarities

Though almost contemporaries they faced different challenges at their local levels and therefore their understanding about religion was difference and naturally in some points their interpretations of religion was also different.

1. **Parvez died in 1985**---therefore was not fully aware of 'extremism' in the Muslim world, while **Abdessalam Yassine died in 2012** and was fully conscious of the causes and effects of the war on terror.
2. **Parvez lays emphasis** more on the material needs to ensure the spiritual fruits whereas **Abdessalam Yassine stresses** the rituals, prayers (*salat*), especially.
3. Both **Parvez and Abdessalam Yassine** focus on the fundamental rights of human being especially the equal rights given to women. But interpretation of Hijab is different from each other.
4. **Abdessalam Yassine** gave importance to Quran and Hadith and traditions whereas **Parvez** gives paramount importance to Quran and little importance to traditions or Hadiths.

Conclusion

The challenges in the contemporary Muslim world are of varied kinds including the social, political and economic that has brought about dilapidation of the Muslim State and society. There is no denying the fact that Western culture has some special traits like independent judiciary, equality of law, freedom of expression, progress in science and technology. As compared to their progress, Islamic civilization has been experiencing social, economic and political crises which are weakening strength of Islam and the Ummah. Therefore, both Abdusselam Yassine and Parvez maintain that in order to regenerate the faith in hearts and minds of young generation, Muslim rulers should introduce true principles and values of Islam in the Islamic states. Both philosophers argue that Islam is a message of human brotherhood and Muslims' dearest vow is to make known the message of Islam not to ignite war or spread hatred. Islam seeks to establish an international brotherhood and makes mankind an Islamic Ummah or Nation to guarantee the welfare of the whole humanity.

In a nutshell, the young generation in the Muslim world is aware of the dire need of uniting the Muslims for the protection and promotion of Islam. Abdusselam Yassine and Parvez worked hard to bring the Islamic Ummah under the banner of Islamic organization. Abdusselam Yassine was successful in establishing a global organization. If we are successful in spreading the message of the Quran and the writings of these intellectuals to the Muslim world, a day soon will come when the Islamic world will be open to a peaceful existence.

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