

Şahābah based Islamic Morality and Muslim Ethical literature in the Subcontinent: An Overview

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Abstract

The morality of the Companions of Prophet Muhammad (peace be upon him) has been a great motivator of virtue and uprightness for Muslim societies and individuals throughout the Muslim history. From this context, many prolific Muslim scholars provided ethical mentorship and guidance for the different societies in the world. This study highlights the writing trends and methods to develop Şahābah's practice based ethics in the Indian subcontinent. The major objective of this study is to exhilarate and promote the moral and ethical practices of Şahābah in the region.

Keywords: Şahābah, Subcontinent, ethics, literature

Introduction

Islam taught its followers to spread its message to the whole world. There is a lot of material in this regard in the Quran and *Hadīth*. For example, on

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the occasion of the farewell pilgrimage, the Prophet) Peace be upon him) said that the people here should convey my words to those who are not here.² This teaching of Islam served as a great motivator for the Muslims to spread the divine message to the world. Resultantly during the caliphate of ‘Umar Islam crossed the Arabian Peninsula and entered the various countries around the world³ including the coastal areas of Hindustan.⁴ With the advent of Islam in India, Islamic ethics had to come. Among these ethics, the ethics of the Şahāba are of fundamental importance. The study aims to address the significance of this particular genre of Islamic ethics dedicated to companions’ practices through reviewing the written works lies on Şahābah based practical ethics in Indian Subcontinent in particular with the recent passed 20th and ongoing 21st century. The major objective of this study is to flourish and promote the moral and ethical practices of Şahāba after reviewing the selected books on Akhlāq-ul-Şahāba and Siyar al-Şahāba, produced in the Subcontinent. This study expresses to examine the importance of the theoretical development of Islamic Ethics and Morality practiced by the companions in the subcontinent, till the fall of Muslim India. The study enriches the need and importance of Islamic ethics and morality in the Indian subcontinent and across the world.

Research Methodology

² Muhammad Ibn Ismā‘īl al-Bukhārī, *Al-Jām‘al-Şaḥīḥ* (Riyādh:, Dār-al-Salām, nd), 105.

³See: Ismā‘īl Ibn ‘Umar *Ibn Kathīr, Al-Bidāya Wa Nihāya*(Beirūt, Dār Ibn Ḥazm), 9:88.

⁴ In early Muslim literature, Indian Subcontinent which includes Republic of India, Islamic Republic of Pakistan and Bangladesh has been termed in classical Muslim literature as Hindustan.

The study of this research begins with the descriptive and qualitative case study that takes an analytical survey of the contemporary ethics, moral and virtue-based practices dedicated to the Ṣaḥābah. It is also likely a comparative study of the written work based on writing trends on ethics and morality, practiced by the Companions, in the 20th and 21st centuries, in the Indian subcontinent. Most of the reviewed data are taken from various old, personal, commercial and government libraries in Pakistan. It's more likely a library-based study. Some online internet sources like; J. Store, Muḥaddis library, Maktaba al-Shāmila, Zee Library, Maktabah Ma'rifat, and various other research articles are consulted to understand the Islamic ethics, and morality practiced and dedicated to the companions of the holy Prophet.

I. Contact of Ṣaḥābah with Indian Subcontinent

The formal initial contact of the Arab Muslims with the Indian subcontinent was made in 634-646 CE during the caliph 'Umar when some of the companions had reached Bombay, Debal and even in Gujrāt, through Bahrain. ⁵Balādhri has quoted that 'Usmān Ibn Abi al-Ā's al-Thsaqafi was sent to Bahrain as governor and he sent his brother to Bahrain with a troop to Thāna in India. And he sent one his brothers to Baruch. ⁶Balādhri further tells that Caliph 'Umar prevented 'Usmān from

⁵Qazi Athar Mubarak Puri, *A 'rab-o-Hind Ahd-e-Risālat Main* (Lahore: Takhliqāt, 2004), 18.

⁶Ahmad Ibn Yahyā Ibn Jābir al-Balādhri, *Fatūh al-Buldān* (Beirūt, Mawsū'ah al-M'arif lil Nashr wa-al-Tawzī', nd), 607 -615

these kinds of assaults and ordered them not to go forward after Makrān.⁷ Yāqūt Hamvī has quoted that Governor ‘Usmān also sent one of his brothers, Ḥakam to Debal and he conquered it.⁸ During the caliphate of Alī Khirryet Ibn Rashīd Najīḥ Makaran⁹ and Sihār bin Abbās ‘Abdī, is also reported by Ibn Sa‘d, who participated in the eastern warfare around the Sindh river and made adequate relationships with the Indians.¹⁰ Some of the Companions like, Rubaī Ibn Ziyād Hārsī,¹¹ Sahal Ibn ‘Adī Khazrajī, a companion who participated in Badar was also sent to Makrān under the command of Abū Mūsa Ash‘arī by the order of Caliph ‘Umar¹² Abd al-Raḥmān bIbn Samurah¹³ and Muhlab Ibn Abī Safrā, also visited Hind during the reign of Hazrat Mu‘āvia,¹⁴ another companion, Munzir Ibn Jārūd ‘Abdī was also sent by Abdullah Ibn Ziyād in Hind who visited Qallāt, Khuzdār, and Bouqa (Pakistan) during the reign of Yazīd and was

⁷ Muhammad bin Jarīr al-Ṭabarī, *Tarīkh al-Umam wa-al-Mulūk* (Beirūt, Dār al-Turās), 4: 182-184.

⁸ Yāqūt Ibn Abdullāh al-Hamavī, *Mu‘jam al-Buldān* (Beirū: Dār al-fikr, nd), 1: 159-163.

⁹ Ibn Ḥajar, *Usad al-Ghāba* (Maktaba-Al-Shāmila), 2: 165; and Al-Īsābah Fī Tamyīz al-Ṣaḥābah (Maktaba-Al-Shāmila), 2:235.

¹⁰ Ibn al-Sa‘d, *Al-tabaqāt*, 8: 122-123, For more detail see Al-Fehrist by Ibn Nadīm, (Maktaba-Al-Shāmila), 220-221.

¹¹ Zahbī, *Tarīkh al-Islam* (Maktaba-Al-Shāmila) 02/487

¹² Ibn-e-Saad, *Al-Tabaqaat* (Maktaba-Al-Shāmila) 04 / 303

¹³ Balādhri, *Fatūḥ al-Buldān* (Maktaba-Al-Shāmila), 555-556.

¹⁴ Tabari, *Al-Tarikh*, (Maktaba-Al-Shāmila) 4/1082, Balazri, *Fatooh-ul-Buldan*, (Maktaba-Al-Shāmila) 432

made Amīr (Commander) around 62A.H on Debel.¹⁵ Abdullah Ibn Abdullah,¹⁶ Asim Ibn ‘Amar Al-Tamīmī,¹⁷ Mughīrah Ibn Abi al-Ā’s, was also sent to Debel, as a commander who made a successful visit by conquering the city.¹⁸ There are several other names which are mentioned in the primary sources, among them San‘ān Ibn Salma Al-Hazlī, is known as the last companion, who conquered various cities of Hind¹⁹ and was martyred on the border of Hind.²⁰ In the later period, after the historic conquest of Debel, Barahmanabād, Multan by Muhammad bin Qāsim, during the Umayyad dynasty, who was sent by the governor Hajjāj Ibn Yūsuf, in 712 AD, was a wise enthusiastic and principle-centered young Muslim who fought with a big army of Hindu Raja Dāhir and succeeded.²¹ Murray has stated that Muhammad constitutes the conquered states like Sind, Multan, Neuron, Aror and various other smaller and bigger

¹⁵ Muhammad Ibn Ahmad Ibn ‘Usmān al-Dhabī, *Tarīkh al-Islam* (Beirīt, Dār al-kitāb), 2:387.

¹⁶ Ibn Hajar, *al-Īsābah fī Tamayiz al Şahābah*, Translated by Mawlānā ‘Āmir Shahzād (Lahore: Maktabah Raḥmāniya, nd), 817.

¹⁷ Ibn Abd al-Barr, *Al-Istiyāb Fī Ma‘rifat al-Aṣḥāb* (Maktaba Al Shamilah), 2:784.

¹⁸ Nabī Bakhsh Khān Baloch, Translated by Akhtar Rizvī, *Chach Nāma* (Jamshoro, Sindhi Adbi Board, 2008), 95-96.

¹⁹ Jamal al-Dīn Abu-al Hajāj yūsaf al-Mizzī, *Tehzīb al-Kamāl Fī Asmā‘ al-Rijāl* (Maktabah Al-Shāmilah), 12:151.

²⁰ Ibn-e-Hajar, *Tehzīb al-Tehzīb*, 4:241.

²¹ Abdul Reḥmān Ibn Muhammad Ibn Khaldūn, *Muqaddama* (Maktabah Al-Shamilah), 03:60.

territories on the continent where he built the mosques rather than establishing the garrisons.²²

With the spread of Islam strata of diverse communities (Buddhism, Hinduism, and Jainism etc.) embraced Islam both in individual and commercial levels. Muslim moral, peaceful, and ethical teaching was much more effective with practice in that era that is caused to hit Political, Racial, Social, Religious and indeed the entire living style of the residents of Sindh and Hind. It was the legacy of Muhammad Ibn Qāsim that the Arab administration of Sindh remained an ideal and non-sectarian for a long time that the Delhi Sultanate (established in 1206) patronized his ideology and principality.²³ Muslims rule continued in the Indian subcontinent from the Umayyad dynasty to Abbasid, Delhi Sultanate, Ghaznī, Lodi, Turks and then Mughal Empire over the centuries in the Indian Subcontinent.

Impacts of the Companions-arrival on the Indian Subcontinent

The companions of the prophet, are the most impressive, powerful and interactive source through which Islam was spread around the world. Their companionship is frequently regarded, by the prophet with glad tidings, and admirations because of their putting great in the spread of Islam on the bases virtuous behavior. ²⁴ It is reported that the Prophet said: "(Fear) Allah! (Fear) Allah regarding my Companions! Do not make

²²Murray T Titus, *Islam in India and Pakistan* (Calcutta: Y.M.C.A Publishing House, 1959), 28.

²³H. Khuhro (Ed.) *Sind through the Centuries* (Karachi: Oxford University Press, 1987), 111-117.

²⁴Muslim Ibn Ḥajjāj Al-Qushayrī, *Al-Jāmi al-Şahiḥ*, H# No. 2674.

them objects of insults after me. Whoever loves them, it is out of love of me that he loves them. And whoever hates them, it is out of hatred for me that he hates them. And whoever harms them, he has harmed me, and whoever harms me, he has offended Allah, and whoever offends Allah, [then] he shall soon be punished."²⁵ In his *Al-Isābah*, Ibn Ḥajar writes: "Ahl al-Sunnah has unanimously agreed that all of them are trustworthy, and no one opposed this except some deviants amongst the innovators."²⁶

Some Influential aspects of Islamic Ethics

i. Human Equality, Unity and Dignity

The long history of the human position and dignity has been discussed as a matter of superiority of blood and cast just as we see the haughtiness of the Arabs who considered themselves as the educated and eloquent people because of their language and others as 'ajamī' or dumb people. Likewise, people of the Indian subcontinent peculiarly ground by the powerful cast system through which, Brahman (the elite class) were privileged over the centuries before the arrival of Islam. The entire gamut of social life had broken the unity and dignity of the Indian people who were divided into four casts: I) the Brahmans (the priestly class). II) Kashatriyah (the fighters and ruling class). III) Vaishya (the agricultural or trading class). IV) Shudders (the servants of all above classes). On the contrary, Muslims brought a new social culture to India in which all of them were free of all sorts of social limitations and classifications. Jawāhir La'1 Nehru writes: The impacts of the Muslims on the Indian people are considered incredibly. Their idea of brotherhood had scattered the cast

²⁵ Abū Īsā Muhammad Ibn Īsā Tirmadhī, *al-Sunan*, H#No.4236.

²⁶ Ibn Ḥajar, *Al-Īsābah Fī Tamayīz al-Şahābah*, 1:6.

system of Indian culture and hit especially to those Hindus who were against equal treatment. ²⁷Brotherhood of Islam unifies the different colors, races, castes, and tribes in one single bond of unity. Professor H. Gibb writes: "But Islam has yet a further service to render to the cause of humanity... No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavor so many and so various races of mankind. The great Muslim communities of Africa, India, and Indonesia, perhaps also the small Muslim community of Japan, show that Islam has still the power to reconcile apparently incredible elements of race and tradition. If ever the position of the great societies of the East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition."²⁸Numerous Hindu scholars have admired the Muslims in terms of their practices of love, justice, brotherhood, and humanity in the early age of Muslim India. The Visitor-Companions showed respect and good behavior to the residents of the Indian subcontinent as they were taught by their Prophet through Quran: You (true believers and followers of the prophet) are the best of peoples ever raised up for mankind you enjoin the kind and forbid the wrong deeds and believe in Allah²⁹. It was the moral and ethical tendencies of the decedents of the companions who lead the new community by their

²⁷ Jawāher Lāl Nehru, *The Discovery of India* (Calcutta: 1946), 225.

²⁸H.A.R Gibb, *Whither Islam* (London: 1932), 379. Quoted from Syed Abu al-Hassan Nadwī, translated by Mohyuddīn Ahmad (Lucknow, : Islamic Research & Publications, 1986), 26.

²⁹Āl Imrān 3: 110.

loving and kind practices with their new brothers and sister in this new Islamic land.

ii. **Women's Status and their Rights**

The status of women before the arrival of Islam in India can be seen in Manu's law: The husband is head of his wife, can't displease him at any cost. If he dies she has to be treated according to the custom of *Sati*. A husband even chastises her with a Bamboo rod. A woman is never independent.³⁰ They created of dishonest, impure desire, wrath and bad conduct, and are as impure as falsehood. ³¹ On the contrary, the Holy Quran promises the goodly life of happiness and contentment in this very world for both men and women on their righteous deeds. "Whoever, works righteously, male or female, and is a believer, we shall assuredly give him to live in a goodly life; and surely recompense them their wage for the best of what they have been doing³²." Quran does speak of women & men in regards to their goodness, devotion, and virtue which enjoin to build unity and prosperity by practicing them.

"And the believers, the men, and the women are friends one of the other, they enjoin the right and forbid the wrong, they establish worship and they pay the poor-due, and they obey Allah and His messenger. Those upon them Allah will have mercy; Allah is Mighty, Wise."³³ Prof. N.J Coulson has stated that Islam gave all kinds of rights to women like married women, in particular, have pride in owning their position in the

³⁰Al-Nahal16:97.

³¹Al-Tawbah 9:71.

³²N.J Coulson, *Islamic Surveys: History of Islamic Law* (Edinburgh: 1971), 14.

³³*Encyclopedia of Religion & Ethics* (Edinburgh: 1921), 5, 271.

holy Quran as she has given the divorce/separation and various other rights.³⁴

iii. Intellectual/Religious, Cultural and Moral Elevation

After the settlement, Muhammad bin Qāsim along with companions and decedents treated the Hindus according to the "people of the book", and, was given the various privileges even than those to confer on them the status of *Zimmī*.³⁵ They were given permission to worship their gods, none of them was prevented to visit the temple, and were treated equally and were allowed to live in their houses in whatever manner they like. Hajjāj wrote to Khalifa Muhammad Ibn Qāsim that if they had agreed to give Jiziya then nothing more than that can be taken from and you must have to give them protection³⁶. Numerous of the Hindus and their chiefs showed their love for Islam as Hindu Raja sent a commissioned an Arab linguist from Mansoura to translate the Quran into the native language in 886³⁷.

Development, Methods, and Traditions in Ethics and morality writings

A wide range of Islamic literature based on prophetic ethics and morality has been produced since the art of the compilation emerged, to disseminate the essence of Islamic codes and principles of life. Since the beginning of the second century of Hījra compilations by Muslim Ethicist

³⁴J. A Edit, *Universal History of the World* (London: Hammerton), I:378.

³⁵S.M. Ikrām, ed; Ainslie T Embree, *Muslim Civilization in India*(New York :Columbia University Press, 1964), 11.

³⁶H. M. Elliot and John Dowson, *The History of India as Told by Its Own Historians* (London: 1877), 185-186.

³⁷Syed Suleiman Nadawī, *Tarīkh-e-Sind* (Karachi: Dār-ul-Īshā‘t), 196.

and moralists are seemed to have emphasized to focus on four major tracks where ethical traditions and methods are visualized as summarized below:

✚ ***Hadīth and Sīrah based Method (Compilation Period and so on)***

This method of writing embarked with the age of Hadith compilations at the beginning of the third century Hijra. In this method of writings, the classical hadith scholars, moralists and Ethicists demonstrated the prophetic transmissions practiced by his companions. The following major Compilations on this method of writings can be figured out:

Al-Zuhad by Imām Ahmad Ibn Hanbal (241.AD) has quoted 2379 narrations and sayings of the Şahābah. After two years, Kitāb-al-Zuhad by Hannad Ibn Sari (243AD), containing 1442 narrations of the Prophet and sayings of the companions were found, Makārim al-Akhlāq wa Mā'a lihā, wa Mehmūd Tarā'iqihā and Musawī al-Akhlāq wa Mazmūnihā, both are by Al-Kharayti, Abu Bakar Muhammad Ibn Ja'far. Şihāh al-Sitta, and shumā'l books. In upcoming years Ādāb al-Noūs by Muhammad Ibn Jarīr al-Tabarī (310AD), Akhlāq al-'Ūlamā' by Abu Bakr Al-Ajrī (360 AD), Makarim-ul-Akhlaq by Abu Bakar Ahmad bin Ali Alhamdani (398AD). Fosūl al-Ādāb wa Makārim al-Akhlāq al-Mashrū'a by Alī Ibn Aqīl Abū al-Wafā (513AD), Al-Targhīb-wa al-Tarhīb by Abd al-'Azīm Ibn Abd al-Qawī al-Munzarī (656AD), Makārim al-Akhlāq by Ibn Abī Hajlah (774AD), Al-Ādāb al-Āshria'a Wa al-Manhal Mārī'a by Abu Abdullah Muhammad Ibn Muflih al-Maqdisī (874AD), ³⁸Said al-Khātir by Ibn Jowzī, Adab al-Dīn wa al-Dunyā by Alī Ibn Muhammad Ibn Habīb Al-Māwardī, Husn al-

³⁸ Abū Bakr Muhammad Ibn Ja'far Al-Kharaytī, *Musawwī al-Akhlāq wa-Mazmūnihā* (Maktaba Al-Suwādī-Jeddah ,2006), 30-41.

Samat fi alsamat by Al-Sayūti (911AD), Al-Khuluq-al-Hasan by Sa'īd Ibn Alī ibn Wahāb Al-Qahtānī, Risālah al-Mustarshidīn by Al-Hāris Ibn Asad al-Muhāsabī, with additions and notes by Abū Ghudah, that published from Al-Halb in 1983. Tehzīb- Muā'zat al-Mo'minīn min Ihyā' 'Ulūm al Dīn by Muhammad Jamal al-Dīn Al-Qāsamī, Ihyā' 'Ulūm al Dīn and Kimyā'-e-Sa'ādat by Imām al-Ghazālī (1111AD), and various intellectuals who provide the traditional classical principles along with the practices of the prophet and his companions. Following are the selected major traditions/methods on which the ethical and morals writings have been known as the major traditions in this genre. Companion's moral and ethical practices based on History and Story-like Compilations, Scenic and eloquent styled, Judicial (legitimation), Heroic & Ideological, Warfare Virtues, Educational and Compilations based on Mystical Ethics & Morality.

Theological and Philosophical periods of writings

Theology, a science of logical proofs, in defense of obligated rituals, particularly in defense of articles of faith, played a seasoned role to refute the dogmas of those (heretics) who were deviated from divine codes of Islamic orthodoxy. Following Muslim theologians produced a wide range of comprehensive literature to build a bridge between philosophy and Islamic perspectives of ethics. Al-Kindī (805-870-3), is known as the first theologian who interlinked the Akhlāq (ethics) with human soul and then with actions. Philosophical doctrines in Islamic ethics and morality are more familiar with the blend of Persian culture and tradition. Ibn Muqaffa' (750AD), who represents the Indian strains in morals and ethics, seems the first philosopher in Islam who wrote Al-Adab al-Şaghīr and Al-

Adab al-Kabīr in philosophical perspective, Risāla fi-Şahābah is also one of his remarkable works. Al-Fārābī (873-950), Yahya Ibn ‘Adī (893-974), Makki (996AD), Juwainī (1085AD) Avicenna (980-1037), Qushairī (1076AD), Al-Ghāzī (1058-1111) the great in Islamic philosophy of ethics and morals. Ibn al-Şalāh (1090-1193), Ibn Rushed known as Averroes (1126-1198), Imam Al-Rāzī (d. 1209) Al-Qazvīnī (1220-1292), Mujadid Alif Sānī (1624AD), Shah Walī Ullāh (1762AD) Allāma Iqbāl (1938AD) and Syed Mowdūdī (1979) gave their masterpieces in this field and served Islamic ethics and morality in theological perspectives.

✚ *Law based morality*

Allama Shātibī has stated that the objective of sharia law is to produce goods and remove evils...and has set all this to bring happiness and prosperity in every aspect of human life. Quran deliberately emphasizes on the three types of punishment (Hudūd, Qisās and Ta‘zīrāt) in Islamic law are just to make the people peaceful and civilized. The classical Muslim jurists such as Qāzī Abū Yousuf (799) and Abu ‘Ubaid (834) have clearly put their reflection on the relationship between ethics and communal life which are known as five-folds’ models of Islam as William Franken has referred in “deontic categories”: 1. which has made obligatory to perform in a strict way. 2. Which has made to do in a wider sense, but not as strictly as the first one. 3. That has made deontic indifferent not morally and not prohibited in either sense of morality. 4. that is supposed not to be done and is not made it forbidden. 5. That has

made to be forbidden in a strict manner.³⁹ The well-known books in this regard are known as Classical comprehensive compilation of Şiḥāḥ-e-Sitta and other hadīth books like Masānīd, Jawāmi‘, Muatta by Imam Malik, Kitāb al-Āthār by Imām Abū Ḥanīfa (767AD), Kitāb al-‘Ūm by Imām Al-Shāfa‘ī (820AD), and in later centuries. During the middle ages of the Indian subcontinent, mystics also took part in the fiqhī compilation as Sheikh Nasīr al-Dīn Chirāg Dehlabī was given the title *Abu Ḥanīfa Sānī*. Later on, fatwa books were compiled such as *Fatwah Ghiāsiya*, *Fatwah Feroz Shahī*, *Fatwah Tātāria*, *Fatwah Ibrahīm Shahī*, *Fatwa Aalamgīrī*, etc. But the mere juristic compilation dedicated to ethics and morality become popular after the eighteenth century, however, the twentieth century has produced a junk of juristic dedicated to ethics and morality.

✚ *Mystical Work Consisting of Islamic Morals & Ethics*

The mystic or Sufi ethics, indeed, is the superstructure on the original principles and codes demonstrated by the prophet and followed by the companions. Pursuit and remembering God through direct personal experiences to attain the will of God through acceptance. Generally a Sufi sees his practices in three stages: *Sharī‘ah*; where a seeker follows the prescribed divine law, whereas *Tarīqa*; is a method and Sunnah on which a seeker drives himself to attain the ultimate will of God and knowledge of His nearness and known as *Haqīqah*. The origin of mystic ethics goes back to the Qur‘ānic verses and traditions of the Holy Prophet. Mystic methods of Islamic ethics played a very vital role to develop a peaceful

³⁹William Frankena, "The Principles and Categories of Morality," Contemporary American Philosophy, 2d ser., ed. John E. Smith (New York: Humanities Press, 1970), 103.

society from the early Islamic span of time to date across the Indian subcontinent. Since its origin Islamic ethics and morality has groomed with the early mystic moralists such as Ḥasan Basrī (728AD), Al-Jilī (767-811) Bā Yazīd Bustāmī (874AD), Rābia Basriya (801AD), Ghazālī (1058-1111), Abdul Qādir Jelānī (1166) Khwāja Mo‘īn-ud-Dīn Chishtī (1236AD), Khwāja Bakhtiār Kākī, author of *Awārif-ul-Ma‘arif* by Suhrawardī (1234AD) Khwāja Alā Hujwīrī (1077) Rūmī (1207-1273), Mohy-ud-Dīn Ibn ‘Arabī (1240), etc. The early period of Muslim India saw great effort, to spread Islamic ethics and morality, of four mystic orders; *Qādiriya*, *Chishtiya*, *Suharwardiya*, and *Naqashbandiya*; one of its branch *Mujaddadiya* spread in the west of Turkey and in the east of Indonesia, whose sincere services added a great history that Islam grew up in a wide range.

Traditionally, the above four types of writing trends had continued to focus mainly on the Quran and Hadith based ethical literature with the additions of transmissions and practices, of the companions for a long time till the end of medieval ages. The Islamic sciences containing philosophical/theological and mystical practices and dogmas remain continued in writing forms to uplift Islamic ethics and morality, even here in the subcontinent of India till the colonial in British India.

Development of Ethics and Morality in Muslim India

After settling down in the invaded cities of the Indian subcontinent oral ethical and moral practices were now beginning to theorize. Successors like; *Ḥasan Basrī*,⁴⁰*Jābir Ibn Yazīd Juaḑī*, *Sadd Ibn Hishām*⁴¹ cousin of *Anas Ibn Mālīk* has also been there for the sake of spreading Islam. *Imām Zāhibī* has

⁴⁰Ibn Ṣa‘d, *Al-Tabaqāt* (Egypt: Maktabak Al-Khānjī, 2001), 7: 180.

⁴¹Ibn Ṣa‘d, *Al-Tabaqāt* (Maktabah-Al-Shāmīla), 7:209.

reported that in our times, *Sheikh Abd al-Raḥīm al-Deblī* came to us who have been transmitting from ‘*Amish and ‘Umar Ibn ‘Ubaid*.⁴² *Abū Ma’sher Najīḥ Al-Sindhī*, who wrote the *Kitāb –al-Maghāzī*, *Abū Suleimān Dāwūd Ibn Muhammad*, *Abū Bakr Hussain Ibn Muhammad* are the decedents of the great Scholar of Hadīth, *Abū Ma’sher Al-Sindhī*, and have been narrating his *Al-Maghazi*.⁴³ There are numerous other Moralists and Hadith Scholars, who are transmitted both in Indian⁴⁴ and Arabic classical literature, are Sindhi and Hindi ‘*Ulamā’* of Ḥadīth. Within a short span of time, particularly during the Abbasid Empire Early Muslim India emerged as an intellectual land where all branches of knowledge become a significant identity of the Muslims and non-Muslims. The major branches,⁴⁵ which came under the scrutiny of all fields of intellectuals, scientists, scholars, either they were Arabs or non-Arabs owed their names in the fields of botany, astronomy, zoology, medicine, anatomy, agriculture, religion, spirituality, philosophy, geology etc. Some of the earliest hadith scholars who worked on hadith and its related sciences in the subcontinent of India, are *Rabi bin Sabīḥ* (777AD), In the eighth century, *Ziā-ul-Dīn Barnī* (785AD) authored “*Sana-e-Muhammad*” in Persian. *Israel Ibn Mūsa Basrī* (810AD), *Abu Ma’sher Najīḥ Al-Sindhī* (170AD) known first who write *Kitāb-ul-Maghāzī*, likewise in third century of Ḥijra *Abū Ja’far Muhammad Ibn Ibrāhīm Al-deblī*

⁴²Ibn Ḥajar, *Lisān al-Mīzān* (Beirut, 2002, Maktabah al-Matbūāt al-Islāmīa), 4:410.

⁴³Qāzī Athar Mubārḳ Pūrī, *Hindustan main ‘Ilm-e-Hadīth kī Īshā’at* (Mio Nāth : Maktabah Faḥīm, nd), 28-30.

⁴⁴Mubārḳ Pūrī, *Hindustan main ‘Ilm-e-Hadīth kī Īshā’at*, 11-15.

⁴⁵(Young, M.J.L., J.D. Latham and R.B. Sergeant (Eds) *Religion, Learning and Science in the Abbasid Period* (Cambridge: Cambridge University Press, 1990).

(232AD) "Makātīb-ul-Nabī.⁴⁶In the next century, a well-known Raja'a Al-Sindh (331AD) is known for serving Hadīth and related studies⁴⁷. Sheikh Ismā'īl (1056AD) Razi-ul-Dīn Ḥasan Al-San'ānī (1252AD) is known as the famous hadith and Sīrah scholar who wrote several books on biography as well as companions' ethical transmissions.⁴⁸

During the Mughal Emperor Akbar (943-1014 AD), a renowned Islamic scholar Abdul Ḥaq Muhadis Dehlavī(1052AD) wrote a commendable book "Jazb al-Qulūb ila-Diyār al-Mahbūb containing the life of prophet and his companions' biographies.⁴⁹His son Noor-ul-Ḥaq (1073AD) wrote an annotation on (Shumā'il-e-Nabavī) in Persian. Sheikh Alī Muttaqī (1568AD) Muhammad bIbn Tāhir Patnī (1578AD), Sheikh Abdul Haqq Dehlav (1641AD).

In the upcoming years, particularly, the rise of the 18th century was the fall of the Muslims in India, however, this century produced great intellectuals and scholars in Islamic compilations and the Sīrah Writings of the holy prophet was began to be authored in different methods such as Prophet's birth, death, Mi'rāj, Shumxā'il Nāma etc.⁵⁰Sheikh Muhammad Afzal Siālkotī (1733AD), Sheikh Noor-ul-Dīn Ahmad 'Abadī (1742AD),

⁴⁶ Hājī Khalīfa, Kasf al-Zunnūn (Beirūt: Dār al-fikr, 1994),80-81.

⁴⁷ Abū Yahyā Noshehrwī, Hindustan me Ahl-e-Hadees ki Khidmāt (Lail Pur: Markaz Jāmiā'at talaba Ahl-e-Hadees, 1913), 11.

⁴⁸Syed Suleiman Nadavī, Maqlāt-e-Suleimān ('Azam Garh: Dār-ul-Musannifin), 2:2-4.

⁴⁹ Khalique Ahmad Nizamī, Hayāt-e-Sheikh Abdul Ḥaq Muḥaddis Dehlavī (Lahore: Maktaba Rehmannia), 193.

⁵⁰ Dr. Mahmud Ahmad Ghāzī, Muḥāzrāt-e-Sīrat (Lahore: Al-Faisal Nāshrān-o-Tājrāne-Kutub, 2004), 634.

then the great Islamic scholars, Shah Walī Ullāh (1763AD), Shah Abdul ‘Azīz Dehlavī (1824AD) and Nawāb Siddīque Ḥasan Khān, (1890AD who served the Indian Muslims with his intellectual work particularly Makārim al-Akhlāq has a significant impact on the writing of Siyar al-Nabī and Siyar al-Şahābah. Shiblī Nu‘mānī (d.1974) authored a worth-impact book Sīrat al-Nabī, available in seven volumes.

Conclusion

Islam as a religion of ethics and morality has received a dynamic boost in the subcontinent of India. Thousands of new Muslim migrants were welcomed in India where several Sufis also came from Iran, Isfahān, and across the Arab to flourish the Islamic practices. Hindus were treated as “the people of the Book” by Muhammad bin Qāsim and his followers including ancestors and descendants, which have reflected the historic impacts on the people of Indian subcontinents over the centuries. The study of this paper acknowledges the revolutionary efforts of moralists and writers’ theoretical works as it also appreciates the emerging initiatives based on Islamic ethics and morality by the Ibn-e-Haledon Qatar University, Pakistani mystic centers (Khāniqāh) across the subcontinent. But it suggests and requires a serious need of the Islamic Moral revolution based on companions’ ethical and moral practices both in theoretical and practical forms to build a prosperous world.