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in Abrahamic/Semitic Traditions**

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Maulana Wahiduddin's method and prolific style of writing

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ABSTRACT:

Maulana Wahid ud Din is no doubt, one of those writers in the world whose writings, publications and literary services created massive glory of readers as well as the followers. He produced an excellent prose, using his God gifted skills of writings, interest and devotion. He always spent a life of content under extreme hard days. He was a well-known Muslim cleric in India and well known for his peace policy. He wrote on religious, social and political issues. He was the author of more than two hundred books. He was a prolific writer and has an extraordinary ability to write about purification. Undoubtedly, Maulana Wahid ud Din is one of the most respected names in the world of style and a dubious name in the world of thought.

Key words: Maulana Wahid ud Din, Massive, devotion, cleric, prolific and purification.

Writing style and methodology has ever played a key role in the prose writing. It is as important as the writer itself. Every writer may be judged or gratified through pieces of writing. Every writer has a different writing style due to different mental approach, interest and observation. Style means style of expression or style of play. It is the way in which a writer expresses their own thoughts. Style is a specific and unique way of expressing oneself that is subject to the personality of the author. Maulana is well known for his unique and impressive style and peaceful policy. His readership is all over the world. His writings are very impressive to the general readers. People always wait for his writings and thousands of them are not only attached to his mission but in any case, they follow the instructions given by him wholeheartedly. Literary scholars have defined style in different ways. Middleton Murray has defined style in this way: "Style means that personal idiosyncrasy of expression by which we recognize writer."¹

It means that style is a way of writing a manner of expressing one's thoughts and feelings in words. Alan Warner defines style: "The Style is a way of writing a manner of expressing one's thoughts and feelings in words".²

Here style is explained in almost same meanings but the most famous statement by Dr. Buffon about style, which he made at the inaugural meeting of the French Academy in 1967, is: "The style is the man himself".³

According to the above definition, style itself is human, that is, style is another name for the author's personality. Nisar Ahmad Farooqi has defined style in such a way: "The function of style is to create expression, communication and impression. This is the quality that distinguishes ordinary writers and style writers. Everyone knows how to communicate ones needs to others. However, the main thing is to get the word into the heart and mind of the reader as the writer himself said. For this, in the style where individuality is required on the one hand, while on the other hand, heart-rending is no

less important. A good style cannot take place unless the style is eloquent and heartwarming. This eloquence does not arise automatically, but requires long continuous effort, as if it were an echo of the writer's mind."⁴

Hence, the style must be unique, effective and reflect the personality of the author. The writer reflects his personality in his literary works. In the writings of Maulana Wahid Uddin, his personality and his individual style of expression can be seen everywhere. His greatness depends on his prolific style of expression. His style is unique among the basic styles of modern times, & meets the definition of modern style. A look at Maulana's style of writing in the light of the above descriptions reveals his importance from a literary point of view and what new dimensions his style has given to the prose writers.

Usage of English words:

Here are a few examples of the English language. "The language that is considered the least in today's world. That is the language of logic and reason"⁵. "But when nations fall, they become allergic to criticism"⁶. "In today's world no one can be perfect. Perfect is only for those who know how to be imperfect"⁷. In these mentioned quotations Moulana explains that it is an age of science and technology, here ever body is victim of criticism.

A mixture of Urdu and English

Maulana has also devised new recepies by mixing English and Urdu words. Let,s take a look at some oi his writings, for example: "Some get credit while others are left (without) bay credit"⁸. "The development of a nation takes place when some people deliberately under develop themselves"⁹. Here 'Bay' is a suffix of Urdu. And 'credit' is an English word. The combination of the two has created a "no credit" formula.

Newly coined terms

Similarly, Maulana has coined many new terms. Here are a couple of examples.

"The lion is not a cannibal by nature, but he is the most hostile of all animals."¹⁰

"He put the paper in the typewriter and started tapping his fingers on the keyboard as he saw fit."¹¹

Maulana does not intimidate his knowledge and ability and avoid using precise words. Always write clean and neat Urdu. Consider an example. "The Holy Prophet of Islam (PBUH) had all kinds of moments and all the experiences of life. He went through a period of economic hardship and prosperity and ease, he experienced health and illness. From admirers to critics, everyone has enemies and friends in life. The Holy Prophet of Islam (PBUH) had suffered defeats and had achieved great success."¹²

It clearly shows that The Holy Prophet of Islam (PBUH) in any case, he remained in moderation. So, we should be patient and thankful to Allah in every type of circumstances.

Startup style

The prominent thing that we find fascinating about Maulana's writings is the way he begins his paragraph. His first sentence is so influential that the reader is automatically compelled to take interest in it. Here is an example: "His failed attempt had now turned into annoyance. He had been trying hard to open the lock for a long time. The key

seemed to be correct. Of course, there was something wrong with the lock, which prevented the lock from opening. He thought that his anger had reached such a level that the next step was to use a hammer instead of a key to open the lock." ¹³

Consider another parable.

"Education is not just a certificate of employment. Its real purpose is to make the people of the nation aware. Making the people aware is the first step on the path of nation building. Whenever the journey of the nation begins, it will start from here. The nation's journey cannot begin without it."¹⁴

Hence, according to Moulana, the author should use sentences in prose those do not contain belief. Emphasis must be placed on the part of the sentence which is the main component of the sentence, so that the reader does not have to work hard or to make any effort to understand it. Thus, the sentences immediately come to the reader's mind. For example: "He was in his old age. But he didn't get married because he was looking for an ideal life partner. People asked, 'Have you never found a woman in your life who could be an ideal life partner?' Replied! A woman was found like this but the problem was that she was also looking for an ideal husband for herself and unfortunately I could not meet her standards"¹⁵. "If a person is brave, there will be intensity in him. If someone is noble, there will be gentleness in him. If he is sensitive, then there will be anger in him. If a person is intelligent, then there will be substance of criticism in him. If he has more practical ability, then his intellectual capacity will be less."¹⁶

In these quotations, Maulana has used singular, short and simple sentences. He is well versed in the art of writing a good paragraph. Gradually his language becomes very smooth as well as critical. For example:"What is a tree, only a sacrifice of a seed. When a seed is ready to destroy itself, only then, it is possible for a lush and happy tree to stand on the ground."¹⁷

Maulana's writing has many distinctive qualities, which make his writing effective and attractive. There is fluency in his writing. He speaks bluntly. He has the ability to express his point in a concise manner, no matter how widespread it may be. The following paragraph of Maulana shows how close he is to this art.

"The fact is that the revelation of Muhammad's prophecy was the revelation of God's divinity. That's why in the Bible it is interpreted as the kingdom of God. The revolution you have brought has undoubtedly political and social significance. But, the most important thing is that it makes man witness the glory of God. He is showing the scene of God's judgment. He has exposed these realities to man before Hereafter."¹⁸

No doubt, the above paragraph is complete in itself because it contains only one point and its explanation. Thus, Moulana has been bestowed an extraordinary ability to speak about purification through writings.

Use of similes

Maulana has used very beautiful and rare similes in his writings. Everyone can easily understand them. "Man has been endowed with innumerable abilities by his Creator. One of these abilities is that even standing in the ruins; he does not perish but thinks

of a plan for his survival"¹⁹. Here, Moulana is trying to teach a lesson of hope like a religious preacher, using similes.

Use of metaphors

Maulana has also used many metaphors along with similes in his writings. Below are some examples. "I am not happy that after being criticized in this way, all the people of the Jamaat (party) will repent of their views and take another view. This has never happened in history and it cannot happen today. It's been a quarter of a century since it came into being. How many black hairs have turned white in this way?"²⁰

Here black hair and white hair are metaphors of youth to old age.

"Urdu is the medium of instruction in all our madrassas then how can you say that Urdu language has been uprooted in India." ²¹

Here language is called a metaphor from the root. Some more examples are as under:

"People should be consciously awake to drink every complaint. Bury every emotional reaction in their chest." ²²

"If the white caravans had gone their way as usual, they might have escaped the police. But when they took aggressive action to save themselves, they were doomed."²³

Here the mouth of death: Death is a metaphor for the beast.

Here is an example of a metaphor: "Every man is a land of nature. Someone grows thorns on his land while other makes his land a flower garden. Someone calls himself a dweller of heaven, but the other a dweller of hell." ²⁴

Here man's nature is represented by the earth. Therefore, Maulana Waheed-ud-Din Khan has used allegory to make his point. Maulana's writings often contain examples of beautiful illustrations. "The level of people in nation building is the same as that of bricks in a building. A building made of mud bricks is an unreliable building. Any accident can bring it down. On the contrary, a building made of solid bricks, it can be trusted. It stays on the ground despite floods and storms. Every wind that blows it, hits it and goes back"²⁵. Here, Maulana has described the nation as a building and the people as a brick. "If we really want to define nation, we must understand that we have grown the oak tree, not the cucumber vine"²⁶. Maulana has described the strong strength of the nation here as an oak tree and its weakness as a cucumber vine.

Landscaping.

Scenery is also an art of writing which distinguishes the writer from the rest of the people. There are many beautiful examples of landscape painting in Maulana's travelogues and essays. Saleem Shehzad has stated in Farhang-e-Adabiyat that "Narrating the scenes of a play, a novel or narrative poetry with such a fact that the atmosphere of the event, the form and shape of the characters and the movements and residences all become clear in metaphorical or figurative terms. The depiction of wedding rituals and the coherent depiction of events in fiction is a vivid portrayal of the characters." ²⁷

Maulana's imagery

Here are some examples of Maulana's imagery: "On 26th July morning, the other side of the tall glass of my hotel room, beautiful sights began to appear. The lush park, the

beautiful green trees that stood in it, the views of the high mountain behind them shone like silver on the top of the mountain. The snow and the flowing springs, the open blue sky above them all, the fragments of this floating cloud and then a pleasant universal calm between them, the rising sun of the morning after a while it felt like nature. God has lit a heavenly torch to show the heavenly scenery. With it, the light songs of beautiful birds were adding to this universal beauty. Behind these scenes was the palace-like hotel where I was staying in Room36." ²⁸

Consider another example of imagery. "The sun was setting over the hills to the west. Half of the sun's rays had gone down to the top of the mountain, and the other half was visible above. After a while, the whole sun sank behind the rising hills. Now it would be dark all around. The sun was slowly setting, and it seemed as if the whole atmosphere would be plunged into deep darkness, but just as the action was taking place, another light began to appear on the other side of the sky. There was a moon which became completely bright after the setting of the sun. It was not long before the light of the sun went out and a new light took over the atmosphere. This is a sign of nature." ²⁹ Here Moulana thought that in his heart that when one possibility ends, another possibility begins. When the sun went down, the world lit up with the moon.

Storytelling

Maulana's essays, travelogues, diaries and semi-historical stories have interesting storytelling. Storytelling is an interesting and influential genre of literature. The storytelling work that Maulana has used is very interesting and has maintained the artistic standards of narrative prose. In his stories, there are many incidents where they take a picture of an event, after it becomes clear that all this is happening in front of us. For example: "He was staying in a cave in a forest. I should give up the idea of competing with the King of England now," he thought. He is not seeing his success. After several encounters, he was finally disappointed. There happened a small incident inside the cave. A spider dropped from the thin wire of its web and fell on the ground. Robert Bruce's eyes were fixed on it. It began to struggle to climb again, but as he approached the roof, he slipped and fell again. Now she was lying on the ground like before, so it kept falling again and again. But it did not give up effort and would do the same thing again as it had failed to do before. Robert Bruce kept counting his failed experiments. Even when it fell to the ground for the ninth time, He laughed and thought that the worm would try no longer. But he was not surprised, when he saw that the spider started its struggle for the tenth time without pausing for a moment.

Robert Bruce had a different view. He saw that the spider came very close to the floor and kept climbing slowly until when the distance got very close, he made the last leap and now he was inside his netted house. "Well," said Robert Bruce. "Successful people are those who never give up effort and continue their struggle." Robert Bruce came out of the cave. He started preparing for the final decisive match. He fought England with renewed determination and this time he won. ³⁰

Thus Moulana Waheed-ud-Din is also called good preacher of hope and peace. He always

tries to boost up the humanity through his Peaceful policy. He writes on different current issues. Maulana is an intelligent man, his study is wide and public information is enviable. He has a special queen of eloquence and understanding.

He is adept at presenting his writings through the frequent use of incidental examples and references. He also excels at drawing conclusions from ordinary everyday events. His writings generally praise non-Muslims and criticize Muslims. - A major flaw in his writings is that even where a Muslim should take a clear stand on sensitive issues, there is no ambiguity in his writings. The reception, he receives in Western countries can only be gauged by those who are regular readers of his "Al-Risalah". And when he is not in the world, he will still be surrounded by his critics and fans. Some of his writings in Al-Risalah are paraphrased and are always helpful in guiding our new generation. It will not be an overstate to say Maulana Wahid ud Din a Muslim cleric in India due to his unique method and prolific style of writing.

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