

## **Aisha Bewley's literary endeavors: An in-depth review and scholarly analysis**

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### **Abstract**

Aisha Bewley is a renowned Islamic scholar and translator who converted to Islam from Christianity and dedicated her life to rendering classical Islamic Arabic manuscripts into English. Her translations span a wide range of topics, such as the Quran, Tafsir, Hadith, Islamic History, Mysticism, Science of Logics (Ilm ul Kalam), and Fiqh. She is also the author of several books on Muslim Women, the Islamic Political System, Quranic Science, and Women Empowerment. In recognition of her contributions to Islamic literature, the Royal Islamic Strategic Studies Center in Amman, Jordan (RISSC) named her “the most influential Muslim Woman of 2023”. This study aims to review and analyze the literary endeavors of Aisha Bewley and to explore her approaches and thoughts on various aspects of Islam. It also seeks to inspire the academic circles to engage with her intellectual legacy and to advocate for the translation of her works into various languages, so that they can be accessible to a broader and diverse audience. The objective is to cultivate a nuanced comprehension of Aisha Bewley’s profound impact within global scholarly discourse, reaching beyond linguistic confines and resonating with a diverse international readership.

**Keywords:** Aisha Abdurrahman Bewley, Translation of Classical Literature of Islam, Quran and Hadith, Religious Studies, Fiqh, Gender Equality, SDG 5

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### **1. Introduction**

Ayesha Bewley is known as a reverted-Muslim Islamic translator. She has been associated with the art of translation for almost five decades and has translated 73 Islamic (Arabic) books so far and published many of her works, she can not only speak and understand the Arabic language but is also well aware of the ancient Arabic language and its Islamic history.

Apart from translating the Tafseer and Arabic literature into English, she has also translated the Qur'an Majeed Furqan Hameed. As a woman, this effort of hers deserves tribute, she is promoting the mystical style of Islam in America. On account of her work, she holds an important position among the contemporary reverted-Muslim scholars.

Apart from this, she is also a part of Tehreek Murabatoon for women's freedom and is working hard for it. According to the RISSC report, she has also been delivering lectures at Dallas College and Lady Ayesha College, Cape Town. She traveled to Nigeria, Bermuda, Germany, Spain and various countries and preached Islam.<sup>(1)</sup>

Her full name is “Ayesha Abdurahman Bewley”.<sup>(2)</sup> She was born in America in 1948.<sup>(3)</sup> She belonged to the Christian religion before accepting Islam.<sup>(4)</sup> Her family was quite strict in their religious traditions.

She received her BA in French and her MA from the University of California, Berkeley.<sup>(5)</sup> She studied Oriental languages in her MA studies, it means that her MA degree was related to oriental languages, she spent a year at the American University (University in Cairo) and continued to learn about oriental languages.<sup>(6)</sup>

Meanwhile, she attended various seminars on Sufism and Islamic philosophy, these seminars were held at Darul Uloom, where she met Shaykh Abd al-Qadir al-Murabat, after which she became interested in the Arabic language and In Morocco, she deeply studied the works of “Ibn Al-Arabi” and “Syed Fazlullah Harwai”.<sup>(7)</sup>

### **Christianity to Buddhism**

Ayesha Bewley started to explore Christianity from a very young age, according to her there was something lacking in Christianity, eventually this quest brought her closer to Buddhism and she remained associated with Buddhism for many years. Living in Buddhism, she soon realized the impermanence of the world, the world that seems to never end.

Regarding how mortal its existence is in terms of its structure, she says:

“I became involved in Zen Buddhism for several years, which was a process of realizing that the world is not as real or permanent.”<sup>(8)</sup>

(I spent many years within Zen Buddhism (the Japanese school of Buddhism) during which I realized that the world is not permanent, but is impermanent.)

### **Buddhism to Islam**

While studying Buddhism, she started studying philosophy for which she read the philosophy of the philosopher Nietzsche, then she also studied the philosophies of Schopenhauer, Kant, and Hegel.<sup>(9)</sup>

Philosophical study proved to grasp the significance of her existence and to some extent, she became aware of the purpose of her existence.<sup>(10)</sup>

Among them, she was most influenced by the writings of Nietzsche. One thing that always stayed with her was Nietzsche's positive attitude towards Islam.

Nietzsche's leaning towards Islam was an act to demolish the magnificent edifice (building) of Christianity, it was only then that “Ms. Ayesha Abdul Rahman Bewle” started reading books about Islam.

After reading some books, she soon found her destination, which she had been searching for for years. After studying Islam in 1968 she accepted Islam at the hands of “Sheikh Abdul Qadir al-Morbat”.<sup>(11)</sup>

After accepting Islam, she made great efforts to introduce Sufism in Europe with “Sheikh Abdul Qadir al-Morbat”. According to her, the Sufi order is Habibiya Zaraqawiyah. Her husband “Sheikh Abdul Haq Bewle” who accepted Islam with her in 1968 is also ahead.<sup>(12)</sup>

In this regard, both the husband and wife have been working for forty years in spreading Sufi Islam in the West since accepting Islam.<sup>(13)</sup>

The Royal Aal al-Bayat Institute for Islamic Thoughts, a subsidiary of The Royal Islamic Strategic Studies Center (RISSC), which has been established in Jordan since 2007, releases a list of 500 most influential Muslims every year, and Ms. Ayesha Bewley topped the list in 2023 and got the honor of Muslim Woman of the Year 2023.<sup>(14)</sup>

### **Ayesha Bewley's teacher Sheikh Abdul Qadir al-Morbat**

Sheikh Abdul Qadir is also known as Sufi Abdul Qadir. His role as a teacher in Ayesha Bewley's accepting Islam cannot be forgotten.

Sheikh Abdul Qadir who was born in Scotland in 1930, his birth name was “Ian Dallas”. He accepted Islam in 1967).<sup>(15)</sup>

He authored many books on Islamic Sufism. Before accepting Islam he was famous as a Playwright and actor, he is the founder of Darqawi Shadhili Qadri Tariqa (a branch of Sufism in Europe).<sup>(16)</sup> He has also created the “Movement of Murabattoo” which seems to be standing at a considerable distance from Islam due to its thoughts and ideas.

## **2. Introduction to Aisha Bewley's Transliteration**

### **Mauta Imam Malik (Translator) Ayesha Bewley**

Ms. Ayesha Bewley translated Mu'ta Imam Malik into English language, Imam Bukhari and Imam Muslim have declared many hadiths of Mu'ta as authentic and included many of his hadiths in their books. Imam Shafi'i has given his opinion about Mu'ta Imam Malik” in these words: “There is no book on earth

except Allah's Holy Qur'an compared to Mu'ta."<sup>(17)</sup> Alauddin Mughalti Al-Hanafi shed light on "Mu'ta Imam Malik" in these words: "Imam Malik is the first person who has collected authentic hadiths in one place."<sup>(18)</sup>

***Al-Shifa (Qazi Ayaz) translator Ayesha Bewley***

The book "Definition of Al-Shifa", is a famous book written on the blessed life of the Holy Prophet. In this book, the circumstances, characteristics, and miracles of the Holy Prophet are mentioned very beautifully. Qazi Ayaz wrote this book in 1149. . A book written on his biography was well received in the Muslim world, it is said about Kitab al-Shifa that "It is a house into which a sick person enters and gets well after reading it."<sup>(19)</sup> "Kitab al-Shifa" on the blessed biography is undoubtedly an important source, Ayesha Abdul Rahman Bewley has translated it into the English language so that the European world can be aware of the blessed biography of the Holy Prophet (S.A.W).

***Al-Ilam Baqawaal-e-Islam (Qazi Ayaz) translated by Ayesha Bewley***

Qazi Ayaz, who is a famous scholar of Maliki jurisprudence, has written this book on the five foundations of Islam, in which the main pillars of Islam are discussed in detail. Qazi Ayaz bin Musa is considered one of the seven Sufi sages of Morocco. He spent his entire life spreading Islamic teachings through his pen. Ayesha Bewley has translated this book in a concise manner to inform the new Muslim world about the foundations of Islam and to re-introduce the fundamental pillars of Islam to Muslims.<sup>(20)</sup>

***Tafseer Jalaluddin Suyuti (Translator) Ayesha Bewley***

Tafsir Jalaluddin Suyuti, which is called a thick and important exegesis (explanation) of the Holy Quran. This exegesis was done by "Jalaluddin Muhammad Ibn Ahmad al-Mahli",<sup>(21)</sup> but he had only written half of the exegesis, after his death, his student "Abd al-Rahman bin Kamaluddin Abi Bakr Ibn Muhammad Ibn Aqisuddin Jalaluddin Al-Masri al-Suyuti al-Shafi'i" completed it.<sup>(22)</sup> He is known as Jalal al-Din Suyuti, he holds the highest position in Islamic history as a Mujtahid and Muhaddith. He wrote this book to complete the work of his respected teacher and wrote a commentary on the Holy Qur'an from Surat al-Kahf to Surat al-Nas. He did this at the age of only 22.<sup>(23)</sup>

Which is a clear proof of his extraordinary ability. Jalal al-Din Suyuti's exegesis is read as a source for the interpretation of the Qur'an in Islamic institutions. In view of the importance of Tafsir Suyuti and its usefulness for understanding the Qur'an, "Ayesha Abdul Rahman Bewley" translated it into English. This exegesis has been fully translated into the English language for the first time. The translation of "Tafseer Suyuti" into English language was undoubtedly inevitable to explain the concepts and demands of the Holy Quran and this need was well fulfilled by Ayesha Abdul Rahman. In this regard, she also got the support of her husband "Abdul Haq Bewley", who supported her in this good work.

***Al-Insan al-Kabeer bin Al-Arabi (Translator) Aisha Bewley***

This book of Muhyiddin Ibn al-Arabi about the creation of man has a unique beauty. In this book, he has drawn an excellent map of the creation of man and then how because of his intellect, man defeated the angels has also been described beautifully. God sent man as his vicegerent in the world and among all the creatures, man was given the status of Ashraf al-Mukhaluqat. Ayesha Bewley translated Ibn al-Arabi's book into English language so that the western world could gain knowledge as being a Muslim.<sup>(24)</sup>

***Sufis and Sufism: A Defense (Translator) Ayesha Bewley***

This book written on Sufism, the reality of Sufism, its beginnings and the opinions of various scholars about Sufism, the introduction of famous Sufis Ikram and the relation of Sufism to Islam are presented in this book with arguments. This book was written by "Sheikh Abdul Karim Murad" and "Sheikh Abdul Haya Al Marwai". "Ayesha Abdul Rahman Bewley" being a believer in Sufism, she translated this book into English to make the truth of Sufism accessible to English reverted-Muslims. She translated the entire book very well to bring out the reality of Sufism.<sup>(25)</sup>

***Riyaz al-Saliheen: The Garden of the Good by Yahya bin Sharaf al-Navi (Translator) Ayesha Bewley***

Riaz al-Saliheen is a famous book about the hadiths of the Holy Prophet (peace and blessings of Allah be upon him) and his biography, which has been translated into many other languages. In this book, especially those hadiths are mentioned which are related to the pursuit of sincerity and piety, Ayesha Abdul Rahman is the only translator who has translated this book into English language. It is like a garden for righteous people as expressed by its name (Riyadh al-Saliheen: Garden of the Good). This book was written by "Abu Zakaria Yahya bin Sharaf al-Navi Ashqi Shafi'i" in about 667 AD.<sup>(26)</sup>

***The Flight of Souls after Death Hafiz Ibn Qayyim (Translator) Ayesha Bewley***

"Hafiz Imam Ibn Qayyim al-Jawzi" has described the reality of man (after death till the Hereafter) in

this book. In this book, the seizure of the soul and its conditions in the grave are described in detail. "Ayesha Abdul Rahman Bewley" has translated this book into English and has explained the reality of death and the soul in a very good way. This is the English translation of Ibn Qayyim's "Kitab al-Ruh".<sup>(27)</sup>

The Sunnah of the Holy Prophet (peace be upon him) and the jurists and scholars of hadith (Muhammad al-Ghazali) (Translator) Ayesha Bewley.

(The Sunna of Prophet: The People of Fiqh Versus, The People of Hadith)

It is a translation of the book of Imam Muhammad Ibn al-Ghazali, which he wrote on the biography of the Holy Prophet, "Sunnah al-Nabawiyah ban Ahl al-Fiqh wAhl al-Hadith", which is translated into English by Ayesha Abdul Rahman Bewley.<sup>(28)</sup>

### **3. Tafsir Qurtabi: A Classical Quran Tafsir (Translator) Ayesha Bewley)**

The commentator of this exegesis/commentary is "Abu Abdullah Muhammad bin Ahmad bin Abu Bakr bin Farrukh Ansari Khazraj Al-Andalusi Shams al-Din al-Qurtubi". He has written an exegesis on the Holy Qur'an under the name of "Al-Jaami Al-Ahkam Al-Qur'an" which is called "Tafseer Qurtubi". Among the interpretations of the Holy Qur'an, this commentary holds an important position, it mentions recitations, Aarabs, poems, evidences, lexical discussions, syntax and usage points.

Apart from this, the excellence of the Surah has been explained from the blessed hadiths, the reasons for the revelation of the surahs and verses have been explained in the light of the blessed hadiths. Arabic poetry has been used to explain the literal meaning, the opinions of the jurists and their differences regarding the rulings of the verse have been discussed.<sup>(29)</sup> And knowing its necessity in the English language, it has been translated into the English language by Ayesha Abdul Rehman Bewley, in fact, the book is (Regarding Qur'anic Sciences) a scholarly encyclopedia.<sup>(30)</sup>

#### **Introduction of the Noble Quran**

"Ayesha Bewley" and her husband "Abd al-Haq Bewley" occupy a prominent place among the modern translators. Especially among the reverted-Muslim translators, since both of them accepted Islam in 1968.<sup>(31)</sup> They continuously worked hard for forty years to introduce the teachings of Islam and "Sufism" to the European world. This is a clear proof of their selfless service to the religion of Islam. They introduced many ancient books related to Islamic history, Sufism, Qur'an, Hadith, and Fiqh and that which were in ancient Arabic language to the whole world through translation, and in this way, they did a good job of spreading the teachings and rules of Islam in the world.

The Holy Qur'an is the Furqan Hameed Kitab Larib, which was revealed to the Prophet Akhtar al-Zaman, peace be upon him, in the form of the last inspired message. In view of the need, many translations were done in different languages of the world, especially the translation in the English language started in the seventeenth century AD and then in the eighteenth, nineteenth and especially in the twentieth century, there were countless English translations which were done by translators from different countries living in the world. Among these translations, the English translations of reverted Muslims received a lot of attention, including the well-known translations of "Muhammad Mar Madiuk Pakhthal" and "Allama Muhammad Asad" English translations of the Qur'an.

The translators performed the responsibility of interpreting the Quran in these English translations; But the changing times and conditions made so many verbal and academic changes that the twentieth and twenty-first-century history of the world again proved to be heavy due to its changes, magazines, and the book world has been absorbed in electronic media. These changing conditions have also affected the composition and choice of "words" since the world changed by a spell, therefore, every work demanded to be seen in less time and less scope, in such a case, clear change was also seen in translations of the Holy Quran.

"The Noble Qur'an" has been written keeping in mind the requirements of the present age. Rather than conveying the meaning, more emphasis is placed on its superficial and literal meanings and an attempt is made to explain the meaning of the verses in as few words as possible.

Thus, this translation of the Qur'an is a source of attraction for the youth of today, because the choice of words in the old translations and the choice of words according to the glory of the Qur'an made the translation difficult and complicated for the readers. "Ayesha Bewley" has chosen simple words to remove the difficulty for the readers and has placed new words in it. For example, verse number 2 of Surah Baqarah has been described by Ayesha Bewley as follows:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ<sup>(32)</sup>

"This is the book, without any doubt It contains guidance for those who have taqwa."<sup>(33)</sup>

Allama Muhammad Asad, whose translation was published almost twenty years before him, has translated this verse as follows:

"His Divine writ-Let there be no doubt about it is (meant to be) a guidance for all the God-conscious."<sup>(34)</sup>

The difference in the translation is significant both in terms of style and manner; Ayesha Bewley has done a literal translation while Allama Muhammad Asad has done a meaningful and interpretive translation. In some blessed verses whose meaning is clear, the literal translation is appropriate while for some verses to access the true meaning requires more depth than only going for its surface meaning.

“Ayesha Bewley” has used the method of “literal translation” while translating. Apart from this, she has preferred translation with brevity. She has not highlighted the “principles and procedures” of her translation while leaving behind the writing accessories. It also shows glimpses of translations and interpretations in its translation. “Aisha Bewley” has used easy and simple language in translation and has neglected the meaning to some extent in an attempt to bring the meaning closer to the meaning of the word. Apart from this, she has also adopted the style of “Borrowing” and the selection of words translated from another language i.e. Calque.

For example, in the translation of the second verse of Surat al-Baqarah, she has described Taqwa as follows for clarity, that is, she has written the Arabic term into English, since Ayesha Bewley is an “experienced”. (in the field of translation) so has shown good skills in the translation, in addition, she did not use brackets, that is, she has not used any auxiliary/helping words outside the original text to explain the sentence.

She worked on The Noble Qur'an for many years and after studying various interpretations, she completed this translation with the help of her husband “Sheikh Abdul Haq”. Her translation was published for the first time in December 1999 and Several editions of it have been published so far.<sup>(35)</sup> It is quite popular among English scholars, while Islamic and religious scholars do not consider it to be the true interpretation of the Qur'an.

Her other books of translation are: Kitab al-Tawasin by Mansoor Hallaj, Kitab Munakt al-Akhbar fi Zikr al-Jannat wa Al-Anar by Abd al-Rahman Ibn Qazi, Fusoos al-Hikm by Ibn-e-Arabi, All of Ibn-e-Arabi's teachings are summarized in his book Fatuhah-e-Mukiya in which there are eight hundred and five chapters. Ayesha has translated five chapters, Nasiri Dua by Sheikh Muhammad Nasir Al-Durai, Kitab al-Awasim min al-Qawasim by Qazi Abu Bakr bin al-Arabi al-Ashbili Al-Maliki, Bustan al-Arifeen by Imam Abu Zakaria Muhyiddin bin Sharaf,

The Meaning of Man by ‘Ali al-Jamal of Fez ‘Self-Knowledge (Commentaries on Sufi Songs) ‘The Darqawi Way (Rasa'il Mawlay al-'Arabi ad-Darqawi) • The Diwans of the Darqawa • The Invocations of Shaykh al-'Alawi, • Women of Madina, Vol. 8 of Tabaqat Ibn Sa' d, • Men of Madina, Vol. 7 of Tabaqat Ibn Sa' d, • Men of Madina, Vol. 5 of Tabaqat Ibn Sa' d. • Sufis and Sufism: A Defence, (Shaykh 'Abdu'l-Hayy al-'Amrawi and Shaykh 'Abdu'l-Karim Murad) Madinah. • The Gardens of the Hadith Scholars, Shah Abd Al Aziz Ad-Dehlawi, • Al-Wasiyyah (The advice of the esteemed scholar), Muwaffaq ad-Din al-Maqdisi, • Bidayat as-Sul fi Tafdil ar-Rasul, Izz ad-Din ibn Abd as-Salam, • al-Arba'in, as-Suyuti. • Al-Arba'in, Ibn 'Asakir, • Kitab at-tabaqat al-kabir, volumes 2, 3 and 6, Muhammad ibn Sa' d, (All 8 volumes to be reproduced) • Risalah, Ibn Zayd al-Qayrawani, • Published Joint Translations (with Abdalhaqq Bewley) • Handbook on Islam, Iman, Ihsan (a translation of Kitab Usul ad-Din and Kitab 'Ulum al-Mu'amala by 'Uthman dan Fodio), • The Soul's Journey After Death, Ibn al-Qayyim, • The Jinn in the Qur'an and the Sunna, • Stories from Islamic History for Children, AbulHasan Ali Nadwi Stories of the Prophets, Abul-Hasan Ali Nadwi, Muhammad, the Last Prophet, Abul-Hasan Ali Nadwi, Fate and Predestination, Muhammad al-Sha'rawi, Good and Evil, Muhammad al-Sha'rawi, The Interpretation of Dreams, Ibn Sirin, How Allah Provides, Muhammad al-Sha'rawi, Magic and Envy, Muhammad al-Sha'rawi, The World of the Angels, 'Abdu'l-Hamid Kishk The Laws of Marriage in Islam, Muhammad Rafit 'Uthman, Dealing with Lust and Greed, 'Abdu'l-Hamid Kishk, The Water of Zamzam, Yajuj and Majuj, The Mahdi, The Day of Rising, Layla Mabruk, Circumcision in Islam, Abu Bakr 'Abdu'r-Razzaq, Journey Through the Qur'an, Muhammad al-Ghazali, Allah: The Divine Nature, Yassin Roushdy, The Noble Qur'an: A New Rendering of its Meaning in English, The Four Imams, Muhammad Abu Zahra, Intercession, at-Tayyibi, Yassin Roushdy, The Heart and the Tongue: Their Sicknesses and Cure, Yassin Roushdy, The Madinan Way, Sihhat Usul Madhhab Ahli'l-Madina, Ibn Taymiyya, Tafsir al-Qurtubi vol. 1, The Mercy: In the Difference of the Four Sunni Schools of Islamic Law, as Safadi Muhammad Ibn Abd Ar Rahman, The Inhabitants of Hell, Muhammad Mitwalli Al-Sharawi, Tafsir al-Jalalayn, The major sins, adh-Dhahabi, Mukhtasar al-Akhbari, Tafsir al-Qurtubi, so far 6 volumes published, more in production. • Four Gems of Tasawwuf, Ibn 'Ajiba, A large number of unpublished translations are available on the websites, including the Sahih al-Bukhari.<sup>(36)</sup>

#### **Akhbar Makka by al-Azraqi**

Her translation work, which has not been published yet, is the English translation of Muhammad Ibn Abdullah al-Azraqi's “Akhbar-e Makkah”, the key copy of which is in Leiden University Library. Imam Zarqi is a commentator and historian of the 9th century Hijri and he belonged to a family that lived in Mecca for hundreds of years.

#### **4. Introduction to various/other works of Ayesha Bewley**

##### **Muslim Women's Biography (Ayesha Bewley)**

This dictionary was written by “Ayesha Abdul Rahman Bewley”, it contains the names and introductions of all the prominent Muslim women from the beginning to the end of Islam. Introduced alphabetically, this dictionary is an important “treasure trove” for information on Muslim women.<sup>(37)</sup> This book of hers is an example of how talented Muslim women are. It contains data on successful Muslim women scholars, businesswomen, exemplary mothers and wives from approximately the first century Hijri to the mid-thirteenth century Hijri.

##### **The Glossary of Islamic Terms**

The terms of history in the book, meaning, beginning, Islamic history, areas of the Prophets, mention of the Prophets in the Qur'an, Tafsir and recitations of the Qur'an, commentators, introduction to Tafsir, ancient interpretations of the Qur'an, recitation of the Qur'an, the term hadith, narrator of hadith, Sources of hadith, jurisprudence, principles of jurisprudence, introduction to jurists, introduction to the four Imams and in addition to the Imams of the Shia religion, terms of philosophy of speech, Sufi terms, introduction to Sufi practices, famous works of Sufis. Introduction, the introduction of the famous Sufis has been presented, this book is the authorship of Ayesha Abdul Rahman" and from this book her knowledge about the religion of Islam can be estimated, she has written on three hundred pages. In this book, the fundamentals of the religion of Islam have been explained.

##### **The Subatomic World in the Qur'an**

The subject of this book is metaphysics. In this book, she discussed the evidence related to physics in the Qur'an and made the physicists realize that they are not discovering anything new, but the deeper they know about matter, all of them are present in the Holy Qur'an.

##### **Islam: the Empowering of Women**

In this book, the author has written about the role of Muslim women in Islamic history at the intellectual, political and spiritual level and how Islam is providing rights to women in the state.

##### **Mu'awiya: Restorer of the Islamic Faith**

This book of Ayesha is about Hazrat Ameer Muawiyah bin Abi Sufyan, who took over the system of the Islamic state at the time when the Muslim Ummah was going through a state civil war. In this book, the author has emphasized that the positive aspect associated with Hazrat Muawiyah (RA) has been lost in the bitter and terrible pages of Islamic history, even though he (RA) brought the Ummah out of civil war and proved himself as an expert politician and diplomat.

##### **Democratic Tyranny and the Islamic Paradigm**

This book of the author has been written by pointing out the shortcomings of the democratic states prevailing in the world and discussing the Islamic state as an example. This author has written about how oppression happens in state and how Islam presents an ideal example of an organized state system in the form of the state of Madinah and the Caliphate.

##### **Signs on the Horizons: The Sun, the Moon, the Star**

In this book, the author has argued the horizontal evidences of Allah Almighty from Quranic verses by making the verses containing heavenly signs in the Qur'an as a basis and clarifying the compatibility of science and scientists with the Qur'an.

Survey of Arabic Historical Methodology with Textual Examples dealing with Women in the Ridda Wars and the Battle of the Camel

Aisha Bewley's unpublished work is a historical survey of the role and treatment of women in two wars. This survey was about the wars of apostasy, which were against the claim of false prophethood and the deniers of Zakat, which were fought for about a year. And the second Battle of Jamal, which is also known as the Battle of Basra.

In this survey, what was the attitude of the Islamic army in the wars with women and what was the role of women has been highlighted so that the practical demonstration of Muslim principles of war in front of the world can be clarified, especially with regard to women. In the same way, Muslim women have been involved in the war

## 5. Conclusions and recommendations

As a result of this research work, the following conclusions and recommendations have been revealed:

1. Ayesha Bewley has been introduced as the best translator and writer in the Islamic world today
2. Islamic literature is in Arabic and Persian languages. Translations of Quran Majeed and Hadiths have been done in almost all languages of the world. There is also translation work on jurisprudence, biography and history, but there are also many chapters on which translations can be rarely found. If their translations are in other languages, especially in English and Western languages, then the world will be able to understand Islam easily
3. The subject of Ayesha Bewley's work is Quran, Hadith, Biography and Islamic History, Beliefs, Sufism, Islamic State and Politics, Muslim Woman, Quran and Science, Metaphysics, Islamic Terms.
4. Ayesha Bewley's books are mostly published by Dewan Press which publishes books on Islam and Sufism.
5. Ayesha Bewley is a great spokesperson of Muslim women in the western world who through her writings have highlighted the positive role of Muslim women in Islamic history and in the present era and the role in the formation and stability of Islamic society on solid foundations.

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