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Divine Judgement About Mankind

S. Abul Hasan Ali Nadwi

Allah is the One Who sends down rain after men have given up all hope, and scatters His mercy far and wide. He is Protector, of all praise.

(al-Shūrā 42:28)

This Qur'anic verse embodies immeasurable guidance for everyone. The "rain" in the verse may also be taken to mean anything that rescues one and provides one with help in a crisis. It is Allah alone Who comes to man's rescue as he faces problems. Again, it is He Who lends man a supporting hand. As a dying person is revived when a drop of elixir is given him. Allah provides solace to the scorching earth by blessing it with rainfall. Allah responds to man's petition. At a time when everyone, including the high and the mighty, had despaired of rain. Allah sends down rain which revives the dead land. Thus He showers mercy. For He alone is man's protector deserves all praise.

The divine attributes mentioned in this context appear to be very carefully chosen. All of His names are excellent. His is the best example. Reference is made, nonetheless, to two of His attributes — Protector and Worthy of all praise, for these are directly linked with rescuing humanity and with truth. Allah is the Protector of humanity. No owner would like to see his field as barren. As mankind's Protector, Allah ensures its revival. In equal measure, Allah is deserving of all praise. It does not befit His mercy and majesty to abandon humanity. ■

CONTENTS

| | | |
|--|---------------------------|----|
| 1- Muslims' Abiding Strength | - S. Abul Hasan Ali Nadwi | 7 |
| 2- Reform of The System of Education And Mentoring | - S.M. Rabey Hasani Nadwi | 10 |
| 3- Imperatives of Regeneration Administrative Dimensions | - Saiyid Hamid | 17 |
| 4- Islam's Journey into Latin America | - M. Nasir Jawed | 21 |
| 5- The Qur'an's Contribution to Medieval Literary Renaissance | - Zaheer M. Quraishi | 25 |
| 6- The Holy Prophet And The Orientalists | - S. Habibul Haq Nadwi | 29 |
| 7- Maulana S.M. Wazeh Rasheed Nadwi (1933-2019) | - Obaidur Rahman Nadwi | 34 |
| 8- Appeal | - | 39 |

Wisdom of Qur'an

We have revealed for you [O men!] a Book in which is a message for you. Will you then not understand?

(al-Anbiya' 21:10)

The above Qur'anic verse contains a wealth of meaning. One learns that the Qur'an is like a transparently clear mirror in which everyone can see their own image reflected. One realises on studying it what role one has to play in society. Likewise, one finds in its light the way to gain proximity with Allah. For the Qur'an deals, in the main, with man — his conduct and character. Contained in it are some role models for man. More importantly, it is concerned solely with man, his features and conditions. Little wonder then that classical 'Ulama' looked upon it as a lively Book, holding out as a mirror to the human condition. They did not take it as some archaic work, dealing with dated history and communities of yore. They recognised that it is concerned with man's everyday life, with the ever-changing situations faced by man and the varying challenges contingent upon time and space.

Our worthy ancestors knew well their strengths and weaknesses. They recognised reality. They derived all their guidance from the Qur'an. To resolve their problems they turned to it and found in its pages the images of their mindset and features. As a result, they did not have much difficulty in identifying solutions to their problems. They thanked and glorified Allah for this, sought His forgiveness and strove to mend their ways. ■

Pearls From the Prophet Muhammad (PBUH)

Sufiyan bin Abdullah Saqfi has related to us that, once, he asked the Prophet, 'to Apostle of God ! Tell me an all-encompassing thing about Islam so that, after you, I may not have to ask from anyone in this regard.' The Prophet replied, "Say, I believe in God, and remain true to it." —Muslim

Commentary.— It is enough for a man to make himself the faithful bondsman of God by affirming faith in Him as the Lord and Creator of the Worlds, and, then, to make the conscientious fulfillment of the duties stemming from it his characteristic behaviour and way of life.

This Tradition is included among the "all-embracing sayings." The sacred Prophet has summed up the fundamental meaning and purpose of Islam in a few words. Faith in God and constancy and steadfastness in it constitutes the pith and essence of Islam. The significance of faith in God has already been explained in the commentary of the Tradition placed at the head of the present compilation while steadfastness means to pursue faithfully and unchangingly the Straight Path and to persevere in it at all times. Strict observance of the Divine injunctions, positive as well as negative, is, so to speak, the name of constancy in Faith. Some of the leading Sufi-saints have remarked that "steadfastness is better than a thousand supernatural deeds." Once a person has learnt the lesson of steadfastness, he has learnt everything. After it, there is left nothing for him to aspire for. At various places in the Quran, felicity has been associated with faith in God and steadfastness. Take the following verse, for instance.

Lo! those who say Our Lord is Allah, and afterward are upright, the angels descend on them saying: Fear not nor grieve, but hear good tidings of the Paradise which ye promised. (xli : 30)

Seeing that the Traditions of the Prophet were based upon Quranic teachings it can be said that the reply to Sufiyan bin Abdullah Saqfi was in the light of the verses like the one reproduced above. ■

Editor's Note 

Adieu Maulana Wazeh

On the eve of the last century, December 31, 1999, a great Islamic scholar, revered cleric and an emblem of "Itihad bain-ul Muslimin" (Unity between different sects of Muslims). Syed Abul Hasan Ali Nadwi left this world for heavenly abode. He breathed his last while getting ready to go to nearby mosque to offer Friday prayer.

Almost in the same situation his able nephew and trusted disciple Syed Mohammed Wazeh Rasheed Nadwi passed away after 18 years and 15 days on January 16, 2019. He was getting ready for his morning prayer when he suddenly collapsed.

An eminent Arabic scholar and authority of "Sharia" laws, author of many Arabic and Urdu books, editor of a fortnightly magazine of global repute "Al-Raid" Maulana Wazeh was an epitome of Islamic culture. A man of a few words, shy in nature avoiding public gaze he was a living personality of an intellectual breed. He left a gap in the

academic and literary environment which is difficult to be filled.

He was a man of eminence in the Arab world because of his excellent knowledge and grasp of Arabic language. Well aware of the world affairs he, in his magazine, wrote regular columns to warn of the effects of rivalry between different Muslim nations. He was equally concerned about the political situation of this continent and expressed his views through editorial guidance of English monthly "The Fragrance of East."

Maulana Wazeh Rasheed Nadwi will be missed badly by his friends and students. The best tribute to him will be to carry out his unfinished academic work by his students and fellows.

We mourn his loss and pray for his soul to rest in peace. ■

S.A.

We solicit articles for publication in The Fragrance of East. Suitable remuneration will be paid to writers. We prefer receipt of articles on:
e-mail: shariq_alavi@yahoo.com
along with a hard copy, duly signed, by post.

Muslims' Abiding Strength

- S. Abul Hasan Ali Nadwi

O Believers! If you fear Allah, He will make for you a distinction and will expiate for you your misdeeds and forgive you. And Allah is the owner of mighty grace.

(al-Anfal 8:29)

A Muslim has two roles. As an ordinary human being he is born in this world according to the divinely-ordained laws of nature. He resembles any other human being in his body, limbs, human weaknesses and physical ailments. He has all these features in common with all other men. In line with the laws of nature, once again, he grows into an adult and turns old. At his appointed hour, be it in youth or old age, he will die, no matter whether he be a devout person, a great scholar, a distinguished writer, philosopher, thinker, intellectual, or spiritual master. He has to leave this world. For Allah has declared that man is mortal. Given this, Muslims are not an exception to divine law.

In other respects, however, a Muslim attains uniqueness and distinction if he adheres to his faith. In this case he develops proximity with Allah. Allah may thus suspend or defer for the time being His laws in such a person's case. For Allah grants a true believer honour, victory and fame for he is true to his pledge with his faith and the Shari'ah, and if he instinctively obeys divine commands.

Faith and piety may be gained consciously. One is not born with these it depends on one's intention and effort to develop such faith and piety. An instance in point is of a torch and its battery. With the latter the former works very well, far better than an empty torch. It is called a torch only when the battery is inside it. A torch, it goes without saying, provides light and overcomes darkness. Equipped with a torch and led by its light one is not likely to stumble in darkness. Nor will one collide with a wall on the way, or mistakenly trample on someone. A torch is thus of much assistance.

In this respect, the following Qur'anic passage is worth considering: Is he who was dead and We resurrected him, and appointed for him a light with which he walks among mankind, like him who is in darkness from which he cannot emerge? (al-An'am 6:122)

Allah brings home the truth clearly and cogently in this passage. One who was dead was revived by Him. Furthermore, He provided him with a light, with which he walks comfortably among people. He is definitely different from him who gropes in the darkness, unable to find his way.

Let us resume our analogy of the torch with its battery. The battery in the case of a believer is provided by the

Prophet's teachings. After the Prophet Muhammad's demise, no fresh supply of batteries was possible. One cannot obtain these anywhere. Only what the Prophet (peace and blessings be upon him) taught can guide man. If one is guided by his message, one will walk in light, without difficulty. One will easily find one's way, as also guide others as well. Islam is the battery for man's guidance. Others, who lack this battery are blind, unable to find their way. A Muslim's distinction consists in his being blessed with divine guidance. Allah has promised believers a criterion, if they fear Him and adhere to His way.

Muslims are promised a distinction, which will exalt their rank. It will help them overcome lowliness and attain heights of glory. Those who deprive themselves of the light provided by Allah have no chance of success. They are without inner strength.

The true distinction of Muslims which serves as their battery is their adherence to the teachings of the Prophet (peace and blessings be upon him) imparted to him by Allah. His message appeals to man's heart and mind. It is directly related to his conscience and his mental faculties. It produces in him a certain moral outlook. Moreover, in its light a Muslim leads life in a particular way. He learns how to behave with his fellow human beings. He gains the gnosis of Allah, develops love for His creatures, and entertains a fear of Allah. His main characteristics

are: fear of Allah and love for Him, as also sympathy for his fellow human beings. He takes pity on the poor, shuns dishonesty and theft, and stays clear from crime and injustice. In sum, the message of Islam transforms him. This transformation is on account of his adherence to Islam.

If Muslims deviate from the message of Islam, this amounts to self-destruction. It is a simple case of deliberately committing suicide. If a Muslim is not characterised by the features special to Islam, he does not have any distinctive mark. For Allah plainly states that if Muslims fear Allah, He will bless them with distinction. Muslims are thus urged to fear Allah and lead a pious life. If they act on the Prophet's teachings, this will make them pious. Piety is generally construed as one's devotion to prayers throughout the night. However, piety rather consists in refraining from what is forbidden by Allah and His Messenger. Even the thought of evil should not cross a Muslim's mind. He should seek Allah's refuge from anything unlawful. He is obliged to follow what he is commanded. Even the largest empire on earth pales into insignificance in comparison to the message of Islam. If a Muslim is offered Korah's treasures, he should abandon these in preference to divine teachings. The really precious possession is the Prophet's message and the distinction bestowed by Allah on those who adhere to Islam. This is an evidently plain truth.

It is no mystery to assert that Muslims' abiding distinction, strength and exalted rank consists in their observance of Islam. As long as they are true to their faith, they are distinctive and indomitable. No one can thwart their onward march.

Muslims owe their distinction to their adherence to their faith, morals and manners, noble objectives and purpose of-life. Allah will grant them distinction, contingent on their loyalty to faith. Studded, with faith they stand out above everyone else. They are bound to earn honour and success, if they are sincere to their faith.

Allah exhorts Muslims to lead a pious life. Piety stands for consistency and resolve in practising the Shari'ah. Muslims will be blessed with piety, if they conform to the Shari'ah. Allah will bless such with distinction and confer honour upon them.

Muslims will be granted a light, with which they will advance unhampered. They will be welcomed as Allah's obedient servants. The verse quoted above thus contains a significant glad tiding. It guarantees success and honour to Muslims. Above all, it promises them a reward. Let it be realised that this promise is made by the Creator of the universe. Muslims are promised a mark of distinction, provided that they lead a pious life.

Such promised distinction may be defined as unique strength which will be bestowed on Muslims. This will make

them stand out. They will serve as guides for mankind. Allah has promised this unique reward to Muslims. Nonetheless, it should be realised that this privilege is in return for piety. As already indicated, piety rests in following the Shari'ah and leading life in strict conformity with it. ■

First AIMPLB Woman Member Passes Away

Muhammad Shameem Akhtar*

Begum Naseem Iqtidar Ali, the first female member of All India Muslim Personal Law Board (AIMPLB) passed away after a prolonged illness on January 19, 2019 at her residence in Lucknow. She was 82. A social worker, author of several books and an activist, Begum Naseem's death was mourned by people from all sections of the society.

Begum Naseem did her M.A. and Ph.D in Urdu from Lucknow University. She possessed a variety of good qualities and norms. Feeling pain and suffering of others was her main trait. She later formed an organization to help widows and the needy. She helped the needy irrespective of caste, religion, colour and region. Besides she also contributed public run schools and madrasas.

Begum Naseem is survived by three daughters and a son. She was buried at her ancestral graveyard at Usman Bagh, Shahjahanpur U.P. We pray Almighty Allah to forgive her shortcomings and bestow upon her His special mercy. Ameen!

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Reform of The System of Education and Mentoring

- S. M. Rabey Hasani Nadwi*

Sheikh Nadwi's vision of education was shaped in a unique environment. His mother was a purely religious person. His father Sheikh Syed 'Abdul Hai Hasani (d. 1923) was an accomplished scholar of religion, history, literature, and poetry; he had several acclaimed publications in Islamic history to his credit. Sheikh Nadwi has thus inherited strong religious and literary aptitude from his parents.

He was also acquainted with the modern education as several of his close relatives were educated in the modern system of education and some of them had gone to America, England, and Germany for higher studies in the beginning of the last century.

Furthermore, he was associated with the environment of Nadwatul 'Ulama from his very childhood. Nadwatul 'Ulama was established in 1893 by Sheikh Muhammad 'Ali Kanpuri-Mongheri with the collaboration of Sheikh Shibli Numani, Sheikh Nadwi's father Sheikh, 'Abdul Hai, and Nawab Sadar Yaar Jang, Sheikh Habibur Rahman Khan Sherwani (head of Religious Affairs of Hyderabad State) with the mission to develop a dynamic and comprehensive educational system by incorporating new ideas and discoveries of education into the traditional religious curriculum. His association with this institution enabled him to understand

another dimension of religious education — how to make it versatile to meet contemporary needs and challenges.

Those who were just above Sheikh Nadwi in the family hierarchy were closely connected to Shah Fazlur Rahman Ganj Moradabadi (d. 1895) and Sheikh Rasheed Ahmad channel, he got exposed to the traditional Islamic educational system that had started in Deoband in 1862.

As a result, Sheikh Nadwi on one hand developed a solid foundation in Quran and hadith — two primary sources of Islamic knowledge — by studying them under the tutelage of very distinguished scholars. And on the other hand, he became well versed in secular subjects such as history, literature, and languages as well. Thus he developed expertise in three areas — Quran, hadith and secular subjects and excelled in each one of them.

From the study of history, he understood how important both traditional Islamic and modern knowledge systems were in meeting contemporary needs and challenges. He also understood that the extraordinary progress of the Western nations had resulted mainly from their advancement in empirical knowledge. Thus Muslims, who have fallen very low today, need to examine which aspect of the modern knowledge could fulfill their needs, help them get out of the position of disgrace and enable them regain their lost

* *Rector, Nadwatul Ulama, Lucknow.*

dignity and power. They also need to look at how their system of religious education should be re-tooled and improved so that it becomes vibrant and meets new challenges — the very purpose for which Sheikh Nadwi's predecessors had launched the mission of Nadwatul 'Ulama.

That is why Sheikh Nadwi, upon entering practical life, put special emphasis on the need of revamping the educational system of Muslims. He proposed that some subjects of the existing curriculum should be re-designed whereas priority of some others should be rearranged. Quran and hadith must be used as the primary and direct source for acquiring expertise in religious knowledge. A good command of language and literature should be acquired for discharging the duty of *islah* and *d'awah* which are the primary obligations of the *ummah* (Muslims), especially of 'ulama. Additionally, one should also acquire essential knowledge of the history of Islam and reformist movements.

A thorough and deep knowledge of Arabic and a working knowledge of the internationally spoken languages are essential for working in academic and religious fields. It is also important to be familiar with contemporary issues and subjects that impact everyday life. These can be achieved by introducing in the curriculum of religious institutions new subjects in place of those which were introduced in the past out of necessity, but have now become obsolete or less relevant.

Through his own study and contact with the relatives who were educated in the modern system, Sheikh Nadwi had become fully aware of the reasons of the progress of the Western nations. He was convinced that the Western nations did not progress because they were genetically superior to other nations. Rather, it was the result of their hard work and advancements in education. He was fully convinced that Islam is the divine religion and the practices of the Prophet Muhammad are most suited for the mankind. He believed that Muslims could of success than the Western nations if they could combine Islamic principles with the know-how of the West.

He realized that Muslims, in order to regain their lost power and dignity, must come out of the intellectual and ideological domination of the West. It is useless to be simply apologetic and defensive. Muslims are the custodian of the divine knowledge and guidance that Prophet Muhammad brought for the benefit of mankind. Thus the success and progress of Muslims depend strictly on following that very code of conduct and the real cause of their decline is the failure to adhere to it. Sheikh Nadwi expressed this viewpoint more forcefully in Arab countries than in India.

Sheikh Nadwi had both aspects of education in his mind — secular and religious. With respect to the secular education, we need to see what our current needs — religious, worldly, individual, and collective — are and which disciplines of secular education are required to fulfill

those needs and necessary expertise should be acquired in them.

The purpose of religious education is two-fold: (1) to instill in students the understanding that Islam is the divine and natural way of life for the mankind, and (2) to develop in students the skills and abilities to properly convey the message of Islam to mankind which is the basic requirement for being called the best nation. Sheikh Nadwi argued that we need to design a curriculum that develops the above-mentioned qualities and capabilities in our young generation.

Regarding the institutions of secular education, he felt that their curricula for humanities and social sciences are not compatible with the needs and temperament of Muslims as they have been developed mainly by people who have been greatly influenced by materialism and aversion to religion. Muslim experts of these disciplines need to make them compatible with the Islamic principles, but it is unfortunate that they have not yet paid attention to it.

Modern knowledge has become a necessity of life, but it must be made compatible with the condition and temperament of the Muslim ummah. These subjects by themselves are not to be blamed for turning young generation of Muslims away from Islam. Rather, the real culprits are the materialistic and irreligious twists and interpretations that have been added to them. Thus it is necessary to change the purpose and content of the

educational material that is being used in these subjects.

Sheikh Nadwi felt that those who are running Muslim institutions of secular education have not yet paid enough attention to this problem. In subjects such as philosophy, psychology, geography, and history, they are still using material which is prepared by those who are generally indifferent towards Islam. It is unfortunate that we feel contented and continue using such material without first adapting it to Islamic beliefs and values. It is harmful to use material which is the product of an environment that is opposed to the belief in Allah and Islamic principles. The least harm that it can inflict is that it will devalue Islam and illustrious Muslims of the past in the eyes of students.

Regarding the Islamic education, Sheikh Nadwi held the view that one should try to acquire and understand it from the original sources instead of relying on translations, especially in the case of Quran. Though it may be beneficial and necessary to know opinions of different interpreters in understanding a verse of Quran, one should try to benefit from it in the same way as the Companions of Prophet Muhammad benefitted despite being totally illiterate. To fully understand a Quranic verse, it is also necessary to know the specific condition and environment under which it was revealed. Quran is revealed by Allah not only for those who are learned, but also for those who are unlettered and possess only

natural instinct. Also, the effect of Quran is greater (in making a person act upon it) if it is approached directly.

However, in order to benefit from Quran directly, it is essential to know Arabic and its dialect that was prevalent in the early days of Islam. Additionally, all other prerequisites that scholars have identified for understanding Quran must also be fulfilled. A good command of Arabic is very essential for d'awah as well.

Sheikh Nadwi held the view that it is very important for students of madaris (institutions of Islamic learning) to be well versed in the Arabic language and literature. It greatly helps in getting a better understanding of Quran and hadith: it greatly helps in explaining meaning and purport of deen; it enables one to discharge the duty of d'awah more effectively. That is why he felt that the institutions of religious learning must include and give due importance to Arabic language and literature in their curriculum. Furthermore, it will make the graduates of these institutions more confident and they will not feel inferior and marginalized in the society and in front of those who are educated in the secular system of education.

In addition to being well versed in Arabic and the mother tongue, one must also be familiar with the languages (such as English) which are commonly spoken in the society. It greatly helps in d'awah and proves quite useful in everyday life. Thus madaris should also include such

languages in their curriculum.

These institutions should also make students aware of the ongoing fitnah (misguided viewpoints which distract and confuse people) and anti-Islamic efforts so that they can protect themselves as well as others from getting affected by them.

Sheikh Nadwi observed these guidelines in his own personal life and tried to implement them in institutions which were under his supervision. His knowledge of Quran and hadith was outstanding and he made good use of it in his academic and d'awah works. His study of history was very broad and thorough. He had mastered language and articulation. Though Arabic was not his mother tongue, his proficiency in it was like that of a native Arab; in fact, there were occasions when he even excelled native Arab scholars. He was also familiar with English to the extent that he could use it when needed. Given the importance of English in today's world, he deemed it essential for the Islamic educational institutions to include English in their curriculum.

All the qualifications and expertise that Sheikh Nadwi possessed were the outcome of the balanced and comprehensive education that he received. He had developed keen interest in language and literature which he expeditiously utilized later in his religious, academic, and d'awah endeavors. He had studied Quran and hadith under the supervision of eminent scholars of his

time. He had thoroughly studied world and Islamic history. Thus when he was appointed to Nadwatul 'Ulama as a member of the faculty, he was assigned to teach Quranic studies and Arabic literature. He taught these two subjects for ten years with full dedication. In addition to teaching, he also used to spare time for d'awah.

Sheikh Nadwi did not limit his effort of d'awah and islah to lectures and speeches only. He devoted his time to writing and composition as well which kept on increasing as the time passed by. Ultimately, he resigned from the full-time teaching position and agreed to teach only on volunteer basis so that he could focus more on writing and public speaking for d'awah and islah. His effort of d'awah and islah did not merely involve presenting ideas in an eloquent and attractive way. It was based upon solid scholarship and was geared up to nurture human minds. As a result, he was able to produce a number of highly acclaimed books on a variety of topics.

Whenever Sheikh Nadwi was invited by Arab universities and educational institutions for speaking or consultation, he reminded them about the need of developing a balanced and comprehensive curriculum. His advice was welcomed by experts of education. He advocated that a subject should be taught using the principle of progressive approach which was recommended by the eminent Arab philosopher and sociologist

Ibn Khaldun (d. 1332) in his famous book Moqaddimah. He also advocated that a subject should be taught in depth with its unique flavor and taste without mixing it with other subjects like a hodgepodge. This is exactly how he himself was taught. He also stressed upon developing skills of speaking and articulation which are essential tools not only for d'awah, but also for academic and scholarly pursuit.

Sheikh Nadwi held the view that Quran which is the fountainhead of all Islamic knowledge should be taught in its original form so that students get a deep understanding of its message and meaning. This viewpoint was strongly advocated by both Sheikh Syed Sulaiman Nadwi and Sheikh Abul Hasan 'Ali Nadwi and was very conspicuous in their writings and interpretations of Quranic verses.

Sheikh Nadwi did not confine teaching of Quran to classroom only. Rather, he made it a part of his effort of d'awah and mentoring as well, as is evident from his speeches and writings. From the very beginning of his career, he conducted Quranic classes in his neighborhood mosque on a weekly basis. These classes were attended mainly by modern educated people and he used to expound upon the guidance that Quran provides with respect to real-life situations and problems.

With the same goal in mind, he established an institute known as Idarah T'alimate Islam in Aminabad, Lucknow, with the co-operation of his friend Sheikh

'Abdus Salam Nadwi. The objective was to provide a facility where people could learn Quranic Arabic and study the entire Quran with translation during a short period of time. It helped the participants learn Arabic and develop affinity with Quran as well. In addition to conducting regular daily programs, the institute also offered weekly Quran and hadith classes for highly educated members of the society. Sheikh Nadwi conducted the Quran class and Sheikh Abdus Salam Nadwi conducted the hadith class.

Since the Arabic language and literature have very strong connection with Quran and hadith, Sheikh Nadwi, in his approach of teaching Arabic, used to emphasize on Quran and hadith from the very beginning. After a student had acquired necessary level of competency in the Arabic language and literature, he could then move on to tafseer of Quran, hadith, fiqh (jurisprudence), and other branches of Islamic shari'ah (code of conduct) for specialization according to his ability and interest.

In Arabic language and literature classes, Sheikh Nadwi used to put more responsibility on students. He believed that a student should be helped only when it became impossible for him to understand the material on his own. He made students read the text (in Arabic), translate it (into Urdu) and derive the underlying meaning on their own by using a dictionary and their prior knowledge. He did not tolerate their slackness or inattentiveness

and strongly admonished them for the same. This forced them to work harder which in turn developed in them the ability to read the Arabic text correctly and extract the underlying meaning.

In tafseer (of Quran) classes, though he allowed students to consult existing interpretations so that they did not err in determining the real meaning, he required them to translate the text [from Arabic to Urdu] on their own. This was his strategy for the beginners. But for those who were in the advanced class (Fadhil level which is equivalent to M.A.), his strategy was different and the goal was to develop in them the ability to interpret on their own.

What has been described above is the standard mode of teaching at Nadwatul 'Ulama. But Sheikh Nadwi also taught without adhering to the formal structure of a classroom. He taught his nephew Syed Muhammad Al-Hasani (son of Sheikh Nadwi's elder brother Dr. Syed 'Abdul 'Ali Hasani) using this approach.

In teaching hadith, if a fiqh (jurisprudential) issue was encountered, Sheikh Nadwi went in detail only to the extent which was necessary for that particular hadith. But in case of issues which dealt with manners, character, and social life, he discussed them in great detail because of their impact and application in everyday life.

For the teachers of tafseer, Sheikh Nadwi's recommendation was that they should themselves study books of tafseer

before teaching the text of Quran to students. He recommended students also to consult books of tafseer on their own. He preferred to interpret Quranic verses in such a way that it transformed the life of an individual and developed (in student) the ability to appreciate the beauty of Quran.

Whenever he had an opportunity to develop or revise a curriculum at Nadwatul 'Ulama or any other institution, he tried to incorporate the above—mentioned ideas in it. He strongly felt that the curriculum should be designed with contemporary needs and challenges in mind and it should include commonly spoken languages and other subjects which were deemed essential for survival in the society. That is why he deemed it necessary to include subjects such as social sciences, humanities, history, geography, and mathematics in the curriculum to make it comprehensive and meaningful.

In Sheikh Nadwi's opinion, the main objective of the curriculum of a religious institution is to prepare students to carry out the work of d'awah and tarbiyah, disseminate Islamic knowledge, lead the Muslim ummah, and represent Islam to the world correctly. Graduates of these institutions should also possess manners and qualities of a pious Muslim and sincere d'ai. Thus it is not enough for these institutions to simply teach students subject matter and make them mere depository of knowledge. They must also strive to inculcate Islamic character and

values in students and provide them with opportunities for practical training so that they can apply their knowledge to real-life situations.

With that goal in mind, Sheikh Nadwi, in the beginning years of his teaching, used to take his students every Thursday evening to nearby villages where they could do the work of d'awah and practice conversation in Arabic. He also used to involve students (who had the potential to excel in research) in research projects, polish their research skills, and train them as researchers.

More details about Sheikh Nadwi's vision of education and curriculum can be found in the educational policy statement of the catalog of Nadwatul 'Ulama. It can also be found in the book *Nahw al-Tarbiyyat al-Islamiyyat al-Hirrat* (Arabic) which is a collection of his essays on curriculum and education.

Sheikh Nadwi agreed with the modern concept that education does not merely entail acquisition of knowledge, but it also means tarbiyah — nurturing of character and personality. Thus purpose of education should be to equip new generation with both sound knowledge and high moral ethics and this should be kept in mind at the time of designing an educational system and its curriculum. The curriculum should have proper mix of subjects and it should develop in students the ability to make theoretical knowledge applicable and beneficial to real-life situations. ■

Imperatives of Regeneration Administrative Dimensions*

- Saiyid Hamid

The role of minorities in the struggle for independence was ignored. Muslims in particular appear to have been 'cut to size', as if their present condition of ignoring was not enough, it was used to colour their past. It seemed to be made out that condition stemmed directly from their past when they allegedly kept themselves aloof from the independence struggle. Muslim freedom fighters who had loomed large on the Indian political scene appeared to be eliminated by a nation that even in a moment of jubilation and thanksgiving thought it fit to minimise their contribution. Little did those who wrote the script for these celebrations realise how hurt Muslims felt at this niggardly treatment. Is such a treatment calculated to enthuse and hearten them about the national mainstream or, conversely, to push them back into their shell? The present denial to Muslims of the sense of participation in the national resurgence and reconstruction was deepened and accentuated when callously and cruelly their patriotic endeavours in the past were minimised.

It may be recalled that on behalf of a triumphant nation Sardar Vallabhbhai Patel had held out an assurance in the Constituent Assembly that the minorities would be very well looked after. Lesser

men who followed failed to keep up the promise. Muslims slid back at a staggering rate. The climax of their downfall has been documented in a series of reports — all officially sponsored — including Gopal Singh Panel report, Government's own statement in the Programme of Action of the New Education Policy, 1986, comparative community-wise assessment made in the course of the 43rd round of N.S.S. and the report of the survey conducted by the National Council of Applied Economic Research.

It was a situation that should have made the nation sit up, look hurriedly into the reasons for a slide-back that engulfed around 12% of the country's population. No such thing happened. The couldn't care less attitude only accelerated the decline. A Fifteen Point Programme for the regeneration of Minorities was introduced and announced with fanfare. The promised panacea did not work. Varadarajan, formerly of the Minorities Commission, dissected the Programme only to be shocked at the fact that out of the fifteen points the first seven, being of a general administrative character, did not relate specifically to minorities. As regards the remaining eight points the better half — a group constituted by the Ministry of Human Resource Development in the early 'nineties to evaluate the implementation of the Fifteen Point Programme, came to the stark conclusion that the points, except for

* *The paper was presented at the National Conference on "Regeneration of India - Its Imperatives" on 26 September, 1998.*

the coaching scheme, remained on paper. They failed miserably to be transferred to the ground.

The State Government officials phlegmatically took the plea that the Central Government should have backed the Programme with financial resources which they failed to do making it infructuous. The Programme of Action — New Education Policy — which also the Group reviewed fared even worse under the all - pervasive official apathy.

Although poverty and backwardness are common to the weaker sections of society, the Muslim minority remains stuck at the bottom of the rung in so far as official corrective action is concerned. It remains pitifully deprived of the sense of participation in the management and development of their country. Its members are nowhere to be seen in the echelons of power. Surprisingly it is not being realised that a community having a past replete with educational and cultural achievements could easily be helped to its feet.

There are a number of reasons for the decline of Muslims but the most important, pervasive and ubiquitous reason is the fatal sense of insecurity. This explains to some extent the vast difference between the graph of progress of Muslims respectively in North and South India. If you feel insecure you cannot concentrate and compete. The Central and State Governments have failed miserably over the last fifty years to remove this gnawing sense of insecurity. The nation seems to have taken in its stride and faced stolidly

and with equanimity the spate of communal riots that have plagued the country of which the major victims have been the Muslims. This is what the Commissions of Inquiry have concluded. This is what experienced and unbiased police officers have reaffirmed. The Society for Communal Harmony who have organized a National Conference on Regeneration of India — Its Imperatives, have circulated a well-documented background note on how grievously Muslims have suffered in communal riots. Vibhuti Narain Rai, an IPS officer of the 1975 batch, has documented these sufferings and the attitudes in his objective and analytical report 'Combating Communal Conflicts'. He has also brought out in bold relief a more sinister aspect of the nationally disgraceful chain of communal riots in his recently published book 'Combating Communal Conflicts - Perception of Police Neutrality during Hindu-Muslim Riots in India'. His main findings are as follows:

- (a) Police behave partially during most riots. In all the riots discussed in this study, they did not act as a neutral law enforcement agency but more as a 'Hindu' force.
- (b) Perceptible discrimination was visible in the use of force, preventive arrests, enforcement of curfew, treatment of detained persons at police stations, reporting of facts and investigation, detection and prosecution of cases registered during riots. Muslims suffered in all the above mentioned

areas.

- (c) The perception by Hindus and Muslims of the police during communal strife is diametrically opposed. Hindus view policemen as their friends and protectors during communal riots. Muslims, by and large, consider policemen their enemies in similar situations.
- (d) An average policeman does not shed his prejudices and predetermined beliefs at the time of entry into the force, and this is reflected in his bias against Muslims during communal violence.
- (e) The expectation of the Indian society from an average policeman is communal.
- (f) The inimical relationship between the police and the Muslims makes them overreact in a confrontation-like situation.

After 1960 there has hardly been a riot in UP, where the role of the PAC has not been found partisan and specifically anti-Muslim by the Press, social activists and human rights champions.

Rai has suggested that the representation of minorities in the police should be increased in proportion to their population. He has also suggested (a) training interventions to drive out persisting prejudices; (b) enforcement of accountability; and (c) participation of the people in the form of Peace Committees.

One such form of participation is the constitution of Peace Committees including genuine, influential and effective representatives of different regions.

The Lal Bahadur Shastri National Academy of Administration in Mussoorie utilised the completion of fifty years for stock-taking and for an essay in regeneration of administration. The performance of the services, with focus on the I.A.S., during this period was reviewed by senior retired officers of the service assisted by young serving officers at two Retreats between which a year intervened. Curiously communalism was not identified at all as a problem that has to be tackled, far less frontally attacked. The seasoned bureaucrats completely missed the point that communalism is a cancerous growth that assisted by its younger sister, casteism, is eating into the vitals of the Indian democracy. This shows a lack of imaginative sympathy, so conspicuous, alas, along the bureaucratic line.

During the course of discussions the problem of communalism was pointed out but was brushed aside. The distinguished civil servants failed to appreciate that communalism has been as injurious to India's interests as corruption. A worse sinner, however, is the lack of political will. Bureaucrats draw their inspiration from political bosses.

Having dealt at some length with the erosion of sense of security that has not only crippled the Muslim community but

sapped the foundations of the great Indian democracy, I would like to suggest three imperatives for the rehabilitation of Muslims and the regeneration of Indian Republic:

- (1) Muslims should be recruited in the police armed constabulary and paramilitary forces according to their proportion in the population. This is essential for administrative reasons and for restoring their confidence. In-service training of police personnel should be designed, among other things, to fight the virus of communalism.
- (2) All-out and comprehensive efforts should be made to remove the educational backwardness of minorities and in particular of their women. Curiously, the education authorities have tended to defeat, rather than support, the infrequent attempt, made by socially oriented Muslims to open schools and effect educational uplift. Recognition of minority institutions is delayed to the point of no return.
- (3) Reservation should be allowed to Muslims for a period of twenty-five years (not to be renewed) in the legislatures, government services, and in admissions to technical and professional institutions. One would have thought that our Constitution is the bastion of democracy and the shield of the minorities. It guarantees them equal rights and opportunities. By a weird twist it is being used to

ward off the entry of minorities in seats of influence and progress. It is common knowledge that the Constitution makers had intended to provide reservation in the legislatures and adequate representation in services. It was, however, felt evidently under pressure and strain, by some representatives of the minorities that their interests would be safe even without reservation. This was the measure of their confidence in the good sense and goodwill of the majority community. Now that half a century's experience has revealed that Muslims have regressed to an alarming extent; their representation in government offices floating around 3% and in Parliament around 4%, it is time that drastic steps were taken to stem the rot and give them a shot in the arm. The demand for reservation ought to be irresistible for people who are objective and have the long term interest of the country in view. If the Constitution stands in the way, it ought to be amended; it is presently being reviewed.

One of the redeeming features of the present situation is that, we find in this country even at the worst of times men belonging to the majority community who firmly believe in human rights and in justice and who refuse to be swept away by the tide of communalism. It is around these secular elements that the regeneration of India that we are contemplating will be built. ■

Islam's Journey into Latin America

- M. Nasir Jawed

This article focuses on the history and geographical presence of Islam in Latin America, the gradual growth of Muslim population, the prevailing prejudice against Islam and the lack of support from the Muslim community.

Introduction

Latin America is as far as some 12,000 kilometers from Makkah, the birth place of Islam. The continent is home to over 600 million people, with Muslims accounting for less than 6 million, or nearly 1% of the total population.

Nonetheless, Muslims played an important part in discovering Americas in the 12th century, as also in inhabiting the region. This we can understand this way: in the Middle Ages, Muslims were far more advanced, they ruled Spain and Sicily and wrote history's some remarkable chapters. It was the time when European universities were modeled on the famous madrassas (Islamic seminaries) of Spain, like that of Al-Hamra, and Muslims were teaching the world how to acquire knowledge.

Therefore, it comes as no surprise that Muslim astronomers and mariners played a significant role in discovering the New World in the 15th century. For instance, the Muslims, whom in fact have made contact with the New World even before Columbus, had perfected the astronomical tools and maps, which

Columbus used.

For his voyages into India, Vasco de Gama too consulted with Ahmad bin Majid, an astronomer, and a map created by a navigator and cartographer, Piri Muhyi Al-Din Reis (d.1554).

This suggests that it could only have been made through the first-hand experience in the Americas.

According to Syed A. Ahsani, an authority on medieval history, Portuguese and Spanish discovery missions "were led by Muslim mariners, then known as Moriscos," or Spanish Muslims.

The early Muslims

Latin America is generally defined as a continent that consists of the whole of South America in addition to Mexico, Central America, and the islands of the Caribbean whose inhabitants speak a Roman language. Besides the conquerors, many laborers were brought from Africa and they settled down in countries like Brazil, Venezuela, Colombia, some Caribbean islands, and majorities of them were Muslims.

Islam Reborn

Sylviane A. Diouf in his book, *Servants of Allah: Enslaved in the Americas*, 1998, wrote that with the passage of time, Islam was reborn as a result of new waves of Muslim migrants.

At the end of the 16th century, after

the liberation of slaves and the return of many of them to these lands, together with immigration from India, Pakistan and Indonesia, new concentrations of Muslims appeared. They settled down in countries like Suriname, Guyana, and Trinidad and Tobago. Both Guyana and Suriname are today members of the Organization of Islamic Cooperation (OIC).

Between CE1850 and CE1860, a massive immigration of Arab Muslims to American lands took place. The majority came from Syria and Lebanon, and settled in countries like Argentina, Brazil, Venezuela, Colombia and Paraguay, together with immigrants from Palestine, Bangladesh and Pakistan. This immigration was very intense.

The new immigrants integrated well with the local cultures, and earned respect for their hard work as also their love for their host countries. Many of them joined hands to create Islamic societies, centers, mosques, etc. in order to worship freely.

The Largest Mosque

There is said to be a mosque in the capital city of every nation of the continent. In some cities, there are 3 or 4 and in some, there is only one.

Islam's firm ground in the continent is reflected in the majestic and arguably the largest King Fahd Mosque located in Buenos Aires, Argentina. Named after the 5th King of Saudi Arabia, the mosque is run by the Islamic Cultural Center. Notably, Argentine President Carlos. Menem

granted a huge piece of land in the Palermo section of Buenos Aires to the mosque in 1995. There are several other mosques in the country.

The Population

There is great variation while denoting the actual number of Muslim population in the continent, but it is generally that they range anywhere between 5 and 6 million out of Latin America's total population of approximately 625 million. The rapid growth of Islam in Latin America is attributed to the high rate of conversions, which indicates possibly a higher number of Muslims.

Brazil is home to around 1.5 million Muslims, less than 1% of the nation's population. "The majority of Muslims hail from Lebanon next come the Syrians and the Palestinians."

In Argentina, as of the year 2000, nearly 700,000 Muslims lived there, about 1.3% of the total population. This percentage has not changed, since 1980, says Ahsani. Most of the Muslims here are of Syrian descent. Argentina actually had a two-term president (1989-1999), named Carlos Saul Menem, who was originally a Muslim from a Syrian family.

Chile, on the other hand, had only 2,000 Muslims in 1980. Similarly, Columbia has approximately 5,000 Muslims, far less than 1% of its total population of 46 million and Ecuador has very few Muslims.

Guyana, on the other hand, has over 90,000 Muslims, about 12% of the total

population. What makes Guyana unique is that these Muslims are not of Middle Eastern origin. Rather, they are mostly of South Asian origin, namely India. In fact, the majority of the total population of Guyana (51%) is of South Asian descent. African labors brought Islam to Guyana in the 16th and 17th centuries. Islam was reintroduced “with the arrival of South Asian Muslims in the year 1838.” (Chickrie) From 1835 to 1917, over 240,000 East Indians immigrated to Guyana.

Paraguay, although it is listed as having no Muslims in the current internet Muslim population lists, is known to have a fairly significant population of Muslims. Peru, like the other Andean nations, boasts a very small population of Muslims. In 1980, about 5,000 Muslims lived in Peru, mostly in Lima. Like other Latin American countries, they are mostly of Palestinian, Syrian, and Lebanese origin.

Surinam is home to over 80,000 Muslims, nearly 20% of the total population. This is largely due to the fact that many of them came to work from India and Indonesia in the late 19th and early 20th centuries. Uruguay has an unknown number of Muslims, likely a very miniscule number.

Finally, Venezuela is home to approximately 90,000 Muslims, about 35% of the total population. Islam was not reintroduced in Venezuela until the early part of the 20th century by Syrian, Lebanese, and Palestinian immigrants.

As Central America is considered to

be a part of Latin America, a brief look at the Islamic presence in these countries is necessary. Of these countries, Belize, Costa Rica, El Salvador, Guatemala, and Nicaragua have only a small, relatively unknown population of Muslims. Honduras has about 130,000 Muslims of total population) and Panama has more than 150,000 Muslims (5% of total population). Mexico, home to over 107 million residents, has only about 1,000 Muslims. About 500 Muslims live in Mexico City, where they congregate at the Islamic Cultural Center. Dozens of Mexicans are reported to have been converted to Islam since the center opened. Finally, of the Caribbean islands, only Trinidad and Tobago has a significant number of Muslims. About 110,000 Muslims live here, approximately 8% of the total population. Most of them are originally from the Indian subcontinent. In 1984, there were 70 mosques with Qur’anic schools. Several schools have been set up.

New Muslims

By the end of the 1990s, people particularly youth and women developed a keen interest in studying and understanding Islam.

This resulted in a huge number of conversions. A large number of neo-Muslims — mostly students — converted to Islam while studying in Europe and the United States and who now live in Mexico, Haiti, Cuba and Ecuador. Interestingly, these new Muslims have been much more sincere in their faith and active in

Islamic mission than immigrants.

Reasons for Latin Americans embracing Islam could be many, but basically they may not be much different from those that are attracting non-Muslims worldwide and at a fast rate.

What is of significance here is that Islam continues to attract more people. Many of the converts are convinced that Islam is a religion of peace, love, affection and friendship, based on the generous hospitality and warm welcome they receive from the Muslim friends in their new social milieu.

Sources suggest that converts account for approximately 1% of all the Muslims in Latin America. There is a lack of Islamic literature in Spanish and there must be special efforts made to complement this need.

Practice of Islam

Things have changed with the Arab diplomatic envoys coming to the region) as also many of the Latin American Muslims traveling to the Arab countries for studies and, more importantly, visiting Saudi Arabia for pilgrim ages.

Needs attention

Islam is the fastest growing religion in the world. However, in Latin America, this is not the case. Why? Maria Moreira, a Brazilian convert who teaches at the State University of Rio de Janeiro, examined the history and current state of the Muslim community in Latin America's

largest country. She found two main reasons for the low conversion rate.

The first is the lack of trust and understanding by Brazil's Arab-Muslim community. The new converts get very little support from Muslims to adapt to a new Islamic environment. The feeling of isolation leads some to abandon Islam after a while. The second reason is the shortage of good books and other resources about Islam in the Portuguese language.

Conclusion

The Muslims of Latin America, though small in number, have a rich history. There is an important chapter in the history of Islam. Kudos to the early Muslims who remained bonded to the faith that ultimately paved the way for the later Muslims to settle down and spread the message of Islam. What is important is that those Muslims went there in individual capacity as laborers and nonetheless kept their faith the first and the foremost.

Today Muslims have established successful businesses there and enjoy a respectable social status. They have their conspicuous presence in politics with many being members of parliament in countries like Venezuela. Ecuador and Argentina have had a Muslim president too,

Yet, the Muslims in South America need attention, they need proper Islamic education, training and infrastructure and they need an all-encompassing plan. ■

The Qur'an's Contribution to Medieval Literary Renaissance

- Zaheer M. Quraishi

This is true that English, in both British and American versions, prevails as an international medium during the Twentieth Century in view of dominance of Anglo-Americans in international forums, including the League of Nations and United Nations. The European scramble for colonies, likewise, made Roman as the fashionable script of the world.

Some dialects of small communities certainly became literary languages by adopting Roman or Cyrillic scripts. But this was not as sporadic a process as under the impact of the Qur'anic language and script. Under the impact of printing technology, mostly developed in Euro-American environment, some literary languages, Spanish, Turkish, Swahili and Bhasha Indonesia, however, abandoned their original Arabic scripts and accepted Roman on grounds of practical needs.

In the USSR, many Central Asian languages resorted to Cyrillic script either under the Communist pressure to distinguish them from their Turkic and Persian character. However, from seventh to twelfth centuries, Arabs created and maintained a global society and had given currency to the Qur'anic script. As a result, numberless literary languages over a vast area from Spain and Portugal to Mongolia and China and from Warsaw to Dar-es-

Salam, adopted the Qur'anic script. In fact, at that juncture of human history this was the civilized world. In order to appreciate the role of the Qur'anic script in medieval literary renaissance, it is necessary to comprehend the stance the Qur'an has taken on knowledge: both its appeal on pursuit of knowledge and its epistemological theory.

Quest for Knowledge

Tawhid (oneness of Allah) is undoubtedly the key-note of the Qur'an. The quest for knowledge and rational investigation are only next in order of importance as its main themes. Its content analysis reveals that while Allah and His "beautiful names" abound through its text, 'ILM (knowledge) and derivatives therefrom occur no less than 850 times, followed by Aql (reason) and derivatives therefrom about 53 times.

The tiding of the Revelation was announced by "iqra" (recite). Allah swears, first of all, by "pen and whatever it jots down" and the only prayer specified for the Prophet is for augmentation of his knowledge. The names of Allah include "the Learned of the Latent," "The knower of the Latent and the Manifest" and 'Perfect Knowledgeable.'

From the Qur'anic vantage point, therefore, the universe is created with

a purpose and its meaning and significance can be grasped through empirical probing. While the Qura'n admits miracles as proof of earlier revelations, it underlines bayyinat (evidences) for the Perfect Religion revealed through itself. It is a firm pronouncement of the Qur'an that reality of the universe and its purpose can be grasped by every individual person if he seeks knowledge in earnest, because the demonstrative proofs of the Lord of the Universe are scattered all over.

In the chapter entitled al-Rahman (the Embodiment of Creative Kindness), no less than 31 themes of investigation have been recommended as the decisive evidences of the Providence and in different parts of its tact at 13 places, issues of common knowledge have been mentioned followed by "A Fala ta'gilun" (Can you not see it with reason?). Further, "In Kuntum Talamun' (If you had known it) and Antum ta'lamun appear 11 and 6 times respectively in similar contexts.

Mankind is fully equipped to attain this objective. Man, as the representative of Allah on the earth, is the crown of creation, who has been bestowed upon the comprehensive conceptual framework (Asma'ha Kullaha) as well the art of expression (al-bayan) to facilitate accumulation of retrievable knowledge. With the help of the two, he can master arts and sciences of the universe that have been "subdued" for thinking among them as

evidence of the Al-mighty.

Universe of Knowledge

The concept of Tawhid has a far reaching ontological implications: the unity of the mundane and the serene. The physical existence is linked up with the spiritual (the other-worldly) domain so that the life of man is a continuum from pre-mundane through mundane to post-mundane. This continuum confers on our lives in this world a meaning and a significance which we may fail to comprehend if we have propensity to ignore it.

The universe of knowledge is therefore, comprehensive and unified. It is a sort of spectrum on which the manifest (shahada) and the latent (ghayb) are arranged. Whatever is accessible to humans is the manifest and whatever is beyond their purview is the latent. The science and the art of creation, for example, lies exclusively in the domain of the Almighty. Similarly, the total comprehension of the world hereafter lies beyond human quest for knowledge. He can at best get an inkling into it through the eyes of the soul, and that too, in terms of mundane stereotypes.

As a matter of fact, a total comprehension of the mundane world will remain outside the human capacity, for the convergence of myriad processes, the exact picture of future and perfect scientific knowledge are ideals impossible to attain. Since no

individual can pretend to know the mental processes of his counterparts, total picture of reality cannot emerge in human mind.

Nevertheless, empirical investigations conducted by humans can always enable them to see the harmony prevailing in a better perspective. They may not know reality in perfect form, though they can form a nearly exact idea about it. The empirical probing of phenomena is built in the spiritual search for salvation. The primitive conception of haqq is key of the epistemology of the Qur'an. The word haqq means simultaneously the Truth, the Real and the Right. It is not only name Allah (al-haqq) but also refers to empirical realities (haqa'iq) as well as sets out regulative principles of relationships, the system of rights and duties in relation to Allah (hu-quq al-Allah) and between humans inter (hu-quq al-lbad).

As the last point suggests, this epistemological stance is, in ultimate analysis, praxiological, for while it regulates relations, on one hand, between the Almighty and human beings, it sets out the rules of social conduct between human being themselves, on the other. It is, further, significant to note that whenever the Qur'an recommends haqq as a guide to action, it imposes a consideration of sabr (patience) in view of actual constraints of an objective situation. It is in this context that the ummah

(community) of the articulate individuals has taken history as a serious enterprise.

The Qur'an enjoins on every one a responsibility to continually probe into nature of the physical world with a view to understanding his own understanding of the Absolute Creator. As the word of God, it is required to be read, understood and taken as guide to human conduct. A believer has to learn its verses to recite in his prayers five times a day. The Qur'an is, therefore, core of believers' life and must be read.

Attainment of knowledge is a responsibility for all and sundry, irrespective of sex, race or status and it is to be sought even if one has to undertake journey to farther lands. Theoretically, it is not possible to conceive of an illiterate Muslim. In fact, the first generation members of the community had retrievable knowledge: they could either read and write or memorize and recite. In the process of Islamic expansion, this position suffered a set-back, but did not abate a craving to know and express.

Universal Literary Renaissance

The expansion of Islam over a large part of the eastern hemisphere in a remarkably short time was a feat of human history whose parallel is difficult to find. Its process, content and character have received close scrutiny tea the hands of competent scholars. There is, therefore, no need to repeat

them herein. It may, however, be useful to mention briefly the three phases through which it passed make the present argument plausible.

In the first onslaught, Islam spread out of the Peninsula arabizing all the communities that came on the way so that the cultural barriers against demographic movements were completely shattered. In its advent beyond this circle, it Islamized virtually the entire populations without abridging the local cultures. Then, it created a third circle, a zone of composite societies in which, as a result of the process of acculturation, a local non-Muslim elite grew to acquire the predominant cultural tinge of the Muslim minority.

In the first circle, of course, Arabic language in the form standardized by the Qur'an established its hegemony. The local languages with their isomorphic scripts and dialects were abandoned in favour of the Peninsular language and script. This helped the cultural and technological renaissance for which the medieval Islam is known.

In the second circle, Arabic script either substitute the established local ones for spiritual as well as temporal reason or provided one to local spoken dialects. These non-Arabs who learn Arabic language as such but read the Qur'an naturally found it convenient to write their own literary languages or spoken dialects in Arabic script. Persia, for instance, abandoned Pahlavi script

in favour of Arabic alphabets for it would facilitate the cultural exchange and social mobility in the region.

Turkish, on the other hand, was spoken dialect which acquired the status of a literary language with the help of Arabic script. The case of Aljamiado (in Arabic al-hamidiya) is perhaps the most interesting phenomenon: the Andalusian Muslims started writing Spanish and Portuguese in the Qur'anic script at a time when the literary traditions of the two dialects were not all established, thus, leaving upon them the influence which survived the destruction of Islam there as a result of reconquista.

In some of the compositior cultural zones, the central place that the Qur'an in Muslim education curriculum helped not only in raising many spoken dialects to literary level but also in carving new market language like Swahili, Hausa and Urdu and enriching them with literature. A list of dialects which came to be established as literary languages with help of Qur'anic script has not been compiled as yet. However, it is possible to assert that practically all the spoken dialects and lingua franca in the entire belt of Islamic influence in the eastern hemisphere proliferated with literary languages which were written in the Qur'anic script. It can be favourably compared with the current renaissance provided by mathematical symbols and computer languages. ■

The Holy Prophet And The Orientalists

- S. Habibul Haq Nadwi

After having failed to efface -Islam in the battlefields, attempts were made by the anti-Islamic forces to distort the image of Islam in the academic and intellectual hemispheres. A class of professional writers, known as Orientalists, was raised through the centuries to write books against Islam. They could not see any beauty in Islam because they viewed it through contorted glasses and preconceived notions.

Right from the seventh century C.E. down to the fifteenth century, the Holy Prophet of Islam was maligned by the Orientalists as an imposter, a liar, an epileptic, sick, a pious fraud, a diplomat and a cunning politician. The Colonialists, during the colonial period from the seventeenth century down to the second world war in 1945, when the entire Islamic world was virtually under the colonial rule, hired and employed the Orientalists to disfigure the image of Islam through massive anti-Islamic literature. The twentieth century Oriental scholarship, despite its claims to objectivism, neutralism and impartiality in approach, remained unchanged and followed the same spirit of the Dark and Medieval Ages. The language and tones of accusation did indeed change from time to time, but not the hostile and revengeful attitude. A cursory glance at

the Oriental scholarship -through the centuries will reveal the basic nature of savage treatment of the Prophet by the Orientalists.

In order to condemn the Holy Prophet as a liar and an imposter and to perpetuate the anti-Islamic polemics, numerous fairy tales were fabricated and stories were invented against the Prophet, which, in fact, laid the foundations of Byzantine historical traditions and served as primary authorities and sources on Islam for the Orientalists. They not only served as classical themes but also cultivated hatred and fanaticism against the Prophet, whose personality was enshrouded by popular romances, legends and fabricated stories. The monastic order used 'these stories for missionary purposes. Both poetry and prose were employed for this purpose. The most interesting story circulated about the Prophet was that Muhammad was in fact a Cardinal in the Christian Church and since he failed to get elected as a Pope, he seceded from the church and founded his own religion, known as Islam, as a revenge on the church of Rome.

The Latin traditions continued to dominate the centuries including the Renaissance mind when the Prophet was condemned as a master of magic

and cunningness. Dante, whose indebtedness to the Prophetic traditions of Ascention (Mi'rāj) is an established fact, showed him in the twenty-eighth sphere of Inferno suffering perdition for his schism. The Orientalists either refused to accept the Islamic sources on the Prophet or distorted and exploited them to their own advantage. The most profane titles and adjectives were coined to describe him, such as cunning imposter, lying deceiver, blasphemous and emissary of Satan. A slight change in their attitude is noticeable in the seventeenth century. It was because of political considerations. Since the colonial powers were occupying the Muslim lands and the Age of Enlightenment was dawning in Europe a demand was made to appreciate and tolerate other religions and to recognise Islam as a religion.

The militant thinkers like Bacon, Martin Luther and Rodwell among many others even rejected the idea of political expediency. The general theory about the Prophet as a false prophet continued. Rodwell condemned him as a blasphemous seducer. The eighteenth century did not see any change. Some of the moderate scholars, who demanded justice for the Prophet, were condemned by others. George Sale and Edward Gibbon painted him as an imposter and sex-maniac. Voltaire, the representative of the eighteenth century intellectual life, condemned Sale and

others for their soft attitude towards the Prophet of Islam. Voltaire condemned Islam as a false and barbarous religion and its Prophet, as an imposter. The nineteenth century, -like the preceding eighteenth century was dominated by the medieval theme, treating the Prophet as an imposter. Carlyle, who demanded a more sympathetic appraisal of Muhammad (SAW), not as a Prophet but as a great human person, was also condemned by his fellow Orientalists. Sir William Muir, the British civil servant in India and an orthodox Catholic of Scottish origin, emitted his venom and hatred against the Prophet in his book entitled 'Life of Muhammad' in four volumes and condemned him as a false Prophet. He completely rejected the idea of revising the western traditional attitude towards Muhammad or Islam. He, writing from a missionary point of view, declared both Islam and its Prophet as being the most stubborn enemies of civilisation, liberty and truth.

The new era of historical criticism, initiated by Ranke, imparted a new lesson to the Orientalists, that is, Islam was a distorted form of Judaico-Christian traditions. The theme of the origins of Islam ever since became the most fascinating subject for writers such as Sprenger, Noldeke and others. The former diagnosed epilepsy in Muhammad (SAW) who created Islam and wrote the Qur'an under the spell of sickness. Islam was the result of

Muhammad's hallucination and hysterical frenzy. Sprenger founded a pathological school for the examination of the Prophet. Noldeke condemned him suffering from the fits of emotions which led him to claim divinity. Goldziher, the founder of anti-Hadith movement in Europe questioned the authenticity of Hadith, Isnad as well as the material on Sira. Noldeke joined the movement and declared Hadith material as concoction of later age. H. Lammern also adopted a savage attitude towards the Prophet. The Orientalists made concerted effort to reject the religious significance of both Islam and its Prophet. Psychological and pathological principles, applied to Muhammad for analysing his ideas, revealed to the Orientalists that the Qur'ân was written by Muhammad (SAW).

The style of the Orientalists was slightly changed in the twentieth century, because the taste of the addressee was changed. The emergence of the socio-economic and political school at the close of the nineteenth century demanded a different treatment, the socioeconomic interpretation of history, initiated by Marx and Engels, which had reduced humans to the level of mere labourers or material animals at the cost of sublimer spiritual values, were applied to the study of Islam and its Prophet. As a result of the research, it was discovered that Islam's

development was a socialistic phenomenon, conditioned by the economic situations in Arabia. Islam was now viewed as a socialistic rather than a religious movement as well as a way of life. Now the Prophet was regarded as a social and political reformer. Margoliouth in his 'Muhammad and the Rise of Islam' examined the political phenomenon of Islam and declared the Prophet as a political thinker, but he nevertheless condemned him as a robber, a thief and a tyrant. Caitani (d.1934), an Italian Orientalist, denying Islam's religious significance, regarded it merely as a political and economic movement. No sooner the politico-economic theory lost ground than Freud appeared on the scene with his psychological theories. Now they were applied to Islam and its Prophet. Bull, Surede and Tor Andrae and others subjected the Prophet to psycho-analysis and confirmed that Muhammad was hysteric and not an epileptic. Tor Andrae, after having applied intensively the analytical psychology to the study of Muhammad (SAW), discovered that Muhammad created his theology under the influence of Syrian Christians.

Expediencies demanded a shift in the attitude from time to time. Bosworth Smith defended Muhammad's Prophet-hood and J.C. Archer regarded him as a mystic. Pathological theory, applied by Sprenger, was further crystallised and

the mood of scholarship changed with the exigencies of the time. Philosophical principles were applied to the study of history and historiography. After having applied such principles to the study of the Prophet, Toynbee reached the conclusion that Muhammad was religious only at Mecca and he became secular at Medina. This theory became very popular among the Orientalists. Blachere applied technical methods of modern criticism to Islam and Muhammad. Montgomery Watt in his books (i) Muhammad at Mecca (1953), (ii) Muhammad at Medina (1956) and (iii) Muhammad, Prophet and Statesman (1961) projected similar views. He at least accepted the Prophet-hood of Muhammad and his sincerity in his third book. But his basic attitude towards Islam and its Prophet remained unchanged. Professor H.A.R. Gibb commonly known as a sympathiser of Islam wrote his book entitled "Muhammadanism" (1962). The very title of the book was offensive to the Muslims for they do not worship Muhammad. They worship only One God. The title of the work was later changed to Islam. His book entitled 'Modern Trends in Islam' (1947) is more devastating. Islam has been branded by Gibb as the 'emotional cult of Muhammad. In Chapter VI, dealing with Islam in the world, Gibb sums up:

"In the field of religion the main influence of modernism were found

to be directed to the substitution of the emotional cult of Muhammad for a rationally based and spiritually effective theology"

He laments the fate of Europe which inherited the tradition of romanticism from Islam:

"The imaginative legacy of romanticism which had indeed been stimulated in Europe by the influence of Arabic literature in the Middle Ages and again by the popularity of the Arabian Nights in the eighteen century."

Professor Gibb has high commendations for the Aligarh Movement and its founder S. Ahmad Khan. Praising the Qadiyani Movement, Gibb says:

"Ahmadiya produced the only successful new sect in Islam. The Ahmadiya Movement started as liberal and pacific reform movement offering the attraction of a fresh start to those who had lost faith in the old Islam".

Islam is neither old nor new, nor a historical romanticism, as Gibb has asserted. It is always fresh and dynamic and the impurities which crept into the body politic of Islam in different cultural milieu of the world were purified by the saviours of Islamic spirit from time to time. So far as the Ahmadiya Movement is concerned, it was the seedling of the British to destroy Islam as will be

discussed later. Muhammad Iqbal, the great poet of Islam, has been condemned by Gibb as a mass of contradictions. Prof. Gibb is closer to Rennan. The latter condemned Islam as the enemy of reason, while the former branded it as historical romanticism, namely, exaltation of imagination against reason and imagination which, according to Gibb, was bound to fail in the face of scientific determinism.

Before we close the psycho-semantic war waged against Islam by the Orientalists, two latest examples of ignorance and arrogance merit our attention. Bernard Lewis, the renowned hostile Orientalist has compared the Holy Qur'an, with the German Nibelungenlied, a pagan epic from which Wagner culled out some of his operas. His article has been published by the "American Scholar" (Summer issue 1 979, P. 373). Can there be any statement more scandalous than that of Bernard Lewis? Another example is that of Mr. Anthony Paul, the roving editor of the Reader's Digest, who, analysing the turmoil in Pakistan, regards Islam as a "precept which were designed specially for a nomadic desert society ten centuries ago" (Vol. 118, No. 705 January 1981, P. 102). It is surprising how the roving editor of the Digest, over thirty million copies of which are published in thirty-nine editions and in fifteen languages, can express such unreasonable ideas. Islam has already ushered in its fifteenth century and it is

no longer in the tenth century of its calendar. Moreover it is a universal religion and a world culture.

Since the value of criticism is measured by the breadth of sympathy, the acuteness and delicacy of perception, the critic should transcend the limits of hate, bigotry, nationalism, territorialism and religious bias. In the cases cited above no such principles have been followed by the Orientalists who not only denied historical justice to Islam and its Prophet but launched a savage crusade against them, Islam is neither a religion misunderstood by the Orientalists, as is generally held, nor is it beyond their comprehension. They know that Islam is a legal conceptual religion and it is a way of life and not merely a mass of rituals.

The profound skepticism generated by the Orientalists and the religio-political crusade launched by the challenge of modernism and scientism are not new in the history of Islam. They are merely the repetition of the repeated. The conflict between reason and revelation and the denial of the Unseen seem to be unending. The Greek philosophers and their Muslim aides, the Mu'tazilites, the Batinites and the nonconformists have challenged Islam in the past. But the dynamics of Islam were never suppressed. On the contrary, the magnitude of the response always matched the magnitude of the challenge. ■

Maulana S.M. Wazeh Rasheed Nadwi (1933-2019)

- Obaidur Rahman Nadwi

Maulana Wazeh Rasheed Nadwi, younger brother of All India Muslim Personal Law Board President and Rector Nadwatul Ulama Maulana S.M. Rabey Hasani Nadwi passed away on January 16, 2019. He was 84. Scion of an illustrious Syed family which produced scholars and spiritual preceptors like Shah Alamullah Naqshabandi, Syed Ahmed Shaheed, Hakeem Syed Abdul Hai Hasani, Syed Abul Hasan Ali Nadwi and so on. Maulana S.M. Wazeh was Director of Education Nadwatul Ulama, Chief Editor of the Arabic magazine Al Raid, Joint Editor Majalla AL-Baas-El-Islami, Secretary Rabatae Adabe-Islami, General Secretary Academy of Islamic Research and Publications, Member Maulana Azad Memorial Academy, Lucknow, Rector Madrasa Falahul Muslimeen Rai Bareli and Vice President Dare-Arafat Rai Bareli. Besides, he participated in various international seminars held in Cairo, Oman, Lahore, Tashqand, Makka Mukarrama, Oxford University, Riyadh, Madina Munauwarah, Istanbul and others.

He was born on November 20, 1933 at Takiya Kalan, Rai Bareli, U.P. India. He had his basic education at home and got his higher education at Darul Uloom Nadwatul Ulama where he did his Fazilat in Arabic literature in 1951. After completing his education at Nadwa he took the road to Aligarh and did his B.A in English

literature from Aligarh Muslim University.

Truly speaking, Maulana Wazeh was true replica of his maternal uncle Hazrat Maulana S. Abul Hasan Ali Nadwi in thought and action. Allama Nadwi paid special attention to the upbringing of Maulana Wazeh Rasheed Nadwi. Allama Nadwi was fully aware of his tastes and likings. Accordingly Allama Nadwi guided Maulana Wazeh and prepared him as well.

Maulana S.M. Wazeh Rasheed Nadwi was one of the greatest scholars Nadwatul Ulama has produced. He was a man of outstanding vision and intellect. He was an erudite scholar. His knowledge was profound and deep in all the religious and secular sciences. He was mature in thought and sparkling in intellect. Because of his profound knowledge and learning, perspicacity, character, appearance and culture, he is considered to be one of the most distinguished Arabic scholars of India.

This multifaceted genius can be discussed as an educationist, thinker, theologian, editor, journalist, author, litterateur and critic. The Almighty Allah bestowed upon him extraordinary knowledge and wisdom. Right from his childhood, he was quite sharp minded. He possessed a wonderful memory, nimble mind, quick grasp and a radiant flame of intellect. He enshrined in his memory

whatever he heard, rarely anything faded from his mind and intelligent as he was, he had a wide knowledge. The comprehensive knowledge and intellectual brilliance of Maulana Wazeh had been acknowledged by his contemporaries. He was a versatile genius. He was at home in Urdu, Arabic and English. He always read English newspaper. Besides Arabic he was also aware of the pros and cons of English literature. He closely studied western culture and civilization.

Maulana was kindhearted, pious, self-conscious, God-fearing, righteous and generous. In his life of 84 years, he always worked hard and never knew fear. The story of his life is noble words and noble deeds. As tersely poetized by Allama Iqbal: A man self-conscious shook the world. The inimitable symphony of Qura'n had always been the greatest source of delight to Maulana Wazeh who showed keen interest in its recital. He recited the holy Qura'n after Fajr prayer daily. No matter how weak, indisposed or tired he recited the Qura'n regularly. His knowledge of Quran and Hadith was outstanding and he made good use of it in his academic works. Besides he was always extremely careful to perform obligatory prayers alongwith the congregation. He observed the practices of the Prophet with utmost care.

Maulana Wazeh left behind him excellent imprints. He played leading role in the present educational scenario of Nadwatul Ulama. He paid particular

attention to each of his students to prepare him for the great task of spreading the message of Islam and moral reformations of the people. He gave a new impetus to the students of Nadwa. He left a galaxy of students behind him who impart education in their respective areas. No doubt, it is an everlasting tribute to the departed soul.

He never showed egotism, pride and haughtiness. He was a paragon of morality. He met every one cheerfully. He left indelible marks behind him. He always kept himself away from name and fame. For him duty was supreme. He did everything merely for the sake of Allah. He played constructive role in Nadwa's progress and development. His personality proved a boon for Nadwa. His outstanding contributions and achievements in the cause of Nadwa will always be remembered.

He started his career as announcer and interpreter at All India Radio Delhi where he served from 1953 to 1973. During his stay in Delhi he deeply studied Political Science, Sociology, English language and literature. He also intimately observed western culture and civilization and its impact on normal life. His various scholarly and literary articles, shorts stories and allegorical dramas had been broadcast from Delhi and other Radio stations of India in Arabic language.

He reigned the job of All India Radio Station at the advice of Hazarat Maulana Sheikh Zakaria Kandhalavi. He was

appointed as teacher in Darul Uloom Nadwatul Ulama in 1973 and had been made editor fortnightly magazine AL-Raid. He had been elected Head of the Department of Arabic Nadwatul Ulama and Director Al-Mahad Al-Ali Liddawati wal Fikril Islami in 2000. After the demise of Dr. Abdullah Abbas Nadwi in 2006 he had been elected Director of Education Nadwatul Ulama and he held the post to his last breath.

He gave special attention to the Arabic language and literature and gained command over it. He delved in it and was conversant with the terminology of it. His proficiency in this field proved immensely beneficial to him later on in the composition of his own work. He gained a thorough knowledge of the entire collection of prose and poetry of Arabic. He devoted himself to his noble task in a calm and quiet manner with utter humility and meekness.

He assiduously pursued the history of pre-Islamic Arabia as well as that of the post –Islamic era. The wide knowledge thus gained by him a breadth of vision not found amongst his contemporaries. It seemed that he had all the knowledge of Arabic literature before him. He called up whatever he liked and left whatever he wanted.

There are some distinguishing characteristics of Maulana's writings. His writings tend to centre round the fundamental bases of the subject matter which captivate the heart and mind of the

reader. Another feature of his writings is that they reflect the ideas, conditions and problems of the day. One can easily find out from his essays the more and intellectual conditions and cultural life of the society. His writings are burdened with excessive details.

He was a prolific writer. He authored several books in Arabic and Urdu and also rendered a few from Urdu into Arabic. His literary work is multisided. His creative work is complete in itself. He wrote almost in every style of prose. He not only wrote regarding various dimensions of Arabic literature but also held the head high of the same. Some of his major publications are as under:

Arabic Publications

- Tarikh Aladabul Arabi (Al-Asrul Jahili)
- Nahwa Nezamin Alameyin Jadeed
- Masadir Al-Adabul Arabi
- Al-Imam Ahmad bin Irfan al-Shaheed
- Adabu Ahlal Quloob
- Al-Masahhatul Adabiah min kitabat Sheikh Abul Hasan
- Sheik Abul Hasan Qaidan Hakeeman
- Mukhtasar Al-Shamail
- Aalam Al-Adabul Arabi
- Al-Dawatul Islamia wa Manahijuha
- Min Senaatil Maut ila Senaatil Qararat
- Harakatul Taleem Al-Deene wa Tatawurul Manhaj
- Harakatul Resalatul Insaniyte

Translated Books

- Fazaelussalat Alan Nabi
- Addeen wal Uloom Al-Aqliah

Urdu Publications

- Muhsane Insaniyat
- Sultan Tipu Shaheed Ek Tarikh Saz Qaid wa ShakhShiat
- Masala-e- Falasteen
- Nadwatul Ulama Ek Rahnuma Taalimi Markaz aur Eslah wa Dawat
- Nezam Taleem wa Tarbiat : Andeshe Taqaze aur Hal
- Islam Mukammal Nezame Zindaghi (Hadise Nabawi ki Roshni me)
- Sahabae Kiram ki Misali Zindagi(This is his last book. It has been published before two days of his sudden demise)

Maulana Wazeh was an accomplished journalist. He carved a niche in the arena of Journalism. Because of his profound knowledge of English, he candidly shed light on every topic at length. He used to write comments on current subjects. His main theme was "Al-Gazwul-Fikri" ideological clashes. He always girded his loins to retort doubts and skepticisms which had been raised by orientalist and other western writers against Islam and its ideology. Maulana Wazeh Rasheed Nadwi, no doubt, was one of those Islamic thinkers of the world who realized the gravity of danger of western countries and thwarted their nefarious designs and disruptive efforts

made against Islam. Maulana Wazeh Rasheed Nadwi writes in one of his write-up, "The western intellectual had full knowledge of Islamic outlook and termed the phenomenon as "clash of civilizations". The western thinkers, intellectuals, historians and literatures have a complete insight of Islamic message and teachings, as a result of which their own libraries are treasure houses of Islamic topics. They know fully well about the fruitful and healthy contributions of Muslims, spread of their teaching and culture, which just missed encompassing the whole of Europe, and also the rich heritage and their grasp over the pulse of nations. By and large, however, there is a blatant effort to malign Islam and present to the world a distorted, abominable image of its followers. One principal vendetta was directed towards convincing the world, posterity included, of the fact that Islam owed its spread and sustenance to the sword. The obvious reality that Islam was embraced both, by the people where Islam was the conqueror as well as in lands where not a single crusader ever ventured, has tacitly been circumvented in a majority of writings. Historians of the world, irrespective of their affiliation, are fully aware of the fact the message of Islam, with a healthy way of life and faith, appeals directly to minds and hearts of men."

It goes without saying that the passing away of Maulana Wazeh Rasheed Nadwi is a personal loss to me. He had been great inspiration to me. He

treated me as an affectionate son. It was Maulana Wazeh who first introduced me to Mr. Shariq Alavi, Editor the Fragrance of East saying that this is Obaidur Rahman, he is my student, pay your kind attention to him and keep him in your guidance. I was then a student of Fazilat Auwal Takhassus fil Adab(M.A.I in Arabic Literature). Since then even today I am in Mr. Shariq Alavi's guidance and patronage. It would be an ingratitude if I do not mention here about my service in Nadwa. It was Maulana Wazeh Rasheed Nadwi who first consulted his elder brother Maulana S.M. Rabey Hasani Nadwi regarding my appointment in Nadwatul Ulama. Consequently I was provided chance to serve in Nadwa by Maulana S.M. Rabey Hasani Nadwi. In 2008 he helped a great deal in publishing collection of my letters appeared in different English dailies, journals and magazines. Later on that has been published as "The Plain Truth" by Academy of Journalism and Publicity Nadwatul Ulama. In 2009 when I went to England for three weeks to participate in a training program on "Diversity and Dialogue" organized by Foreign and Commonwealth Office (FCO) and Markfield Institute for Higher Education (MIHE), he duly recommended my application. In short, Maulana Wazeh always treated me like a son. I never forget affection, love, favors and obligations which he showed to me.

Decidedly, Maulana's death is a great loss to Nadwatul Ulama in particular and to the Millate Islamiyah in general. His

death has caused a great and unbridgeable vacuum. The Muslim world deeply mourned over his death. Allama Dr. Yousuf Qarzawi an internationally known Islamic scholar and Dr. Abdul Quddus Abu Saleh President Aalami Rabtae Adabi Islami and other noted Islamic scholars of the world sent their condolence messages to Maulana S.M Rabey Hasani Nadwi. The Congregational funeral prayers were offered at Masjid Nabawi and University of Al-Azhar Egypt in absentia. Home Minister Mr. Raj Nath Singh, opposition leader Mr. Ghulam Nabi Azad, Former Chief Minister Mr. Akhlesh Yadav and Former Health Minister Mr. Ahmad Hasan called at Nadwatul Ulama to condole his demise.

Maulana Wazeh is survived by only one son Maulana Jafar Masood Hasani Nadwi. He is well Known Arabic scholar. He is senior teacher of Madrasa Aliya Irfaniya Lucknow and Editor Al-Raid Nadwatul Ulama. It is hoped that he will certainly fulfill the work left by his beloved father. The most surprising event was his last journey. His funeral prayer was led twice. The first funeral prayer was led by Dr. Saeedur Rahman Azami Nadwi at Nadwa and the second was led by Maulana S.M. Rabey Hasani Nadwi at Takiya Kalan and was buried in his ancestral graveyard at Takiya Kalan, Rai Bareli. It is estimated that more than twenty thousand citizens of Lucknow and Rai Bereli attended his rites. May Allah adorn his grave with luminosity and refulgence and grant peace to his soul. Ameen! ■

Appeal Regarding Construction of New Hostel

Darul Uloom Nadwatul Ulama is progressing well under the patronage of Hazrat Maulana S.M. Rabey Hasani Nadwi in disseminating knowledge of Islam. Because of heavy rush of students the institution is facing problem of the accommodation. Because of this Nadwa had to restrict the flow of students and many good students are deprived of admission. The Executive Committee of Nadwatul Ulama has since decided to build a new hostel. Foundation stone of which has already been laid by Hazrat Maulana S.M. Rabey Hasani Nadwi with the hope that heavenly aid will come.

New hostel will be a three-storey building with 36 rooms and two big halls so the students may live there and enjoy recreation.

A sum of rupees 3, 61,74,600 are estimated to cost this project. About four and half lakh rupees will be spent on one room.

We hope you will come forward to help Nadwatul Ulama in this project. We have firm belief that Allah will help us in achieving success in this project.

Saeedur Rahman Azami Nadwi

Mohtamim Darul-Uloom, Nadwatul
Ulama

Athar Husain Khalidi

Motamid Ma'l, Nadwatul Ulama

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