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OF EAST**

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# The Fragrance of East

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## Demostration of Islamic Equality and Fraternity

S. Abul Hasan Ali Nadwi

The *Hajj* is a victory for Islamic nationalism over racial, linguistic or territorial nationalisms for which a large number of Muslim countries also have, unfortunately, fallen. It is a proclamation as well as a most impressive manifestation of Islamic nationalism. On reaching there, the Muslims cast away their national or local garments which differentiate them from one another and to which some of them have become attached to the extent of being clannish and parochial, and put on the national robe of Islam, called *Ihram*, and they all sing the same song of humbleness and submission.

O God! Here I am ! Here I am in Thy presence! Thou hast no partner! Here I am! All praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou art without partner!. ■

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### Wisdom of Qur'an

*"If We wished, We could take away that which We have revealed unto you; then you would find none there over to plead against Us."*

(Surah al-Isra:86)

Commentary:

Ibn Mas'ud explained that a time will come when a wind will blow from the Syrian region after which nothing will be left of the Qur'an neither in print nor in the breasts. In support of his words, Ibn Mas'ud recite this verse (Ibn Jarir). This report is trustworthy (Qurtubi). The report is in Sa'id b. Mansur, Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim, Tabrani, Hakim, (who declared it sahih), Ibn Marduwayh and in Bayhaqi's "Sho'ab al-Iman". (Dhahabi agreed with Hamikm in ruling it as trustworthy: S. Ibrahim). The report has also come through Mu'adh b. Jabal, through Abu Hurayrah in Ibn Abi Hatim and Hakim who rated it Sahih, and through Hudhayfah b. al- Yaman in Abu al-Sheikh, Daylami and Ibn Arduwayh (Shawkani).

The report of Hudhaifah says, "The Qur'an will get worn as the print on a cloth (gets worn) until a time will come when people will not know what is fasting, or Prayers, or Hajj, or charity. In that phase a time will come to pass on Allah's Book a night after which not a verse will remain on the earth. Thereafter, very old men and women will say, 'We found our forefathers saying these words: 'there is no god save Allah.' They wouldn't know what is Prayer, or fast, or Hajj, or charity.'" At that Sila (b. Zufar) asked. "Of what benefit will the words 'there is no god save Allah' be to them?" Hudhayfah ignored the question. He asked him three times. Hudhayfah finally turned to him and said, "O Sila. It will rescue them from the Fire." He said it three times.

*"Except for a mercy from your Lord. Surely, His bounty has ever been great upon you. Say, 'If the men and Jinn gathered together to produce the like of this Qur'an, they will never produce its like, even if some of them were helpers unto others."*

(Surah al-Isra 87)

Commentary:

It is said that a group of Jews visited the Prophet (saws) and accused him that what he had brought of the Qur'an was not revelation. They demanded that he should bring a true one, or they will bring something equivalent of what he had brought. In response Allah (swt) revealed this verse (Ibn Jarir).■

### Pearls From the Prophet Mohammad (PBUH)

Abu Hurairah narrates that "the Apostle of God, once, happened to pass by a heap of corn (which belonged to a trader). The Apostle of God thrust his hand into it and his fingers felt damp. On being asked, the trader replied that rain had fallen upon it. (So, he had placed the wet corn that was on the top under the dry corn). The Apostle of God, thereupon, observed: 'Why did you not let the wet corn remain on the top so that the buyers could see it? (Listen), he who deceives is not of us. "

-Muslim

Commentary:

Another version of the same incident quoted by Tabrani in Mo'jam-iKabeer-wa-sagheer, on the authority of Hazrat Ibn-e-Masud, has it that the Apostle of God, lastly, said: "The sequel of such deceitfulness is hell. ■

*"Relates Wasila bin el-Asqa that 'I myself heard the Apostle of God say; he was saying: 'Whoever sold a defective thing to anyone without disclosing the defect to the buyer would be caught, permanently, in the wrath of God.' (Or was it) (that) 'he would always be cursed by the Angels?'"*

-Ibn Majah

Commentary:

Sometimes, a narrator is not sure of the exact words spoken by the holy Prophet, and by way of caution, he indicates his lack of certainty while relating the event. In the above Tradition, too, Hazrat Wasila bin el-Arqam was caught in two minds and could not decide whether the Prophet had said about the deceitful seller that "he would be caught, permanently, in the wrath of God," or that "he would always be cursed by the Angels." ■

## Haj

Haj (pilgrimage to Mecca) is one of the five pillars of Islam. Whereas salat (prayer), Saum (fasting) and firmness in faith are mandatory there is relaxation in Zakat (parting with excess income) and Haj. Zakat is compulsory for those whose income is beyond a certain limit. Haj is obligatory on those who are financially sound and physically fit to undertake the journey.

The holy Quran says:

“And proclaim into mankind the pilgrimage (The Haj). They will come into thee on foot and also on every lean camel; they will come from every deep ravine that they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed there with the poor and the distressed. Then let them make an end of their unkemptness and pay their vows and go around the ancient house (the Ka’aba) (xxii:27-29)

The Haj is observed on the 9th day of Zil hij. Muslims from all over the world gather here (in Mecca) a few days earlier. Make rounds of ka’aba and perform other rituals then on 9th morning reach ‘Arafat’.

Here they stay throughout the day and offer prayers. By evening a part of the Haj rituals is completed.

Maulana Abul Hasan Ali Nadwi writes that for the fulfillment of their need, God has appointed certain visible and material objects which are consecrated to Him and bear a special relation to His blessed Name and are held popularly to be his own and upon which there is so much of his Grace that the mere site of them evokes His resemblance. Besides with them are associate events, sites and experiences that serve as the portents of Allah, and remind us of His faith and the fortitude and endeavour of his Apostles. He has pleased to give to these objects the name of the Landmarks of Allah, and to proclaim that to pay reverence to them is to pay reverence to Him while to show disrespect to them is to show disrespect to Him. He has permitted or rather invited mankind to gratify its innate urge for love closeness and observation through them. ■

**S.A.**

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## The Role of Muslims in India

- S. Abul Hasan Ali Nadwi

*And do not cause corruption in the land after it has been set right.*

*(al-A 'raf 7:85)*

The above directive was delivered by the Prophet Shu'ayb (peace and blessings be upon him) to his community. This represents the teaching of all Allah's Messengers. All along they instructed men not to cause corruption. This directive is very wide in its coverage and reflects a genuine-concern for human society. It goes beyond a general instruction forbidding mischief, stressing that there is no room for disorder in society.

Once the land is marked with faith, which in turn permeates social life and culture, and there exist links between the Creator and men, chaos cannot be tolerated. For men are instructed in mutual relations and obligations. They are clearly told about the sanctity of life and property. They know how important cordial relations are in society. Once people follow these directives in their territory, the peace should not be disturbed, for such a society is only established after much striving. Many lay down their lives to protect their honor and sacrifice their self-interests to construct this society. Men should therefore learn to lead their lives as servants of Allah. They should

maintain fraternity. For Islam teaches that all men are Adam's progeny and Adam was created from clay. In view of all these considerations men are urged not to cause corruption.

The Prophet Shu'ayb's directive above is expressive of his genuine concern. Allah's messengers imparted such lessons to mankind down the ages. They taught man how to imbibe moral values. They did not impart any technical skills. Nor did they encourage bloodshed or violence. On the contrary, they clarified that man's glory consists in leading life as a humble servant of Allah. Given all this, there is no room for rebellion and disorder.

It is significant that the above verse stresses that there should not be any corruption in the land after it has been set right. Reform involves the efforts of pious people. Then there is striving for this cause which may meet with success by Allah's leave. This is the history of all messengers. It is they who reformed society, rescued humanity and made life full of happiness and peace. As a result of their powerful teachings, men learnt to lay down their lives for their fellow human beings. They transformed the sinners into the pious. Their message prompted their followers to accomplish incredible examples of self

-sacrifice and altruism.

It is not out of place here to recount the following incident in the days of the Rightly-Guided Caliphs. In a battle Muslim warrior was in the throes of death. Someone offered him water. However, he pointed to another injured Muslim lying beside him, saying that water be provided first to the latter. When he was approached, he, in turn, said that another wounded Muslim be attended first. All of them attained martyrdom without taking water, while insisting that a fellow Muslim be helped first.

In Allah's sight, and also according to the messengers, it is a very serious crime to cause disorder in society. For, by definition, a society represents a network of many individuals. Likewise, one should not turn a blind eye to the moral disorder in one's midst, thinking that it will not affect one. Nor should one take lightly the incidence of violence in some part of the country. One should not suffer the delusion that such violence will not reach one's own locality. History testifies that such degeneration engulfs the whole of society sooner or later.

The above point is illustrated best by the following *hadith*. The Prophet (peace and blessings be upon him) remarked: "If some people are aboard a boat and they belong to two classes, some on the upper deck and others on the lower level, corresponding

to the rich utilising the former and the poor the latter, then it is the rich who enjoy the greater comfort. (This incidentally underscores the Prophet's miraculous foreknowledge of the shipping industry, for such technology was barely latent in his day.) In this scenario, the poor are forced to go to the upper deck for their water supply. It thus goes without saying that water is spilled, no matter how carefully it is carried. As water splashes, it disturbs the occupants of the upper deck. Once this had occurred a few times, the rich refused the poor access to the water supply, saying that it caused them much inconvenience. In this way, the poor were required to fend for themselves. Since water is a basic necessity and the poor could not survive without it, they decided to make holes in the boat and draw water directly through these, for this would save them the trouble of going upstairs." The Prophet (peace and blessings be upon him) aptly pointed out that in such an eventuality, the rich would petition the poor not to make any such holes, for it would be suicidal. Rather, they would press the poor to draw their water from upstairs, otherwise the boat would sink, "killing all of them, rich and poor alike.

Since we have to lead our lives in this country, India, and since we belong to the same society and country, we should not act selfishly. If we think only of our own interests, this amounts



to causing disorder in society. Today we are swayed by such selfishness, having no regard for others, and wholly neglecting collective interests. This malaise afflicts not only India, but the entire world.

It is the duty of Muslims to rise to the occasion and salvage the country which is on the brink of destruction. The government alone is not responsible for our safety. It has its own compulsions and constraints. The Qur'anic directive is that we should not undo the invaluable contribution of our noble predecessors who were true adherents of faith, well-wishers of mankind and sincere

builders of community and country. We should ensure that there is no corruption, for Allah will take us to task as to why, in our presence, our country faced destruction. We should present such excellent character and conduct whereby material pursuits, worldly positions and other labels of honor and glory are disregarded. What really matters is God-consciousness. We should have love and sympathy for everyone.

I must assure you that such conduct from Muslims would endear them to everyone. They would regain the leadership of the country thereby. ■

### **Monasticism and the Belief in Hereafter**

The belief in the Hereafter, as expounded by the Qur'an, has hardly anything to do with the rightly despised monastic life, celibacy and asceticism. The latter has been condemned by the Qur'an too, although it gained ground among the Muslims later on to a certain extent, owing to their negligence of the Islamic teachings and the inter-action of extraneous influences of Christianity, Buddhism, Brahmanism and Neo-Platonism.

The belief in the Hereafter commends deliberate choice of the after-life without denying or denigrating the just and inescapable demands of our earthly life. It encourages us to engage in an unending contest for the victory of righteousness, to sacrifice our fleeting desires for the eternal life-to-come and to lay down our lives in the way of our Lord and Master. There is not the least doubt that the Muslims have been rendered weak solely because of the weakening of their conviction in the Hereafter. The younger generations of the Muslims today, who are the unhappy victims of their own longings and desires, need the healing faith in the after-life, more than anyone else, to recover their lost vitality. The Muslims will not regain their strength again, nor will their faith be complete, until they endorse the Qur'anic philosophy of life; but this is the view of life and the world violently opposed by the modern materialistic outlook. On the other hand all those persons who have been enchanted by the materialistic view-point, would not agree to anything short of worldly ease and comfort, fulfillment of their base desires, power, position and glory in the transitory life of the world.

Surat-ul-Kahf exposes the weakness of the materialistic outlook on life and brings the hollowness of the view endorsed by its votaries to a constant and bitter reproach. It presents life in its true perspective; no matter, whether certain people like it or not. ■

*(Cont. from page 39)*

task of organising and expanding revolutionary campaign among the Afridi tribes and other Muslims, the role of Maulana Azad is not insignificant and in this work Abdul Rezzak Khan was his most trusted comrade. In fact, it is no exaggeration to say that Maulana Abul Kalam Azad and Prof. Barkatullah may be considered to be the two of the greatest revolutionary scholars of Asia.

From 1918 to 1934 the revolutionary movement entered a new period. The Russian revolution in 1917, the foundation of All India Trade Union Congress - the foremost working class organisation in 1920 - and the failure of non-cooperation and Khilafat movements in 1921-22 turned the focus on to the path of mass evolution in India. The best sons of the Muslim community were attracted to this and became its main organisers. During this period in Bengal, Muzaffar Ahmed was among the first to move on to the road to communism through the medium of his literary works (1922).

Besides, under the influence of Sachin Sanyal, one of the leaders of Anushilan Samiti, Mohammed Kutubuddin and Abdul Halim were first attracted to the path of mass revolution and later on they also followed the communist path. From among the Muslim intelligentsia and seamen came the harbingers of Bolshevism in Northern India and North-West Frontier Province. All the accused of the Peshawar Bolshevik Conspiracy Case were the best sons of Muslim community. They were greatly influenced by Prof. Barkatullah's ideas. Another Muslim youth named Abdul Momin associated himself with the revolutionary activities of Bepin Ganguli, one of the leaders of Atmonnati Samiti. In course of time he suffered long imprisonment and joined the Communist Party of India.

Amongst the Muslim youth who were connected with the Jugantar Party the name of Muksuddin Ahmed of Netrokona was well known to the Bengal revolutionaries. Other revolutionary workers were Moulvi Gyashuddin Ahmed, Nasiruddin Ahmed and his daughter Rezia Kahtun and Abdul Kadir of Jamalpore. They were associated with the Jugantar Party. They suffered imprisonment and braved suffering for the sake of revolutionary ideals. Prominent among those who belonged to the revolt group of the revolutionary party activities were Wali Newaz, Md. Ismail, Chandmian of Kishoreganj and the revolutionary workers like Aftab Ali who was associated with the Anushilan Party.

Serajul Haq and Hamidul Haq of Hooghli were long associated with Bhupati Majumdar, one of the leaders of the Jugantar Party. And both of them suffered imprisonment. In Bogra district (now in East Pakistan) Dr. Fazlul Kadar Chowdhary spent long years in the Andaman Cellular Jail as a member of Anushilan Samiti in Hilli Robbery Case. ■

## Hajjat-ul-Widaa (The Farewell Hajj)

- S.M. Rabey Hasani Nadwi\*

Subsequent to Makkah, the nodal town of Arabs, getting under the subordination of Muslims, failure of the attempts of the neighbouring tribes of Hawazin and Thaqueef, too, at the resistance and the acceptance by the entire Arab land of the domination of Islam, the Muslims had no more threats of any battle. On elimination of all such hurdles, the Prophet (SAW) deemed it proper to have the large number of his followers assembled in Makkah, which was acknowledged as the religious centre of the entire Arabia, on occasion of the Haj pilgrimage; so that to have the Haj obligation performed as well as to have a general address made to masses assembled at one place.

And, so, on occasion of this Haj by him (SAW), as many as one lakh and 14 thousand of his followers got assembled and performed Haj. This Haj by Him (SAW) was, in fact, a general announcement of the completion of the Islamic mission and formal enforcement of the Islamic order. This was the first and the last Haj performed by him (SAW) during his tenure of life in Madinah. It is during this Haj that the general instructions to be acted upon by the Muslim Ummah were issued. The announcement about the culmination of the religion, which was not done in times preceding him, was also made on this occasion. In the Haj sermon that he (SAW) delivered on this occasion, he (SAW) had the instructions for the future,

a vivid proclamation of the moral code and the principles of an all-inclusive and detailed concept of life adorned with human virtues fully expressed. It is on this very occasion that the verses of the holy Quran which contain the information about the culmination of the religion were revealed:

(To-day I have perfected for you your religion, and have completed My favour upon you, and am well-pleased with Islam as your religion) (Al-Maida: 3)

There are three fundamental issues which have been enunciated in this Quranic declaration. Firstly, the instructions about the purification and character-building of mankind, which have regularly been coming through the prophets since the genesis of the universe, have now been culminated. The religious precepts have now been brought to that level where no need would ever be felt to make therein any alteration, reduction/addition and addendum, etc. This is what is expressed with the words: "I have got your religion culminated". Those virtues of the religion which are essential and suitable for the human life and to the extent they are required to be, have culminated. Secondly, I have completed my benediction of religion and morals on all of you:

(I have completed on you my benediction.)

That is: the highest degree of perfection and the loftiest paragon of

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\* Rector, Nadwatul Ulama, Lucknow.

purification and achievement of mankind and man, as individual, have been provided and you have been taken to that high position by me. Then, as something related to this very fact, it has been made clear that the course of action and the noble virtues that are necessary for attainment of this lofty position are bestowed on you in the form of Islam. Now the propitiation of Allah, the Lord of the worlds, is totally confined to, and dependent on, this only. Allah Almighty would now grant His Acceptance only to what human practice would be in conformity with it. This is what has been expressed with the words:

(and I am well-pleased with Islam as your religion).

That is: it is only Islam which is appealing to me and acceptable by me. And, in this way the prophecy of the Prophet Mohammad (SAW) and the message of the religion has been settled for as long as the human population exists on this earth. The occasion being opportune, the Prophet (SAW) imparted now the people necessary instructions about sublime human values, equity and egalitarianism, sanctity and security of the human life and justice. Addressing the audience directly, he (SAW) said: Those who are present here should bear these (instructions) in mind, keep them preserved in their heads and hearts; and those who are not present here should be apprised of these instructions by those who are present here. For, sometimes it happens that the one who hears a word indirectly grasps it with greater solemnity than the one who hears it directly.

### **The Last Haj by the Prophet (SAW) and the Imposition of Haj Obligation:**

This was the one and the only Haj which the Prophet (SAW) performed after his migration. And, this very first and the last Haj performed by him (SAW) had taken place on the completion of his mission of Prophecy and was the valedictory meeting with his Ummah. Prior to that, obligation of Haj was also not imposed. This imposition took place a year before his (SAW) demise; that is: in the year 9 or 10 AH. From the point of view of the Prophet's instructions and religious injunctions, this Haj carries great importance. This was the best opportunity for the announcement of the triumph of the efforts of making Islam dominant and the completion of the Islamic mission as well as for imparting to the Muslim Ummah the instructions that were to remain in force till the Doomsday as the Muslims were assembled there in an extraordinarily large number. Hence, when this occasion arrived and that was the last year of the holy life of the last Prophet of Allah Almighty, the everlasting guide of the Islamic Ummah, Hazrat Mohammad (SAW), he gave his followers clear-cut instructions to be acted upon till the Day of Resurrection. Along with it, he (SAW) also entrusted them with the responsibility of dissemination of the Truth. The exact paragon of performance of the Haj service was also got demonstrated during this Haj. An excerpt from the book *Zad-el-Ma'ad* by Allamah Ibn-e-Quayyim, giving details of this Haj, is reproduced hereunder:

“When the Prophet (SAW) decided

to proceed on Haj and the people came to know about it they started making preparations for it in order to earn the privilege of accompanying him. When the people of the suburban regions of Madinah got this news, they, too, started coming in, in droves, for the same purpose. En route, too, hordes of the people in numbers as large as could not be counted, kept joining the caravan. Throngs of people were seen on all sides, front, rear, right and left, within the reach of the vision.

From Madinah, he (SAW) set out on the 24th Zul-Quadah, after having offered the four Rak'ats of Zuhr prayer. Before departure, he (SAW) delivered a sermon wherein he gave instructions about Ihram, its Wajibat (essentials) and Sunan (traditional practices). then he went into the closet, oiled and combed (his hair), put on the loincloth and had himself covered with a sheet. On arrival at Zul-Hulaifa (which is the place prescribed for donning Ihram by those proceeding on Haj from this direction), he (SAW) offered two Rak'ats of A'sr prayer. Then he stayed there overnight. Here he offered all the five prayers: A'sr, Maghrib, l'sha; and then Fajr and Zuhr on the following day. All his pious wives were with him giving him the company during the journey. One by one, he (SAW) went to each of them. When he decided to don the Ihram, he took another bath. Hazrat A'isha (RAA) applied perfume on his body and head. And, then, he (SAW) had the Ihram comprising a sheet and a loincloth donned. And, then, after having offered two Rak'ats of Zuhr, he uttered aloud, still sitting on the prayer mat, Takbeer for Haj and U'mrah.

The Prophet (SAW) had then donned the Ihram for Hajj-e-Quiran. (There are three kinds of Haj. One, to have the intention to perform Haj only. This is called Haj-e-lfrad. Second, to have the intention to perform U'mrah and Haj both. And, then, after having performed U'mrah first to get out Ihram. Then having on the 8th of Zul-Hijjah donned the Ihram. Haj is performed. This is called Haj-e-Tamatto'. The third is to have both, U'mrah and Haj performed with Ihram donned once only without separating the two. This is Quiran.)

Then he (SAW) uttered Talbiyah in these words (With the utterance of Talbiyah, the act of performance of Haj or Umrah, whatever be the case, gets started. And this process continues till the Ihram is kept donned.):

(At Thy Service, Oh Allah! At thy Service. At Thy Service; Thou Hast no partner, at Thy Service. Praise and Grace are Thine. And the Dominion, (too). Thou Hast no partner.)

This Talbiyah was uttered by him (SAW) aloud in such a loud voice as was heard by all the companions. In accordance with the Dictate of the Almighty Providence, he ordered them, too, to utter Talbiyah aloud.

Then, reciting the above-mentioned anthem, that was Talbiyah, he (SAW) proceeded further. The companions, too, kept repeating it, with more or less same fervour and frequency. Anyway, the Prophet took no exception to anyone.

When he (SAW) happened to pass by the valley of A'sfaan, he asked Hazrat Abu Bakr (RAA) as to what was that

valley? He said: It is valley of A'sfaan. Thereupon he said: It is the valley through which Hazrat Hud (the Prophet) and Hazrat Saleh (the Prophet) have passed riding on crimson-coloured camels to earn the privilege of performing Haj of the House of Allah. Then he (SAW) arrived at the place called Sarf. (It is located at a distance of 6 kms. en route Makkah.)

Then he (SAW) arrived at the place called Zi Tuwa (which is famous by the name of 'Zahir Wells' and is situated just on the entry point to the city of Makkah). There he (SAW) spent the night of 4th Zil-Hijjah, the Sunday. After having offered the Fajr prayers, he (SAW) took the bath. And, then, set forth for Makkah Mokarramah. He (SAW) entered a ditch on an elevation adjacent to Hajoon in Makkah during the daytime. Earlier, on occasion of performance of Umrah, he (SAW) had entered through the lowlying region. He then proceeded further and entered the mosque in the forenoon.

Imam Tabri has stated that he (SAW) entered the mosque through Bab-e-Abd-e-Munaf which is known as Bab-e-Bani Shaiba. Imam Ahamd states that on entering through Dar-e-Ali, he (SAW) made supplications facing towards Baitullah. Imam Tabri has also stated that on sighting the Baitullah, he (SAW) would make this supplication:

(Oh Allah! Raise this House further in honour, exaltation, deference and awe.)

According to another 'Mursal' version, on sighting the Baitullah, he (SAW) would raise his hands, say Allah-o-Akbar

and make the following supplication:

(Oh Allah! Thou Art the Peace; from Thee is the Peace; make us live with Peace. O Lord! Oh Allah! Raise this House further in honour, exaltation, deference and awe. And raise whoever performs Haj or Umrah of it in deference, honour, exaltation and piety.)

On entering the Harem mosque, he (SAW) went straight to Bait-ullah and did not offer the Tahayyat-ul-Masjid (hailing the mosque) prayer. For here the Tawaf (circum-ambulation) itself is the Tahayyat-ul-Masjid. On coming abreast with the Hajar-e Aswad (the Black Stone), he (SAW) kissed it causing no obstruction. Then walked on, turning right. No particular supplication is reported to have been made by him. However, in between the two Rukns (corner-stones), the following supplication is authentically reported to have been made by him (SAW):

(Our Lord! vouchsafe unto us good in the world and good in the Hereafter, and save us from the torment of the fire.)

(Al-Baqrah : 201)

In the first three rounds of Tawaf (circumambulation), the Prophet (SAW) adopted the Ramal style of gait (that is: walking briskly with quick short steps) and the Idhtibaa' manner of covering the body with sheet (that is: keeping the right shoulder uncovered having the sheet thrown over the left one) that left the right shoulder uncovered and the left one covered. As and when he would pass in front of the Hajar-e-Aswad, he would signal at it, touch it with a spiral-shaped



stick he had in his hand and kissed it.

After having the Tawaf completed, he (SAW) came behind the Muqam-e-Ibrahim and recited the following verse:

(take the station of Ibrahim for a place of prayer)

(Al-Baqra : 125)

Then he (SAW) offered two Rak'aats of prayer. Having done that, he came to the Hajar-e-Aswad and kissed it. Then, coming out through the front door, he (SAW) headed towards Safa. On getting close to it, he recited this verse:

(Verily Safa and Marwa are of the landmarks of Allah;)

(Al-Baqrah : 158)

Then he said:

(I, too, commence with what Allah commenced with.)

Then, getting mounted on the mount of Safa, he turned his face towards Bait-ullah and after having uttered Allah-o-Akbar, made this supplication:

(There is no god but Allah alone. He has no partner. To Him belongs the dominion. To Him is due all the praise. He is Omnipotent. There is no god but Allah alone. He fulfilled His Promise, helped His servant and He alone routed the confederates.)

Same way he uttered these words of supplication thrice. Then performing Say'ee, he proceeded towards Marwa. On getting to low-lying part of the passage, he (SAW) started running. On getting out of the low-lying part, he resumed his normal gait.

On getting to Marwah and having climbed on it, he (SAW) turned his face towards Bait-ullah and uttered Allah-o-Akbar, made assertion of Tauheed and made same supplications as he had made on Safa here, too.

On having completed Sa'yee of Safa and Marwah, he directed all those who had not brought the sacrificial animals along with them to have their Ihram doffed and get completely into Halaal (unrestricted) condition, as the U'mrah rites had been completed, and remain in this condition till the 8th Zul-Hijjah. And, since he (SAW) had the sacrificial animal with him, about himself he said: had I known it in advance I would have never brought the sacrificial animal along and would have donned Ihram for U'mrah only. It is this very place where he (SAW) prayed thrice for those who get their heads shaved to be forgiven and once for those who get their hair trimmed.

During his four-day sojourn (Saturday to Wednesday) in Makkah, he (SAW) kept offering prayers in Quasr form. On Thursday in the forenoon he (SAW), accompanied by Muslims, betook himself to Mina. Those who had had their Ihram doffed, set out after having redonned it in their houses. They did not go then to the Harem mosque. On arrival in Mina, he (SAW) offered the Zuhr and A'sr prayers there. He (SAW) passed the night there itself. When the morning got set in, he set out for A'rafat taking the route via Dhabb. Some of the venerated companions were uttering Talbiyah and some others Takbeer. He (SAW) was listening to both but was making no

comments.

He (SAW) reached the place called Namrah in the eastern part of A'rafat. The tent was pitched. Therein he stayed. When the sun had passed the meridian, he (SAW), getting mounted on the dromedary, Quaswaa, went up to the low-lying part of the valley, A'rnah.

From this very spot, still sitting on the mount itself, he (SAW) delivered a magnificent sermon. In it, he (SAW) elucidated the Islamic principles and norms, denounced the pre-Islamic customs and rituals, proclaimed the sanctity of Life, property, honour and chastity which was warranted by the followers of other religions also.

On having finished the sermon, he (SAW) ordered Hazrat Bilal (RAA) to say Azan. So, Azan and Iqamat were said and then he (SAW) offered two Raka'ats of Zuhr with the Quiraat performed in sirri mode (that is in subdued voice).

After having finished the prayers, he (SAW) made himself standing on the mount itself near the rocks at the base of the mountain in the Arafat ground itself facing towards Quiblah in such a way that the mount Mushat was in front of him. Then, up till sunset, he (SAW) remained absorbed in making supplications, lamenting and beseeching, beseeching and entreating. He ordered the people to take themselves away from the valley of 'Arnah. He added further that Arafat, in its entirety, is the place for Wuquoof (standing) (that is the denotation given to the ritual of staying in Arafat on the Haj day). He (SAW) also ordered the people to stay put within their respective Mashair

(shrines) and have the Wuquoof performed from there itself. For, it is the legacy of Hazrat Ibrahim (Alaih-es-Salam).

While making supplications, he (SAW) would have his hands raised up to the chest like some indigent begging for some food. On this occasion he (SAW) said: "The best supplication made is the one made at Arafat."

Among the supplications reported to have been made by him (SAW) at Arafat are the following:

(O Allah, Thou hearest what I say; and seest what I am; and knoweth what I conceal or reveal. Nothing is hidden from Thee. I am tormented, indigent and miserable, seeking refuge with Thee as, one grief-stricken and horrified. I acknowledge my sins and confess my faults; I call upon Thee like a beggar and cry unto Thee like an abased sinner. I beseech Thee like one who is dismayed and harassed, falling prone before Thee and shedding tears; like one who has thrown oneself at Thy feet and is licking the dust. O Allah, cause me not to fail in supplication to Thee. Be kind and Merciful to me. Lo! Thou art the Best of all those who are implored and the Most Generous of all the Bestowers!)

Among his supplications, the following is also reported to be an authentic one:

(O Allah, Thou deserveth all the Praises as per Thou hast defined Thyself and far better than what we can praise Thee with. O Allah, my prayers, my ovations, my life and my



death are all for Thy sake. Unto Thee is my return; unto Thee would be restored, O Lord, my legacy. O Allah I seek refuge with Thee against the torment in the grave, insinuations within the heart, disruption and dissolution. O Allah, I seek refuge with Thee against whatever vices are brought by the wind.)

Quoting the Hadeeth narrated by Hazrat A'mr bin Shoa'aib, Imam Ahmad has stated that the Prophet's prayer on the day of A'rafah was mostly:

(There is no god but Allah alone. He has no partner. To Him belongs the sovereignty; He deserves all the praise. In His hands lies well-being; and He is the Omnipotent.)

This was the occasion when the following verse was revealed unto the Prophet (SAW):

(To-day I have perfected for you your religion, and have completed My favour upon you, and am well-pleased with Islam as your religion) (Al-Maidah: 3)

When the sun got set and the twilight was also gone, leaving no doubt about the sun having got set, he (SAW) departed from A'rafat and got Usamah bin Zaid seated behind him. He kept moving on with equanimity and tranquility. He had the halter of the dromedary pulled towards him to the extent his chin got to touch the saddle. On this occasion he was saying: "O people, move on with tranquility and composure; for wending fast is no virtue. It was via Mazmeen that he (SAW) had returned while it was via Dhabb that he had gone to Arafat.

All the way, the Prophet (SAW) kept reciting Talbiyah continuously. At one place, en route, he (SAW), after having passed water, performed Wadu (ablution). Hazrat Usamah asked if he (SAW) was to offer Namaz (prayers). In reply, he said: "The place for offering Namaz lies ahead." On arrival in Muzdalifah, he performed ablution for Namaz and ordered the Muazzin to call out the Azaan. Getting then the Iqamat said, he had the Maghrib prayers offered. After the prayers, the people got their baggage unloaded and made their mounts kneelt down. Then the Iqamat was said again and the I'sha prayer was offered. For Isha prayer, Azaan was not called out. In between Maghrib and I'sha, he (SAW) offered no other Namaz. Then he (SAW) went to sleep until it was dawn.

After it was dawn, he (SAW) performed the Fajr prayer in early moments of the time. For it, Azaan and Iqamat were said. Then getting on the mount, he (SAW) came to Masha'ar-e Haraam and facing towards Quibla got engrossed in making supplications, entreating and beseeching, declaring Greatness and Unity of Allah and singing His paeans and Praises until the daylight was bright enough. Standing on this very place in Muzdalifah, he (SAW) said: The entire Muzdalifah is the place of Wuquoof.

Then, having Hazrat Fadl bin A'bbas seated behind him on the mount, he (SAW) left Muzdalifah. All the way he kept uttering Talbiyah. Hazrat Usamah bin Zaid was wending on foot, in company of the group of the Quoraish.

Here itself, on the way, he (SAW)

ordered Hazrat A'bdullah Ibn-e-A'bbas to get seven pebbles picked up for Ram-ye-Jimaar (stoning Shaitan, also called 'lapidation'). Taking the pebbles in his hand, he (SAW) got to toss them up, saying: Perform Rami with such pebbles only and shun exaggeration in religion. The previous peoples did get perished because of their commission of exaggeration in religion.

On his arrival at the valley of Mahassar, he (SAW) made the dromedary go faster. That was his usual practice. Whenever he (SAW) would come across such places where the peoples were inflicted upon with punitive retribution he would have it crossed over fast. This was the place where Ashab-e-elephant (the people of elephant) were inflicted upon with retribution. This incident is mentioned by Allah Almighty in the holy Quran. It is because of this incident that it is named 'Muhassar' which means 'restrained'. It is here that the elephants were restrained from entering Makkah. Hence, the name.

Similar was his action when he (SAW) had passed by the place known by the name of 'Hajar'. Muhassar is the line of demarcation between Mina and Muzdalifah and belongs to none of them. Likewise A'rna is line of demarcation between A'rafat and Masha'ar-e-Haram. Thus, between two Mashaa'ir (places of performance of Haj rituals) there is a line of demarcation which is part of neither this nor that.

To sum up, Mina is part of Harem (sanctuary) and is Mash'ar, too. Muhassar is part of Harem but is not Mash'ar, while Muzdalifa is Harem and

Masha'ar, too. A'rna is part of Hill (the area beyond Harem) and is not Masha'ar. A'rafat is part of Hill and is Masha'ar, too.

On arrival in Mina, he (SAW) went, taking the middle route, to Jamra-e-Aquabah. He (SAW) stood in front of Jamrah in the valley in such a way that Makkah was on his left and Mina on his right. Then after the sunrise he threw, riding on the mount, seven pebbles one after another. On the throw of each pebble he would say Allah-o-Akbar. He had then discontinued uttering 'Labbaik' (i.e. Talbiyah). Then he came back to Mina and delivered an eloquent, declamatory sermon. In it, he (SAW) described the sacredness, magnificence and excellence of Yaum-en-Nahr (the day of offering sacrifices). He also apprised the audience of the distinction Makkah Mokarrama holds over all other cities. He bade them to obey those rulers who ruled in conformity with the Book of Allah (i.e. Quran). He told them further to have the rituals of Haj learnt from him (the Prophet-SAW) as it might be his last Haj. Then he instructed the people in matters related to Haj. He (SAW) accorded Mohajireen and Ansar their respective places. He ordered the people not get reverted after him to heresy and not to kill each other. He ordered to disseminate the commandments saying: 'Many of the listeners forget (the things themselves) whereas those who have them learnt from them keep them memorised.' He also said in the sermon that 'The criminal is iniquitous to himself none else.'

He (SAW) made the Mohajireen get down on the right side of Quiblah and the

Ansar on the left of it. Others were all around them. Allah Almighty had vested the people with so much faculty of audition that the denizens of Mina, too, heard his sermon sitting within their respective houses.

In the sermon he (SAW) also said: 'Worship your Lord; offer prayers five times a day; observe fast for a month (in Ramadan); obey the commands of those in authority and you shall enter the paradise of your Lord.'

Then he (SAW) said Al-Vidaa'! (Adieu!) to the people. Thereupon the people got to say: this is Hajjat-ul-Vidaa' (the valedictory Haj). Then he (SAW) went to the place of sacrifice in Mina and sacrificed sixty-three camels. After having sacrificed sixty-three — the number tallying the number of years of his life - — camels (with his own hand) he bade Hazrat Ali (RAA) to sacrifice (on his behalf) the rest of the hundred camels he wanted to sacrifice. He (SAW) got their coverings, skins and meat all distributed among the destitutes. He made it forbidden to pay the butcher, in wages, any of the items of the sacrificed animal. He said he would pay him from his own pocket. Then he (SAW) said: "Whoever wants can cut and take pieces of meat from the sacrificed animals."

He (SAW) slaughtered the animals in Mazbah (the place specified for slaughtering) in Mina but said: "The entire region of Mina is the place for slaughtering."

He (SAW) was asked in Mina if he would allow some tent etc. to be pitched there for him in advance in order to get

protected from heat. But, he did not permit it and said: "In Mina whoever reached wherever first is entitled to that place."

Then he (SAW) said to the barber: 'Get going'. When he had it (the shaving) done, he (SAW) got those (shaved) hair distributed among those who were then around.

Then, having returned to Mina, he (SAW) spent the night there itself. Next day after sunrise, he (SAW) waited till noon. When the sun was past Meridian, he (SAW) proceeded towards Jamarat on foot. He made the start with the First Jamrah which is close to Kheef mosque. Up till the third Jamrah, he threw seven pebbles at each of them. On throw of every pebble he would say Allah-o-Akbar. When all the seven would be thrown he would make supplication having his hands raised. He would do that for as long as one could have the Surat-ul-Baqrah recited in that while. But on the third Jamrah, he did not make supplication and came back immediately after having the pebbles thrown.

The Prophet (SAW) halted at six places during the Haj for making supplication: on the Mount Safa; on the Mount Marwah; in A'rafat grounds; in Muzdalifah; near the First Jamrah and near the Second Jamrah.

He (SAW) delivered two sermons in Mina: one, on the Day of Sacrifice which has been mentioned earlier; and the other on the middle day of the Days of Tashreeque.

The Prophet (SAW) did not make haste in returning back after having done lapidation (stoning the Jamarat) in two

days. Instead, staying on for the third day, he did the lapidation on all the three days. On Tuesday in the afternoon, he (SAW) proceeded towards the valley of Muhassab. There he offered Zuhr, 'Asr, Maghrib and Isha prayers. Then he slept. Getting up thereafter, he (SAW) went to Makkah Mokarramah. In pre-dawn hours (the Sahr time) he (SAW) performed Tawaf-e-Vidaa ' (the valedictory circumambulation).

**Admonitions and Exhortations:**

Among the admonitions and exhortations he (SAW) gave during this Haj in his sermons, one great admonition was that the human fraternity must have egalitarianism. He had it proclaimed that each one of the human fraternity was equal to the other. Excellence of anyone over the other would be only to the extent by which he would be more deferential and considerate to commandments of his Lord, the Almighty Allah, than the other. The more scrupulous about His commands one would be in leading his life, the more reverential he would be. His (SAW) words are:

(O people, do you know what month and what day is this? And which city you are in?" They replied: 'This is the day of great sanctity; this month is very sacred and s city has great sanctity'. Thereupon he (SAW) said: "The life, property and honour of anyone of you are as sacred for anyone else till the Day you meet Him (your Lord) as this day, this month and this city are." Then he said: "Listen to me so that you could lead (real) life. Beware! Do not wrong. Beware! Do not wrong. Beware! Do

not wrong. It is not lawful for anyone to take anything from the property of a Muslim unless it was by his consent. Every claim on anyone's life and everyone's property that was deemed lawful in the days of Ignorance is now abolished up till the Day of Judgement. And the first claim of blood-vengeance that I remit is that of Rabeeyah bin el-Harith bin Abdul Muttalib. He was a suckling (babe) among Bani Laith when Hudail killed him. All the usury of the pagan past is (also) abolished and Allah has commanded that the first one to be abolished is that of Abbas bin Abdul Muttalib. Your capital amount would, of course, be yours; Neither you do wrong to anyone, nor you be wronged by anyone. Behold! Do not become infidels after me beheading one another. And, behold! The Devil has despaired of ever being worshipped by those who offer Namaz; but, he would keep sowing seeds of dissensions among you. And fear Allah concerning women. For, they are reliant on you. They possess nothing for themselves. They have a right of theirs on you and you have a right of yours on them which is that they should not let anyone else than you get into your bed, nor let anyone whom you dislike enter your house. In case you have apprehension of their insubordination, exhort them, leave them alone in their beds and hit them in such a way as is not agonizing. You owe them their meal and their clothing in a fair manner; for, you have had them under Allah's security and have made them legitimate for you by the

Word of Allah. Behold. Whoever holds anything in trust should return it to whoever had trusted him with it. I have left amidst you something which so long you would hold it fast, you would never go astray. That is the Book of Allah. And, you would be asked (by Allah) about me; so what are you going to say?" They said: "We would testify that you have conveyed (the message) and fulfilled (your mission) and did exhort (us)". Thereupon, he (SAW) raised his forefinger towards the sky and said thrice: "O Allah! be witness". Thereafter he (SAW) extended his open hands and said: "Have I delivered the message? Have I delivered the message?" Then he said: "Those present here should convey it to those not present. For, many of those who are not present (on some occasion) are more felicitous than the direct listeners.")

This was the Declaration made by the Prophet (SAW) for the first time in the history of mankind. It constituted one of the momentous principles of Islam. It is, hence, on its basis that whenever they (the Muslims) get together, whatever the occasion, whether of performance of worship or something pertaining to normal life, all of them, black and white, slave and master, ruler and the ruled stand side by side to each other.

That was the first-ever Declaration of egalitarianism and human dignity. A Declaration somewhat resembling to that was also adopted by the current united council that is United Nations 13 hundred years thereafter. Prior to the Islamic

Declaration, the tyranny that was rampant among the non-Muslim nations on the basis of colour and race, this Declaration was an attempt to put a stop to that. The Islamic society has, however, been acting it out, up to a considerably fair extent, for last fourteen hundred years.

The second most important Declaration he (SAW) made was rendering the practice of usury unlawful which the affluent had taken to as a device for earning profits without having to exert any labour on their part. And, in order to take advantage of the helplessness of indigence of the indigent, they had made it a tool of perpetrating horrendous acts of cruelty on them all over the world. It is He (SAW) who had put a stop to this practice. And he (SAW) took the lead in this direction by outright abolishment of usury profits of his beloved uncle, Hazrat A'bbas (RAA).

The third Declaration he (SAW) made was that the iniquity and discrimination that was in vogue on the basis of diversity of colour and race of the human beings was exterminated. In this regard, he (SAW) did not care even for the supremacy his own clan, the Quoraish, enjoyed, on tribal level, among Arabs. He ordered all the Muslims to live among themselves like brothers, maintain mutual terms of sympathy and cooperation and that no one should be the cause of depredation of the life and honour of anyone else. These interdictions he (SAW) issued just like various interdictions made on performance of Haj. For, these matters, too, carry devotional status. Backsliding in them, too, warrants



punishment from Allah. Thus, in the permanent constitution of Islam, provision is made, along with human egalitarianism and mutual partnership in creed and religion, for recognition of each other's fundamental rights and honouring them. To that end, getting assembled around the Ka'ba and, discarding the differences of colour, race and language, giving a demonstration of egalitarianism and equality, he (SAW) revived and reestablished the same way of life which his progenitor, Hazrat Ibrahim (AS), had given a call to, under instructions from his Lord:

(And proclaim thou among mankind the pilgrimage; they shall come unto thee on foot)

and had it proclaimed that whether Arab or non-Arab, and whether white, black or red, all are equal. If the superiority is to be earned by anyone, it would be earned only on the basis of one's righteous virtues.

**Message to the Entire Humanity in Mina and A'rafat:**

It was to lead the entire humanity to the path of piety and success that the Prophet Mohammad (SAW) was assigned the Prophecy by Allah, the Lord and Providence of all the worlds. Each and every member of the Djin and the mankind, wherever he/she might be living, is now in need of the guidance imparted by his Prophecy up till the Doomsday. The way to, and provisions for, success and triumph for him/her now lies only in leading one's life, acting out the Prophet's (SAW) injunctions. Three months before his demise, the Prophet (SAW) taught the

entire humanity, in the Arafat ground and during his sojourn in Mina, the way to lead one's life, the way wherein no human being becomes a thorn for another one, wherein homicide and genocide are absolutely not indulged in; wherein it is the Islamic teachings which call the shots. About the sermon delivered in Arafat, Hazrat Maulana Abul Hasan Ali Nadwi writes:

"In it, he (SAW) enunciated the fundamental principles of Islam and struck at the roots of polytheism and Ignorance. He declared in it all those acts totally unlawful which are unanimously deemed so by all religions and nations and they are: killing someone without any justification; usurping someone's property; violating somebody's chastity and honour. He declared that all the customs and practices of the Pagan past were trampled under his feet. The practice of usury of the pre-Islamic days was abolished, in its entirety, by him (SAW). He declared the transactions made under it totally null and void. He (SAW) commanded to treat the womenfolk well and explained their rights on their husbands and vice-versa. He told that boarding and lodging, in accordance with the normal practice, is their right. He (SAW) exhorted the Ummah to strictly adhere to the Book of Allah and said that so long they would stick to it they would not go astray.

"In the sermon delivered in Mina, he (SAW) apprised the audience of the sanctity of the Yaum-un-Nahr (the Day of Sacrifice) and dwelt on the significance Allah Almighty has accorded to this day.

He elucidated the honour and distinction held by Makkah against all other cities (of the world). He called upon the people to follow and obey whoever guided them in accordance with the Book of Allah.

“He (SAW) also exhorted them not to turn, after him, infidels who keep cutting each other’s throats. He (SAW) also bade them ‘to convey all that he had told them to others. He also said: ‘Worship your Lord; offer prayers five times a day; observe fast for a month (in Ramdan); obey those who are in authority and you shall enter the Paradise of your Lord.’ At that time he (SAW) said some valedictory phrases, too. That is why this Haj came to be known as the Hajjat-ul-Vidaa (the Farewell Haj).

Along with these matters of common human weal and philanthropy, the Prophet (SAW) of Allah also taught that all the human beings were servants and slaves of the One and the Only God and the God was the Providence and Sustainer of all of them. By having Him ingratiated only one can get the peace and tranquility in life. Hence, it is a must for His slaves to beseech Him only whenever they are in need and distress and make supplication to Him only. By himself making supplications on each and every occasion, he (SAW) had it taught, too, as to how to make supplication on each occasion.

Throwing light on the centrality of Ka’ba, the universal unification of the humanity that takes place there and its infinite message of peace and security, Maulana Syed Sulaiman Nadwi (RAA) writes:

“The house of Ka’ba is the shadow

of Arsh-e-Ilahi (the Divine Throne) and the foot-mark of His Mercies and Benedictions on this earth. It is that mirror, which His attributes of Mercy and Forgiveness, laying their reflection on, make the entire universe illuminated with their rays. It is that fountain-head where the spring of Truthfulness sprang from, the only one which irrigated the entire world. It is that horizon of spiritual knowledge and cognizance whose rays made each and every particle of the Earth resplendent. It is that geographical pivot which all the members of the Millat are riveted to. They all reside in different countries and regions, speak different languages, don different apparels, lead lives in different civilazations; but, all of them, despite these innate differences and natural distinctions, circumambulate the one and the self-same house of Ka’ba and deem the one and the self-same Quibla their centre. Holding the one and the self-same place as Umm-ul-Qura (mother of all cities — which is one of the names of Makkah Mokarramah) all of them, obliterating all distinctions of nativity, nationality, civilization and culture, colour and complexion, et al, they get united into the one and the self-same nativity, the one and the self-same nationality (Aal-e-Ibrahim — the family and followers of Ibrahim), the one and the self-same civilazation and culture (Millat-e-Ibrahimi — the Ibrahimi way of life) and the one and the self-same language (Arabic). It is that fraternity into which all the nations of the world and residents of various countries, who are (normally) captivated by the terms of nativity and nationality, get entered within a moment and a fraction of a second. With

that all the chains, fetters and shackles contrived by the man himself get severed and shattered. For the few days, in the vast expanse of Haj grounds, all the nations stand shoulder to shoulder with each other, getting converted into one nation, a fraternity, rather, of one household, in one and same country, donned in one and same apparel, that is Ihram and at one and same place. They all converse with God in only one language. It is this very colour of unity that gets all those materialistic distinctions obliterated which are the causes of armed clashes and conflicts among the human beings and their trials and attributions. This Divine Harem is, therefore, not the cradle of peace only in the sense that all sorts of blood-shedding, aggression and cruelty is unlawful here; but from this aspect also it is so that, getting a fraternity of all the nations of the world constituted here, it gets all the ostentatious distinctions wiped out which are the cause of the insecurity and anarchy of the world.

“People dream today to get inhabited, after getting out of the straits and narrow lanes of nativity and nationality, in the vast expanse of human fraternity. But the initial call of Millat-e-Ibrahimi (the creed of Ibrahim) and the revival siren of Millat-e-Muhammadi (the Mohammad’s —SAW—creed) had dreamt it hundreds and thousands years ago and had presented its verisimilitude before the world. People are possessed today with making efforts to evolve a single language (sprinto) for the entire world. But, the decision of according centrality to the house of Ka’ba has, since long-long ago, got this problem resolved in so far as the followers of

Ibrahim are concerned.”

The supplications made by the Allah’s Prophet (SAW) during this Haj performed by him are very moving. They had emanated from the very core of the heart. They are, on the one hand, paragons of literature and eloquence and, on the other hand, make others fully enlightened on the nature and extent of his bondage with Allah Almighty. They show how much he considered himself, despite being the chosen and favoured servant of his Providence and top-ranking Prophet, insignificant, infirm, needy and destitute and how much absolute faith and undaunted confidence he (SAW) had on Allah Almighty, considering Him Only the Saviour, Sustainer and Supporter.

In particular, the supplications made by him (SAW) on occasion of Wuquoof-e-A ‘rafah (ritual of standing in A’rafat) are extremely moving and impressive. It was a Friday. He had the Juma prayers offered in early moments of the time and joined the A ‘sr prayers with it. By that, he (SAW) made offering Zhur and A ‘sr prayers jointly in A’rafat a matter of Sunnat (a Prophet’s practice required to be followed). Thereafter, the Prophet (SAW) remained absorbed for several hours in making supplications. It lasted up to the sun-set. Up till then he kept himself engrossed in making supplications, praying, entreating, beseeching, lamenting, groveling and expressing his helplessness, incapacity, distress and un - resourcefulness. With hands raised, he was begging his Lord, the Lord of the worlds, the way a beggar does. SALL-ALLAH-O-ALAIH-E-WA-SALLAM. ■



## Mujahideen and Freedom Movement of 1857

- Shah Ebadur Rahman

Sayyid Ahmad had from the very beginning planned to launch his Jihad Movement against the British high-handedness in India. As mentioned earlier, he first fought with the Sikhs only because their atrocities against the Muslims in the Frontier required immediate action. But he never missed the point that the main enemy of the Muslims in India were the British. That is why he wrote to Maharaja Hindu Rao of Gwalior from the Frontier during his engagements with the Sikhs that the rulers of the different states of India, Muslims as well as Hindus, should join hands to fight together against the foreign rule of the British.

In fact, as Sayyid Ahmad did not have any misunderstanding about the British as being the main enemy of Muslims in India, the British also never missed the point that in Muslims they had a most uncompromising opponent, Hunter clearly writes about the activities of the later leaders of the Movement who had taken Sittana as their headquarters then: "Their hand fell heaviest upon the Sikh villages, but they hailed with fierce delight any chance of inflicting a blow upon the English infidel." He supports himself by citing the example of the Kabul War in which the Mujahideen fought relentlessly against the British: "They sent a great force to help our enemies in the Kabul War, and a thousand of them remained steadfast up to death. In the fall of Ghazni alone, three hundred obtained the joys of martyrdom from the points of English

bayonets."

The Mujahideen took a very active part in the anti-British nationalist movement of 1857. When the Indian soldiers who rebelled against the British in Calcutta, Meerath and other places came to Delhi, they appeared before the Mughal King Bahadur Shah Zafar and requested him to patronize them. Bahadur Shah gave them his blessings and the Indian forces declared him the King of India with absolute sovereignty, thus nullifying all political restrictions imposed upon him by the British. Soon the news about the arrival of Bakht Khan to Delhi reached the King. Bakht Khan had rebelled against the British and had gathered a large number of supporters. He entered Delhi with his supporters on July 1, 1847. Since he had a strong military background and was a great supporter of the nationalist movement, Bahadur Shah Zafar ordered Ahmad Quli Khan, father of Zeenat Mahal, his queen, to welcome him. The King appointed him as Commander-in-Chief of the national army and all regiments were put under his command to fight against the British.

Bakht Khan was associated with the Jihad Movement of Sayyid Ahmad. In those days Maulvi Sarfaraz Ali, a leader of the Mujahideen and a staunch disciple of Sayyid Ahmad, was taking the oath of allegiance for Jihad against the British in and around Gorakhpur. When he visited Sultanpur, Bakht Khan, who was the Subedar there, became his disciple and

took an oath at his hands to launch Jihad against the British. 495 Thus, with the appointment of Bakht Khan as the Commander-in-Chief, the leadership of the armed struggle against the British at the national level came in the hands of the Mujahideen. The remaining supporters of the Jihad movement of Sayyid Ahmad also gathered in Delhi and, according to Sayyid Muhammad Mian, stayed mainly in and around the Jam'e Masjid. They supported Bakht Khan and were a source of his strength in Delhi, as is acknowledged in the following passage:

Bakht Khan's main strength lay in his own army and artillery, but due to the efforts of Maulvi Sarfaraz Ali, he also enjoyed the support of the Jihadis who had come with him to Delhi. Generally the number of the Jihadis increased as the Ulema were constantly arousing the Muslims in the name of Jihad to drive the British out of pountry. In Delhi Bakht Khan became the leader of the Jihadis. Some contemporary writers have called the Jihadis by the name of Wahhabis. They were mainly the followers of Sayyid Ahmad Bareilvi. ...They had come from Hansi, Hesar, Jaipur, Naseerabad, Tonk and Bhopal in large numbers. In Hansi, Hesar, Tonk and Bhopal, the Rohila Afghans lived in large numbers who were under the influence of Maulvi Sarfaraz Ali, Abdul Ghafoor Risaldar and Ghaws Milhanunacl Khan.

It is important to note that Sarfaraz Ali, the religious mentor of Bakht Khan and

a leader of Sayyid Ahmad's Movement, was with Bakht Khan when he entered Delhi. Sarfaraz Ali was appointed incharge (Meere Lashkar) of the Mujahideen.

In the 1857 Freedom Movement the Mujahideen took much more active part against the British than is generally known. Hunter writes: "But in 1857 they [the Mujahideen openly formed a coalition against us" with the help of the Yusufzai and Panjtar tribes. He also cites the specific case of Muhammad Jafar Thanasari, . an outstanding leader of Sayyid Ahmad's Jihad Movement. Muhammad Jafar was earlier condemned to death by a British court, then exiled to the Andaman Islands, and was finally released after a long period of detention there. Having full knowledge of the fact that the British were keeping an eye on him, he secretly traveled to Delhi with a group of the Mujahideen and joined in the revolution of 1857: "When the mutiny of 1857 broke out, Jafar chose twelve of his most trustworthy disciples, and repaired to the Rebel Camp." Hunter mentions that Muhammad Jafar returned to Thanesar only after the defeat of the nationalist force. Muhammad Mian also comments on the role of the followers of Sayyid Ahmad in the 1857 Freedom Struggle in these words: "This much is clear that the Ulema who took part in the Freedom Movement of 1857 were mostly related to Shah Abdul Aziz or Sayyid Ahmad Shaheed by way of learning or devotion."

After the 1857 Movement the situation changed tremendously. Due to the victory of the British the faithfulness of many nationalist groups changed, but the

Mujahideen remained steadfast. The Jihad centers of the Mujahideen at Asmast and Chamarkancl adhered to their objective to fight for the freedom of India. As quoted by Mehr, Haji Meer Shamsuddeen mentions in His book Sayahate Afghanistan that a tea party was given by Raja Mahindra Pratap, President of the interim national government of India, to the freedom fighters in Afghanistan on 11 November 1926 at a hotel in Kabul. On that occasion Raja Mahindra Pratap spoke highly of the "sacrifices given by the Mujahideen for the freedom of India." Maulana Basheer, the then leader of the Mujahideen, spoke after him and reiterated the objective of the struggle of the Mujahideen against the British in these words: "Our only objective is that we firmly implant the foundation stones of the palace of India's future freedom, on the strength of which India may build the pillars and walls of its own government." Mehr summarizes by stating that "the freedom of India had a very prominent place among the objectives of the Mujahideen. This objective occupied such prominence for the Mujahideen not only at the later stage of the Movement; it was so from the time of Sayyid Ahmad."

Sayyid Ahmad's associates and deputies who took charge of his missionary and Jihad activities after his martyrdom never lost sight of the fact that the ultimate aim of the Muslims in India would be achieved in the battle against the British. That is why as soon as the Sikh State collapsed in 1849, against which the Mujahideen were at war, they organized themselves against the British and fought

with them a relentless and uncompromising fight until they left India in 1947. Qeyamuddin Ahmad also acknowledges that the political objective of the Movement was "the defeat of the English."

In fact, if any group of Indians genuinely threatened the power of the British in India from the beginning till the end, it was the Mujahideen. Hunter writes:

Throughout the whole period the fanatics [the Mujahideen] kept the border tribes in a state of chronic hostility to the British Power. A single fact will speak volumes. Between 1850 and 1857 the Frontier disorders forced us to send out sixteen expeditions, aggregating 33,000 Regular Troops; and between 1850 and 1863 the number rose to twenty separate expeditions, aggregating 60,000 Regular Troops, besides Irregular Auxiliaries and Police.

The Mujahideen maintained their severest opposition to the British against all odds. Hunter further writes about the continued deteriorating situation of the British power in the Frontier:

The whole Frontier was now in flame. On the 4th November CIS63) the Punjab Government had found its military line so dangerously stripped of troops, that it borrowed a part of the escort belonging to the Viceroy's camp, and hurried forward the 7th Fusiliers to the Frontier. ... By the 14th November things had assumed a still more serious aspect, and the Commander-in-Chief of the British Forces in India hurried up to Lahore, and assumed the direction himself. ■

*(Cont. from page 30)*

It is ironic to see that on July 2018 during discussion on the no- confidence Motion in Lok Sabha issue of mob-violence was repeatedly raised by the opposition. But the party at the helm of affairs brushed aside the issue the saying that it is not something new. Even then UHM Rajnath Singh instead of ensuring security and taking action against offenders ;he referred to the 1984 anti-Sikh riot and asserted that the congress has no right to preach us on the issues and shedding crocodile tears.

After all, time has not gone ,the Union government must ponder over the issue and take concrete step against those who are bent to rip the social fabric of the country to shred and divide it on the basis of caste and creed. ■

## **God Not Disappointed With Man**

**- S. Abul Hasan Ali Nadwi**

Allah's attitude toward the human race is just opposite to man's attitude toward it. Allah is not disappointed with man. His divine blessings and favours are constantly descending upon human beings. Each new-born baby proclaims that Allah has not lost hope in mankind. Each drop of rain falling from the sky and grain of crop coming out from the earth reflects that Allah is not disappointed with man. The sun rises every morning without fail to provide light and heat to mankind; the moon shines in the sky at night with regularity and spreads its cool and soothing light over the world. Among the myriad majestic and elegant creations of Allah, man remains the most wonderful, and is the dearest to Allah. It is he for whom the whole world is created and for whom it is maintained.

But now-a-days man shows from his behaviour that the human race, the best creation of God, deserves no respect. Man hates man, exploits him, oppresses him, and kills him as if there is no good in him. It seems that man wishes to plead in the court of Allah himself that the human race deserves annihilation. It seems that man wishes to prove that the angels were right in submitting to Allah at the time of his creation that he would cause destruction on earth and shed blood. ■

## Threat To Nation

- Obaidur Rahman Nadwi

We are passing through a tough time. Such situation was never seen before. There is a sense of fear, oppression and unrest among people in general and minorities in particular over length and breadth of the country. Thomas Jefferson, the third President of The United States America, Once said: "When the people fear the government, there is tyranny .When the government fear the people, there is liberty".

Recent spate of incidents of mob violence and lynchings in different parts of the country particularly the incident of Tabrez Ansari of Jharkhand clearly show that humanity is here under great threat. Reportedly after the death Tabrez Ansari in Jharkhand, the Kerala Assembly unanimously adopted a resolution condemning mob lynchings, demanding an end to such barbarities. The resolution said there has been a four-fold increase in mob lynchings since 2014, and most of these crimes have been committed by self-styled vigilantes. It said that such crimes increased from 5 per cent in 2010 to 20 per cent in 2017. "Mob lynching is the brutal crime against humaneness. Emergence of the thought that law can be taken into hand with the backing of power and money is a threat to the very security of the nation. Mob lynching has

to be eradicated forever to ensure the diversity and unity of the country and protection of every Indian citizen. Kerala, the land of social reformer Sree Narayana Guru, has the responsibility to tell the country the path of humaneness, prudence and love," it said. The resolution stated that if incidents of mob lynching are allowed to recur, the democratic, judicial and law and order system would collapse.

In view of the growing prevalence of lynching all over India, the Apex Court had to intervene and ultimately termed it "horrendous acts of mobocracy in 2008". Besides the SC asked the Parliament to enact an immediate law to deal with such heinous crimes. Only God knows when the centre will ponder over it and draft a new legislation to strictly curb such cases. Any way, it is a matter of great concern. That killing anyone on one excuse or other is totally inhuman and reprehensible.

Noted Islamic scholar S.Abul Hasan Ali Nadwi has rightly said: "The eye which does not become wet is not a human eye. It is the eye of a daffodil. The heart, which does not feel pain of others is not a human heart. It is the heart of a lion .The forehead, which does not become wet with the perspiration of penitence, is not human forehead. It is a piece of rock. The hand, which does

not move forward to serve humanity, is virtually paralysed and lifeless. The claw of a lion is better than that hand of person, which cuts the throat of another human being. He further said, "If man loses the ability of sharing other's suffering, he will become bankrupt. Even if a nation is blessed with the wealth of America, administration of Russia and petrol wells of Saudi Arabia, even if rivers of gold and silver flow in it, and even if wealth showers over it land like rain, it will still be truly pauper if its stream of love is dried".

Strange it may appear for the ruling party, human life has no value. It became clear from the incident of Rakbar Khan, who was lynched by mob in Rajasthan's Alwar district in 2018. It is surprising that the cops first came to rescue the cows instead of tending to Rakbar Khan. Ostensibly the police took him to a hospital for treatment. What can be said and what can be done when the law enforcers themselves were complicit in the lynching.

Prof Faizan Mustafa has precisely pointed out, "it is not a gap in the law that is the only problem. The (big) problem is that those who commit these crimes know that there is impunity. They know that not only they will not be punished, but that they will also get some political favours because of the ideology of some political parties".

Muchkund Dubey says: "Since the

BJP-led government under the leadership of Narendra Modi came to power at the center in 2014, the country has been sinking into multi-pronged degradation. The minority communities, particularly the Muslim, have never felt as insecure and excluded from the mainstream of national life, as they are feeling today. Organized gangs, most of them affiliated with ruling party, the BJP, and its political culture mentor, to harass, terrorize and kill members of minority communities. Incidents of Muslims being lynched in the name of cow protection, which includes cattle trade and eating beef, have become too frequent to be ignored. The minorities are humiliated, physically assaulted and even killed for performing their religious practices and rituals in the public, whereas those belonging to the majority community are routinely able to do so. Ordinary man-woman relationship between a Muslim and a non-Muslim is magnified into conversion in the name of religion (love-jihad) and hence is considered to be deserving of punishment going outside the ambit of law or legal procedure".

Gehlot held also similar views. He stated, "Criminals guised as vigilantes are roaming freely without fear of law and order. The PM remains silent on such cases of lynching. Customary inquiries are conducted, wherein actual accused are hardly arrested or punished."

*(Cont. to page 28)*



## The Meaning of Sacrifice The Story of Eid-ul-Zuha

- F.I. Choudhury

The second most important festival of Islam is Eid-ul-Zuha, observed on the 10th of Zilhijja, the last month of the lunar calendar. It is also known as Eid-ul-Azha or Eid-e-Qurban. Qurbani which means sacrifice in Urdu, Hindi and Persian, one of the five pillars of Islam, has originated from the Arabic word 'Qurb', meaning closeness to God. Hence Qurbani, or sacrifice, is needed to attain nearness or communion with God. In fact, it stands for not only the slaughtering of a permissible animal in the name of Allah, but the sacrifice of one's own self, one's happiness, comfort and richness, for the sake of others. To sacrifice for the needy is the true essence of this Eid. This Eid highlights the fact that nothing can be achieved without sacrifice. It is believed that the flesh and blood of animals do not reach God, but a person's devotion reaches Him. The Holy Quran says, "Their flesh and blood reach not Allah, but devotion from you reaches Him" (22:37).

The sacrifice is also known as Sunnate-Ibrahim, as a testimony to Prophet Hazrat Ibrahim. The objective of the celebration is to remind us of the spirit of self-sacrifice shown by him. Indeed, Ibrahim belongs to three religious traditions-Judaism, Christianity and Islam-but each has a

distinct understanding of what he stands for.

Prophet Ibrahim was born in Iraq. He was childless till the age of 86. After sustained prayers, God bestowed him with a child, Ismail. But the real test began then. Some years later God ordered Ibrahim to leave his wife Hajra and the child in the desert, and he obeyed. It was very hot and the child felt thirsty, but with God's blessing, the mother discovered the holy spring. The mother and the child were safely restored.

But God tested Ibrahim again. In Ibrahim's dream, God wanted the sacrifice of his son. The Holy Quran mentioned the dream of Ibrahim (AS). "Then, when (the son) reached the age of serious work with him. He said: 'O my son! I have seen in a dream that I offer thee in sacrifice. Now see what is thy view! The son said, "O my father, do as thou art commanded; Thou will find me, if Allah so wills, one of the steadfast" (37: 102). After the child was bathed by his mother, Ibrahim took him away to a lonely Jungle. Upon reaching a particular place he laid Ismail prostrate to be sacrificed at the altar. Ismail gave his father a handkerchief to cover his eyes so that his blood ties would not hold him back. As Ibrahim was about to slash the

throat of his son, a voice miraculously echoed, "O Ibrahim, Thou has already fulfilled the dream" (37:104-105). As he looked upward, the angel Gibreel appeared with a ram to be sacrificed, as ordered by Allah, in place of his son Ismail.

The whole incident was symbolic. In fact, it was a trial of the will of the father and the son. Allah does not require the flesh and blood of animals for his own sake, but he does require the giving of our whole being to Allah, a test of sacrifice of our dearest thing. Allah wants to test the love, sincere devotion and absolute resignation of his messenger. Surah Al-Kauthar in Quran

read, Fasalla le rabbaka wanhar (108:2) which means sacrifice should not be for one's own appeasement, but for the sake of God. It is said the moment a sacrifice is made, God accepts it, even before a drop of animal's blood falls on the ground.

The sacrifice of animals is watched by all, including women and children in the family, so that in all of them the spirit of sacrifice and obedience is revived. It is a declaration and confession on the part of the sacrifice that as he had slaughtered an animal which is inferior to him, similarly he is prepared to cheerfully sacrifice his own life when called upon to do so. ■

### The Essence of the Surat-ul-Kahf

'There is no strength save in Allah' carries the essence of the Surat-ul-Kahf ... The Prophet of Islam and every believer reciting the Qur'an has been called upon to place implicit reliance in God in every affair instead of relying on his own resources. Every intention and hope for the morrow has thus to be made dependent on the will and pleasure of God.

"And say not of anything: Lo! I shall do that tomorrow, Except Allah will. And remember thy Lord when thou forgettest, and say: It may be that my Lord guideth unto a nearer way of truth than this."

(Al-Kahf: 24-25) One would verily not bow in submission before the outward material causes, nor rely on those who appear to possess the means nor even on his own whims, desires and caprices if he ascribes every favour to the beneficence of the Merciful Lord. Except if Allah wills or whatsoever Allah may will might appear to be two commonplace traditional phrases often repeated mechanically by force of habit, but these are really very significant, pithy and meaningful expressions which cut at the very root of blind faith in one's own capacity or material resources. ■



## Role of Indian Muslims in The Freedom Movement

- Santimoy Roy

Originally I was provoked to write on this subject during my visit to the riot ravaged Ahmedabad during the middle of October 1969. While I was talking to some teachers and students in the Government House, one professor was seriously trying to convince me that the main reason, for the passive attitude of the majority community in this one sided holocaust was the betrayal of the minority community in the freedom movement and that practically they did nothing to contribute in our freedom struggle. During Indo-Pak war I heard some senior Congressman of West Bengal seriously telling his students that the role of the Muslims in the freedom movement is negative. Amongst school and colleges teachers, I find sometime a genuine and colossal ignorance about the role of the Indian Muslims in the freedom movement. Our whole generation has been fed by brazen lies and distorted history written by our celebrities. Falsification of history is an ancient art applied by many a talented architects of falsehood in the present. Their services have been mobilised to undermine any attempt to build our nation in a healthy edifice. Although I cannot claim any scholarship (primarily a teacher devoted to social service) I was compelled by the stress of circumstances, to prepare some notes from the pages of history and also from my own personal experience on the positive part the Indian Muslims have played in the national liberation struggle,

for the teachers of history in a summer camp lecture.

When People's Publishing House first wrote to me about their intention to publish these lectures. I was not very willing for the sole reason that these notes need further elaboration. But ultimately I had to agree when I was told that these notes might encourage younger scholars to take it up for a more comprehensive study of the problem and assist the democratic forces, to a very great extent, in waging war against the falsifiers of history who are advancing the "Indianisation" theory.

I wish these notes may open up a new urge for a proper understanding of the role of Indian Muslims in the freedom movement and the suggestions and new materials that may come forth will help us to prepare the edifice of the history of freedom movement on a solid foundation and truly national dimension.

### MUSLIMS AND THE REVOLUTIONARY

Some months ago I had privilege of listening to a speech delivered by an eminent historian. The burden of his speech was that Muslims betrayed the cause of India's struggle for freedom and the partition of our country was its inevitable outcome. It is not my purpose to discuss the cause of partition. But this unfortunate conclusion stigmatising Muslims as traitors has rudely shaken

directly and indirectly the very foundation of our national unity. Such falsification of history has helped to create a Chinese wall of mistrust in the minds of citizens of India. This has impelled me to initiate this discussion on the glorious participation of Indian Muslims in the anti-imperialist liberation struggle.

Students of history are well aware that the first militant struggle against the British rule in India began during the first decade of the nineteenth century. Under the leadership of Syed Ahmed, a Muslim fakir of Rai Bareilly, the followers of Wahabi sect of the Northern India waged relentless battle against British rule from villages to cities, from hills to plains, for a period of half a century.

This stream of struggle merged with the tidal wave of the Sepoy Rebellion and shook the very foundation of British rule in India. It culminated at last in the assassination of Lord Mayo in the Andamans in 1872. Sher Ali the Wahabi assassinator, heroically courted the gallows, just a few months earlier in 1871, Abdullah, a Wahabi revolutionary, was hanged on the charge of murder of Justice Norman. In 1831, the name of Raffique Mandal a Bengali patriot who was a pioneer in the first rebellion against the indigo-planters is widely mentioned.

Near Barasat (in 24 Parganas), West Bengal, Titu Miah alias Titu Mir fought a successful battle against the oppression of zamindars in the year 1832, and left a glorious record of the fight against the

British Army. In Bengali ballads and folksongs he is still remembered as an anti-British freedom fighter and as an immortal martyr to the cause of India's Freedom.

With the suppression of the Sepoy Rebellion one phase of anti-imperialist struggle ended. Educated in Western learning and having imbibed modern political ideas, the Hindu middle class till the period of 1857 were collaborating with British rules. Indian nationalism that took its shape since 1860 bore the brand of Hindu culture both in its form and content. The Muslim community kept aloof from this new stream of Hinduised nationalism. They still entertained the feeling that these new nationalists were the collaborators of British imperialism. This period from 1870 to 1905, marked the beginning of the transition of the anti-imperialist struggle from the old feudal form to the level of national struggle. In this period two significant events exercised historic influence over the national freedom movement. Firstly the awakening of the Hindu nationalism influenced the spirit of highly educated Hindu nobility. This nationalism is quite distinct from the one propounded by Raja Ram Mohan Roy or Derozio.

The nationalism of Raja Ram Mohan was a synthesis of what is best in the philosophy of the East and West. The nationalism in which the form manifested itself, in the wake of the French revolution would have been inevitably evolved in the

process of its logical development in the summation of thought determining social revolutionary and world out-look. But these waves of thought were held back. The future freedom movement in India asserted itself solely in the domain of idealism by bygone days and projected itself into the old circuit of Indian life.

In the sixties of the nineteenth century the young intelligentsia under the leadership of Rajnarayan Bose started the Hindu Mela. English orientalist were the pioneers in initiating the movements as they held that the future lay in the revival of the past glories of ancient India. The early period of British rule was marked by the anti-imperialist struggle of the Wahabis. This period also witnessed the spread of English education among the Hindu babus and the decadent zamindars and the inglorious phase of their opposition to the anti-imperialist struggle for about half a century. After the Sepoy Rebellion and with the decline of anti-imperialist struggle of Muslims, nationalist ideals of Hindu cultural revivalism made headway. Naturally, the newly vanquished anti-imperialist Muslim fighters could not readily welcome this new brand of nationalism. On the other hand the British raj became terrified and vigilant over this trend of nascent nationalism. Young educated and highly ambitious intellectuals of Bengal joined with the disgruntled rising Indian bourgeoisie and discontented peasantry of southern and eastern India. They built a political organisation under the guidance of Anand Mohan Bose and Surenderanath

Banerjee named Indian Association in 1876. The British government at the initiative of Allan Octavian Hume made an outlet to give vent to this pent-up sense of growing discontent. Herein lies the historical significance of the birth of the Indian National Congress in 1885.

The British government rendered assistance to draw Muslim aristocrat to the path of English learning initiated by Sir Syed Ahmad. And so, during the period from 1860 to 1905, there emerged an educated Muslim intelligentsia under the direct patronage of British authorities. They became allies of British government against the rising nationalism and national demands put forward by the Congress. In the early nineteenth century those who were formerly opponents of British imperialism became their allies; and those who were their allies turned into their opponents.

Muslim renaissance was restricted merely to the learning of English. They did not have any ideological battle in general to cross the orbit of infallibility of Islam. But it is not a fact that there was altogether no inner conflict in this regard. The great sons of the Muslim community who came forward to fight with complete disregard of the prejudice and inhibitions of their own community and who looked beyond the immediate communal gains to the historical growth of India's national liberation struggle can unreservedly demand rightful recognition in history. The first high tide of anti-imperialist national liberation struggle manifested itself

through the serious unrest that flared up over the question of the partition of Bengal in 1905.

At the Barisal Political Conference the man who presided over the session that gave the call for the movement against partition was a Muslim, Abdullah Rasul, an eminent lawyer of Calcutta. He participated in this movement prepared for any sacrifice. The documents in government archives pertaining to the movement against partition of Bengal - popularly known as "swadeshi movement" - prove that throughout East Bengal in different districts a good number of Muslims intelligentsia participated in the struggle along with the Hindus against the partition of Bengal. As given in the district wise statistics, it is known that the number of mass meetings held in Mymensingh was 110, Dacca-75, Comilla-65, Barisal-80, Chittagong-30, Noakhali-70, Calcutta-200 and Faridpur-50. At these meetings a large number of Muslim masses assembled and Muslim leaders delivered speeches. A good number of pleaders, mukhtars, teachers and talukdars were among these speakers.

Terrified at such a firm stand on the part of the Muslim middle class, the British government added a clause to the constitutional Reform Act of 1909 (the Minto-Morley reforms) in the form of a communal award in order to undermine the broad basis of the growing Hindu-Muslim unity. This act made the anti-struggle Muslim aristocracy jubilant.

But the rising Muslim intellectuals were not satisfied. Mohammed Ali Jinnah, leader of the liberal wing was still regarded as one of the respected leaders in the Congress. At the time Aga Khan and Lord Sinha were competing with each other in their demonstration, of loyalty to the English, Khudirah Bose, a young lad of eighteen was hanged in the Muzzaffarpur Court trial (1909). Before his arrest he was given shelter by a Muslim lady the sister of Moulvi Abdul Waheed, a compatriot of the veteran revolutionary leader. Dr. Bhupen Datta, both of them were in exile in Germany during the war. The legendary did of Khudiram was this Muslim lady. This brave lady took great risk and did not flinch in making enquiries about Khudiram's welfare in the days before his hanging.

The year that followed were the period of war in Europe Revolutionary parties of India under the leadership of Jatin Mukherji and Dr. Rash Behari Bose were organising themselves, for an armed uprising all over India. In spite of social and political limitation in determining the objectives of this revolutionary movement, a number of Muslim young men in northern India and elsewhere extended their hearty cooperation in the preparation of this struggle. Some of them organised Muslim secret societies. Maulana Abul Kalam Azad was associated with various revolutionary secret societies against British imperialism in the Middle East. At first he came in contact with Jugantar revolutionaries in Bengal though Syamsundar Ckarborty.

After his tour in the Middle East, Afghanistan, Peshawar and Northern India, Azad organised a revolutionary society named Habibullah in Calcutta. Later through this organisation he influenced a large number of patriotic Muslim intelligentsia in Bengal and outside Bengal. Even after 1918, he simultaneously participated in the non-cooperation and the Hijrat movement and associated himself with various revolutionary activities. He was marked out as a "dangerous" element by British imperialists for his contact with the Jugantar Revolutionary Party.

In the Official documents the name of another Muslim revolutionary, Syed Obeidullah, is mentioned on several occasions at the time of the First World War. Obeidullah belonged to the province of Sind. He organised revolutionary parties in Delhi, Punjab and NWFP province and made an appeal to the Afghan government to render assistance in their armed struggle against the British.

For various reasons it was not possible for the Afghan government to respond. The Obeidullah sent an appeal to the Russian Tsar to terminate the alliances with the British government and to help Indian patriots in their struggle against the British. During this time he managed to secure contact with the German and Turkish government and set up the first "Provisional Azad Hind Government". Raja Mahendra Pratap became the president and Prof. Barakatullah the prime minister of this

government. This revolutionary party organised some secret centres at Kabul, Ankara, Damascus and Cairo and attempted to launch an uprising in cooperation with the Berlin Committee. They had also direct hand behind the army revolt in Basra and Far East.

Besides Syed Obeidullah, Mohammed Abdullah, Fateh Mohammed and Hammad were among those Muslims revolutionaries whose names were referred in the documents in connection with the famous Silk Letter Conspiracy (1916). Maulana Mahmud Hassan was one of the foremost leaders in this rebellion. He along with Moulvi Ansari and Obeidullah launched an all out campaign among Muslim soldiers of the Middle East relying in active cooperation of Ghalib Pasha, the then Turkish Governor Mian Ansari and Sheikh Abdur Rahman of Hyderabad joined them. Almost all the letters which were written in secret code on silk to Mahmud Hassan in Hejaz were intercepted by the British. Ghalib Pasha and other Muslim revolutionaries were put under arrest by the treachery of the Sharif of Mecca. Consequently this conspiracy failed. A large section of army men and a good number of revolutionary Muslim students of India were arrested and convicted to long term rigorous imprisonment.

There is enough evidence to show that these revolutionaries worked hand in hand with the revolutionary committees of Berlin and Zurich. In this connection, the name of another Muslim revolutionary



needs to be re membered. He was that illustrious and large hearted revolutionary, Maulana Mohammed Barakatullah, one of the eminent leaders of the armed uprising during the First World War. He came of a poor middle class family of Bhopal. After the completion of his studies in his early age through bitter struggle for existence he accepted the profession of teaching and for some time he went to England for higher education with the generous patronage of an educationist. There he became uncommonly well versed in different languages. When he was professor at Liverpool University, he came in contact (1892) with Shyamji Krishnavarma noted revolutionary. Later on, he headed various missions in New York, Kabul, Moscow and other places along with Lala Hardayal, Madame Cama and others, sometimes as an organiser of Ghadar Party, sometimes as a revolutionary journalist, sometimes as a professor of linguistics. He became the first prime minister of the Provisional Azad Hind Government'. After the defeat of Turkey and the failure of the mission of revolutionaries, he and his colleagues crossed into Russian border via Herat facing enormous trials and tribulations.

The Bolshevik government brought them over to Moscow, extending them due honour. Passing under extreme poverty Barakatullah expired after protracted illness in 1927. His last desire was that his dead body be buried in his native land. This desire still remains unfulfilled.

From 1920 onwards Alimuddin

Sahib (Master Sahib), another less known but large hearted courageous figure, played a significant part along with Khagen Das, Suren Bardhan and Krishna Adhikari in organising revolutionary unity on the outskirts of Dacca city which later developed as a revolutionary party: Bengal Volunteers. He could not continue his work for long. Poverty and starvation ultimately threw him into the jaws of death. His organising ability and sense of revolutionary discipline was uncommon. He drew many patriotic Muslims to his side.

It is not possible here to asses in detail the contributions of those revolutionaries who voluntarily laid down their lives or courted long terms of imprisonment in their thoroughly futile attempt for revolution during the days of the first world war. And in this regard the collection of authentic materials is still to be completed. Yet I feel it incumbent on my part to cite some illustrations. The attempt that was initiated by Jatin Mukherji, Dr. Ras Bihari Bose along with revolutionary leaders banished abroad like Biren Das Gupta, Heramba Gupta, Naren Bhattacharya (M.N. Roy), Raja Mahendra Pratap, Ali Mansoor, Prof. Barkatullah and others attracted those revolutionaries who were actively working inside the army ranks at Singapore, Mandalay, Rangoon, Java, Sumatra and they were predominantly Muslims. In different ports and docks the seamen helped to distribute the revolutionary news paper Jahan-e-Islam. In one of its issues there was an

appeal by Anver Pasha of Egypt to Hindus and Muslims: "You are soldiers of the same rank. You are just like two brothers. The hated Britishers are your enemy. You attain greatness by participating in the crusade (jihad) for liberation. And marching hand in hand with brothers, achieve India's freedom."

Due to this organised attempt 130th Baluchi Regiment raised high the banner of revolt in Rangoon, Bangkok and Singapore in January 1915. On 15 February 1915, 5th Light Infantry revolted in Singapore. All these troops were Muslims.

These revolts ended in failure. Two of the rebels were hanged and the forty three were shot dead. The rest of them were given transportation for life.

In this connection, a noteworthy incident should be mentioned. Five English soldiers belonging to the British troops joined the rebels and courted death with their heads erect. In the second Mandalay Conspiracy case in 1917, three rebel soldiers were sentenced to death and they were Mustafa Hussain of Jaipur, Amar Singh of Ludhiana and Ali Ahmed of Faizabad. In June 1915, at Singapore Keshim Ismail Khan Mansur, a rich merchant was sentenced to death on the charge of forging contact with the army camp. In March 1915, three army men Rasullah Khan, Imtiaz Ali and Ruknuddin were sentenced to death on a charge of rebellion. They declined to beg for mercy for their lives and embracing one another

they gallantly mounted the gallows. In March 1915, in Singapore, 45 NOC's revolted. Among of them Havaladar Suleman, Naik Munshi Khan, Malik Jafar Ali Khan, Naik Abdul Rezzak along with seven others Sikh colleagues, courted death.

### **KHILAFAT AND HIJRAT**

After 1918, the Muslim community of India participated in two movements - Khilafat and Hijrat.

The history of country wide Khilafat movement in which the Muslim leaders courted imprisonment is well known. Maulana Azad was one of the top leaders of Khilafat and Hijrat movements. But very few are aware of this connection with the revolutionaries. During the Khilafat and Hijrat movements he enlisted some Muslim youths in his revolutionary party. He engaged some of them in the North - West Frontier Province for the task of sending propaganda literature and securing arms and ammunition. During this time he came across a talented Muslim youth named Abdul Rezzak Khan. He was entrusted with the task of maintaining contact with the revolutionary leaders and Workers belonging to Jugantar and Atmonnati groups. The supply of arms to these parties was his main job. Subsequently Abdul Rezzak Khan took to the path of mass revolution and joined the communist movement and became one of the pioneers of the CPI. In the North-West Frontier Province in the

*(Cont. to page 10)*

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