



# THE FRAGRANCE OF EAST

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# The Fragrance of East

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## Islamic Culture

**S. Abul Hasan Ali Nadwi**

The Prophets of Allah do not only call people to the religion of Islam by presenting tenets of the Islamic Faith and its codes of law; they also pioneer a new culture, a new civilization, and a new way of life. Such a culture can aptly be called "Ibrahimi Culture". This culture has certain fundamental principles and characteristics which distinguish it from other cultures based on ignorance. This distinction may be seen in its spirit and principles as well as in its outward manifestations and details.

The first distinctive characteristic of the Islamic culture is the authentic religious beliefs, social ethics, and moral values on which it is based. This factor is commonly shared by Muslims all over the world, irrespective of their nationality, language, and dressing style. Due to this common feature Muslims from different parts of the world look like members of a family, easily identifiable as representatives of the same culture. Thus, the Muslims of the world have a specific culture of their own which could be best called the "Ibrahimi Culture". ■

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## Wisdom of Qur'an

***"These will be granted their reward twice because they remained steadfast, they repel evil with good, and spend [in alms] out of the sustenance We provided them."***

*(Al Qur'an – 28:54)*

This ayah presents some of the characteristics of the delegation of 20 Christians, who had come to Makkah and having got answers to their questions by the Prophet (peace and blessings of Allah be to him), reverted to Islam.

They would receive double reward: one for their believing in Jesus and the other for believing in Muhammad (peace be to them both). The same was stated in a hadīth reported in Bukhārī and Muslim on the authority of Abū Mūsā al-Ash'arī, whereby the Prophet (peace and blessings of Allah be to him) said: "Three persons will receive double reward: one of them is he who is from among the People of the Book and who believed in his own Prophet and then believed in Muhammad."

These people will receive double reward because they followed the True Religion and kept themselves above national, racial and tribal prejudices. Later when the Prophet (peace and blessings of Allah be to him) came onto the scene they faced a serious test regarding their fidelity to God. They proved themselves to be truly worshippers of God, rather than worshippers of Christ. Hence when a new Prophet came after Jesus with the same Islam which had earlier been expounded by Jesus, they followed the Guidance of the new Prophet. They did not hesitate to accept it and chose to abandon the path of those who clung to Christianity. ■

## Pearls From the Prophet Mohammad (PBUH)

***Jabir bin Abdullah relates that the Holy Messenger (peace and blessings of Allah be to him) said: "Avoid cruelty and injustice, for on the Day of Judgement, the same will turn into several darknesses; and guard yourselves against miserliness; for this has ruined nations that lived before you. Miserliness led them to bloodshed and to treat the unlawful as lawful."***

*(Muslim)*

Injustice, cruelty and miserliness are three deadly traits, which ruin man's life. The Blessed Messenger has warned the believers against these traits; for they yield them utter loss and failure here as well as in the hereafter. Injustice and cruelty towards fellow beings and God's creations are despised and analogised as darkness on the Day of Judgement.

Cruelty and injustice assume different forms. The Blessed Messenger once said that Allah has decreed the fire of Hell for a person who usurps the property of a Muslim through false oath. On another occasion, he warned that "your blood, your belongings and your honour are sacred to each other." Yet on another occasion, he said that a Muslim is a person who does not harm another Muslim either by his tongue (words) or hands (actions).

The Blessed Messenger has admonished the believers against cruelty not only upon human beings but also animals, birds and even plants.

Similarly, miserliness is the manifestation of greed and petty mindedness. A miser also does not hesitate to make a prohibited thing permissible for himself. This leads one to envy, hatred, illegal means of amassing wealth and not looking after the needy, the poor and the destitute. ■

## **Imam Kaaba Speak**

The recent terrorist attacks in Brussels and suicide bombing of a foot-ball stadium near Baghdad which killed dozens and injured hundreds pose a pertinent question. Does Islam condone these atrocities against innocent people? It seems that with its extreme violence and nihilistic mindset certain group is bent on senseless destruction. Unfortunately they justify it with selective interpretation of Islamic texts that are rejected by a majority of the world's Muslims. They emphasise two major themes: a righteous and idyllic life for true Muslims and an ideology that sanctifies violence as the only means for Sunni Muslims to achieve power and glory.

The western power accuse Saudi Arabia that it endorses the inhuman activities of these so called terrorists. They hardly realize that recently Saudi Arabia too had been targeted by terrorists. The holy Quran says that if an innocent human being is killed then it is attributed as the killing of whole humanity. So how a Muslim can support or appreciate this brutality.

In the above context recent India visit of Imam of Kaaba has removed many misconceptions. In his speeches at various important cities like Patna, Lucknow, Delhi and Hyderabad. Sheikh Saleh Bin Mohammad Bin Ibrahim Al-e-Talib Imam of Kaaba emphasised the need of education among Muslims. He believed that because of lack of education that Muslims were being lured to

terrorism. Imam while addressing a conference on "Islam and World Peace" at Lucknow said that Islam was against any type of terrorism and condemned killing of innocents in the name of religion world over. At another meeting Imam of Kaaba said terrorism has caused maximum damage to Muslims. He called upon the different sects of Muslims to resolve their differences and spread a message of unity and peace. Imam advised that Muslims should not confront each other on the basis of religion, language or the sects they belong to. Imam Kaaba exhorted Muslims to follow the path shown by Prophet Mohammad (PBUH) and imbibe his approach towards people from difference religions. The prophet had set an example of brotherhood among people of different faith and all Muslims should do the same.

Echoing with the voice of Imam Kaaba Maulana S.M. Rabey Nadwi, Chairman All India Muslim Personal Law Board while presiding over the "Islam and World Peace" Conference said: Islam is not only against the organizations indulging in terrorism but also against those who sympathies or support such outfits. ■

S.A.

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## The Message of The Quran

- S. Abul Hasan Ali Nadwi

***And be not like those who forgot Allah, and He caused them to forget their own selves.***

*(al-Hashr 59:19)*

Man is by nature self-centred. His own interests preoccupy him. His love for others is prompted by selfish ends. Therefore, he loves those who love him: He is not drawn to those who hate him, even though he may be a paragon of virtue. Self-love activates man to undertake numerous pursuits. All his actions are centred on this. Man may forget everything but his self-interests are always close to heart. He may disregard even his wife, children, family members and relatives at the expense of ensuring his own welfare. This is often observed in an hour of crisis. It is an everyday occurrence, for it is rooted deep in human nature. One who contends against this observation is most likely to be refuted by everyone. For it is quite an event, to find someone practising self-abnegation while working for the welfare of others. The one who disregards his own interests for the sake of others inevitably becomes the centre of attention. At times, he may risk his own life to rescue others; Let us therefore discuss this phenomenon at some length.

The Qur'an proclaims that those forgetful of Allah are liable to forget their own selves. Once man banishes God from his life, his orientation is disturbed. He is wholly given over to worldliness. He is seen hankering after material objects, oblivious to higher truths. Material things become an end in themselves. Lost in this maze, he forgets his own self. This obviously results in a crisis, bringing an end to such a person's feelings and emotions. No longer does he regret the loss incurred by him. Rather the malaise is on account of a shift in focus, as man replaces God with his own self. The more he turns away from God, the greater is the risk of self-destruction.

In our times the thrust of this Qur'anic passage has become much more pronounced, in comparison to earlier times. For man is now totally self-centred. He is given to newer and more means of entertainment and luxury; Self-centredness has assumed the form of a whole philosophy of life, one that is publicised on a very wide scale. It is common knowledge that whereas man is much concerned over each and every issue, he pays scant attention to his ultimate end. He hardly seems to care about his final destination. His enjoyment of life is little, though he

spends all his time on worldly pursuits. He is reduced to a cog in a wheel. He leads his life like a robot, shorn of real feelings and emotions.

His life has become too mechanical, with his basic needs thus being met. He is bound ruthlessly to social customs, obliged to lead a certain standard of life, as he works for others. All his time and energy are for others. His movements are governed by others as well. What he lacks is real joy, nutritious food, healthy surroundings, spiritual solace, peace of mind, and such love and joy which may satisfy him. He has little time and energy to reflect on the higher issues of life, His mechanical life enervates him so much, sapping his heart and mind, that he is not even aware of his loss. He does not even have control over himself and his surroundings.

The divine punishment for banishing God from both our private and public lives is terrible. What a great pity then that vast empires populated by millions of men and women are guilty of this heinous crime. There is a sense of general apathy everywhere. No one seems concerned about such open rebellion of God. There is no sense of loss over the material way of life, which turns us blind to noble objectives. Nor is there any real wealth or comfort. On the one hand, there is an abundance of

food items and medicines and on the other, no one enjoys good health. Fast modes of transport are meant for comfort. Yet speed now has become a goal unto itself. There are problems of all sorts, both natural and man-made. Whilst it is easy to travel, man has lost his sense of direction. In the past, it was hazardous to undertake a journey but today the risks of travelling have been reduced considerably. However, the objective of travel has become meaningless. Where once it was hard for one town to communicate with another, now there are swift means of communicating. Nonetheless, human relationships have become devoid of love and affection. Selfish motives dictate every move. While it was once quite a task to gather news, now, people are tired of false and tendentious information. Such abuse of the means of communication has reduced technological equipment to a nuisance, rather a curse. Life has lost its meaning, purpose and direction.

The Qur'anic view is that this malaise stems from our forgetting God. Our only way out therefore consists in seeking God. Faith, obedience, submission are the only solution. Mankind should shun rebellion and revolt, disobedience and indifference to God. The sooner mankind turns to Allah, the better it will be. ■



## Triumph of The truth gets proclaimed

- S.M. Rabey Hasani Nadwi

The flagpole of the Allah's Prophet was installed in the Hajoon district. The Muhajireen and Ansar got assembled in front of, and around, him. Then it was the time for the Prophet (SAW) to make his entry into the Mosque. He (SAW) kissed the black stone and then performed the circumambulation of the holy House of Allah. He (SAW) had a bow in his hand. There were 360 idols installed within and around Kaba. He (SAW) would keep hitting them, one after another, with the bow and say at the same time:

(the truth is come, and falsehood hath vanished; verily falsehood is ever vanishing)

(Al-Israa : 81)

and:

(the truth is come, and falsehood shall neither originate nor be restored)

(Saba: 49)

He (SAW) would keep reciting the above verses and the idols would, simultaneously, keep tumbling down face downward on earth.

Seated on his mount, he (SAW) had the circumambulation of the Kaba performed. He (SAW) had not donned then the Ihram. For, his entry into Makkah had not been with the intention of

performing Umrah. After having performed the circumambulation, he (SAW) had the keeper of the key of the Kaba, Hazrat Uthman bin Talha, sent for and had the key of the Kaba retrieved from him. Then he (SAW) got the door of the Kaba opened; and entered it. There inside it, too, were the figurines painted. He (SAW) saw that there were even the likenesses of Hazrat Ibrahim and Hazrat Ismaeel, too, painted. They were depicted drawing lots with arrows. Seeing that, the Prophet (SAW) said: 'May Allah serve these people their due desserts! By God, these prophets had never drawn lots with arrows.' On his orders, these portraits were dislodged with arrows. He (SAW) had the doors, then, closed from inside and offered prayers therein. He betook himself to several places inside itself and had the Takbeer and expressions of Allah's Unity uttered. Then he (SAW) got the door opened. There were, in front of him, the people from the Quoraish gathered in throngs inside the mosque. They had themselves lined up in rows just waiting to see as to what treatment they were going to be meted out to by him (SAW). Resting his hands on both the two wings of the door, he (SAW) said:

(There is no God but He. He is All Alone; None-such. There is no

parallel or partner to Him. He Had His Promise fulfilled. Helped His slave. Made His army victorious and had the troops of the enemies routed by Himself.)

And, then he (SAW) said:

'Listen! Every wrong, every (unjustifiably acquired) property and unlawful homicide is all trampled today under my feet. That is all these wrongful acts are rendered null and void.' Except the Offices of keeping the key of the House of Allah and supply of Water to the Hajis which were to stay with whom these were with, so far, all the rest of offices were taken away by him from those who held them and put them under the charge of the governor of the Muslims. He (SAW) made an announcement of some laws about homicide and taking revenge. Addressing the Quoraish, he (SAW) said:

'O the people of the Quoraish! The vanity that you had during the pre-Islamic days and the pride that you took in the grandeur and glory of your fathers and forefathers and the resultant social disparity have, undoubtedly, been now rendered by Allah null and void. Listen! All the humans are the children of Adam. And Adam was created from clay.' And, then, he (SAW) recited this verse from the holy Quran:

(... and We have made you nations and tribes that ye might know one another. Verily the noblest of you with Allah is the most God-fearing of you; verily Allah is Knowing, Aware,)

(Al-Hujarat: 13)

Then he (SAW) said:

'O the people of the. Quoraish! What do you think what treatment today you are going to be meted out to by me?' The Quoraish said: We only hope to be treated nicely. We hope to get the treatment that a noble brother extends to his other noble brother.' As a retort to that, the Allah's Prophet (SAW) could have said: 'What was the one noble brother doing to his other noble brother up till the day before today?!' But he (SAW) did not do so. On the contrary, he (SAW) simply said: 'I would say to you today exactly what Hazrat Yusuf (AS) had said to his brothers. His reference was to what had happened to Hazrat Yusuf (AS). His brothers had thrown him into a well convinced that he would be perished there. But, Allah had him honoured. He had the monarchy conferred upon him. And, then, these brothers, under the financial straits, came to him seeking aid from him. Till then they were taking him to be someone Alien to them. But, when they came to know that he was the self-same brother whom they had, as per their conviction consigned to the jaws of the

death, they were ashamed and begged to be forgiven. Thereupon, he said: 'Worry not! O blame on you now! You are all let off!' The Prophet (SAW), too, on having overcome these cruel kin of his said the same thing: 'Worry not! No blame on you now! You are all let Off!'

Then, the Prophet (SAW) made himself seated in the Mosque. He, then, sent for the keeper of the key of Kaba, Hazrat Uthman bin Talha. He (SAW) gave him the key back saying: 'Today is the day of being magnanimous and condescending. This observation implied an allusion to a past incident. In the pre- Hijrat days, the Prophet (SAW) had once asked Hazrat U' thman bin Talha to open the door of the Ka' ba for him and the latter had, giving a demonstration of his aversion to the religion of Islam, refuse to oblige him. Thereupon, the Prophet (SAW) had said: 'A day would come when this key would be in my hands and I would give it to whoever would I like.' Taking it for some sort of balderdash, U' thman bin Talha had, then, said: 'Would such a day come to happen ever?! And would all the people of the Quoraish be dead by then?!'

The Prophet (SAW) had the key returned to him; whereas, Hazrat Ali and some others were desirous of having the office of key-keeping given under their charge. He (SAW) said to them that it

was the day of being magnanimous and condescending. To Hazrat U' thman bin Talha, he (SAW) said: The key would remain with you only. (That is, it was to stay within his family, generation after generation.) In case anyone would take it away from you, he would be the aggressor. And, hence, even today, after the passage of more than fourteen hundred years, the office of keeping the key of Ka'ba rests with them.

He (SAW), then, bade Hazrat Bilal Habashi (RAA) to say the Azaan standing on the roof of Ka' ba. There were at that time all the grandees of the Quoraish present there. One of them, pointing towards Hazrat Bilal said: If the one whose slave Hazrat Bilal had once been, that was Usaid, were to watch this spectacle that his slave was let stand at the glorified and elevated point of the most venerated place, how much disgraced he would have felt himself.

Thereafter, he (SAW) went to the house of one of his cousin sister, Hazrat Umm-e-Hani. There he (SAW) took a bath and thereafter offered eight Rakats of votive prayers in thanksgiving.

After having completed this operation of victory over Makkah, he (SAW) had a general amnesty declared for all excepting only a few who had deserved in the extreme to be punished and who could be put to death. But, the majority of them, too, having come to

him (SAW), begged for forgiveness and they too, were, granted forgiveness. And, it was just like him. It was his (SAW) usual noble wont that even if his sanguinary enemy came up with an excuse to, and sought forgiveness from him (SAW), he would but forgive him.

Then the Prophet (SAW) dispatched a few teams to wherever in the surroundings of Makkah were the dens of idols built to have them razed. Throughout Makkah, an announcement, on his (SAW) behalf, was made, to the effect that whoever believed in Allah, His Prophet and the Day of Resurrection must not have idols in his/her house. In case there were any they should be destroyed forthwith.

And, thus, the central war-front of the infidels of the entire Arab Peninsula was exterminated. With that the animosity, the tyranny and the oppression that the Muslims had been made to suffer by the Makkans for last 20-21 years came to end. However, the Prophet (SAW) did not take any revengeful action against anyone and had them all forgiven.

### **Mass Mobilization Towards Islam:**

In the wake of the victory over Makkah, Arabs' mobilization towards Islam took place on a mass scale. Delegations in large numbers and the masses, in hordes, would come to pay homage to him (SAW) and get entered

into the fold of Islam. It is this phenomenon which Allah Almighty has referred to in the following verses of the holy Quran:

(When there cometh the succour of Allah and the victory. And thou beholdest mankind entering the religion of Allah in crowds.)

(An-Nasr : 1-2)

The occasion of the victory over Makkah was in fact, an astonishing one. It was after twenty years of relentless, incessant animosity, persecution and oppression that their perpetrators were brought under control and there was nothing to prevent the Muslims from having themselves avenged. Yet, out of sheer cordial magnanimity, he (SAW) had even the staunchest of his enemies pardoned and despite being able to take the revenge from them, he (SAW) did not do so. Instead, he (SAW) had the scope of forgiveness further widened, rather. The bitterest of his enemies like l'kramah, the son of his bitterest enemy on earth, Abu Jahl, Wahshi: the slave of Jubail bin Muti'im and the killer of his (SAW) beloved uncle, Hazrat Hamza; Habbar bin Al-Aswad and Abdullah bin Sad 'bin Abi Sarh found refuge under the canopy of his (SAW) forgiveness and condonation.■

## The Movement Continues

- Shah Ebadur Rahman

It [Sayyid Ahmad's Movement] has three times organized great tribal confederacies, each of which cost British India a war. One Government after another has declared it to be a source of permanent danger to our Rule, yet all our efforts to extirpate it have failed. It still continues the center toward which the hopes alike of our disloyal subjects and of our enemies beyond the Frontier turn.

- William Hunter: Our Indian Musalman

### Introduction

In the previous chapters an attempt was made to cover the depth and extent of the influence that the Movement led by Sayyid Ahmad exercised on the contemporary Muslim society as well as on the society of the future. His call had such a power and appeal that hundreds of thousands of people joined his mission and adopted the pure and purposeful life required by Islam. His popularity rose to the extent that "oftentimes crowds consisting of as many as ten thousand persons took oath of allegiance at his hands in a single day." It has been related on the strength of authentic sources that within the short period of five to six years almost thirty-hundred-thousand persons repented from past sins and offered Bai'ah to him while during his way to the Hajj another hundred thousand persons pledged oath of allegiance at his hands.

### Popularity of the Movement

Due to the influence of Sayyid Ahmad, innovations and un-Islamic practices were uprooted and authentic teachings of Islam were established. Wilayat Ali acknowledges the extraordinary influence that Sayyid Ahmad exerted on the people who came in contact with him: "Whosoever ... takes the bi'ah [Bai'ah] to the Saiyid [Sayyid Ahmad], he instantly feels an aversion to the world and a liking for the hereafter." Admiration for the Shariah, observance of the obligatory duties of Islam, and love for Sunnah soon became the distinguishing marks of the companions of Sayyid Ahmad. Old mosques were once again populated by eager worshippers. New mosques were constructed in large numbers. Religious schools (Madrasa) and study circles came to life again. People started learning to recite the Qur'an correctly and the practice of memorizing the Qur'an was ardently revived in the society.

Similarly, new religious books were written and old ones were reprinted and became available even in remote villages. Questions about the permissible and the forbidden (Halaal and Haraam] became popular topics even among the commoners. Sayyid Ahmad's reform Movement changed the situation so radically that, in the words of Karamat Ali Jonepuri, "now men and women belonging to every caste and class perform prayers

punctually .... Even women in villages and towns are memorizing the Qur'an."

Sayyid Ahmad was blessed with martyrdom on May 6, 1831, but his deputies continued to carry out his missionary work in practically all the fields that he had covered during his lifetime. In the field of preaching, their success in establishing the Shariah has been acknowledged by Nawwab Siddique Hasan Khan of Bhopal in these words: "His spiritual successors swept the country clean of all innovations and polytheistic thoughts and practices and made the masses betake the path of the Book [the Qur'an] and the Sunnah." Abdul Ahad writes on the authority of Sawalleh Ahmadi about the unbelievably wide range of Sayyid Ahmad's influence. "The number of those who took the oath at the hands of Sayyid Ahmad's disciples and their spiritual Successors exceeds tens of millions."

Hunter acknowledges the same surprising popularity of Sayyid Ahmad's deputies when he documents an official report in this regard: "The head of the Bengal Police reported that a single one of their preachers had gathered together some eighty thousand followers who asserted complete equality among themselves ... ." This is further supported by Mehr's acknowledgement about Maulvi Muhammad Asif, a disciple of Maulana Wilayat Ali, that about one hundred thousand Muslims took oath of allegiance at his hands alone. Nadwi reports that he himself heard Nawwab Bahadur Yar Jang, an Islamic scholar of great repute from

Hyderabad, India, as saying in a public speech that "Kararmat Ali guided twenty million (two crore) people to the path of righteousness in Bengal."

### **Mujahideen and Freedom Movement of 1857**

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. Thus, with the appointment of Bakht Khan as the Commander-in-Chief, the leader of the armed struggle against the British at the national level came in the hands of the Mujahideen. The remaining supports 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 country. 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

Muhammad 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 in-charge (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 Chamarkand 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 [1863] 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.

### **The Movement Continues After Sayyid Ahmad**

The difficult situations in which the Mujahideen continued their struggle after the martyrdom of Sayyid Ahmad forms a long story of patience, forbearance, and commitment. After Sayyid Ahmad fell a martyr in Balakot, the Mujahideen in the Frontier should have scattered in a normal situation, but their strong commitment to the mission helped them overcome the shock. They immediately united themselves under Sheikh Wali Muhammad and continued their struggle in the Frontier against severe challenges.

Sheikh Wali Muhammad decided to escort the wife of Sayyid Ahmad, popularly called Bibi Saheba by the Mujahideen, to Sindh. He appointed Muhammad Qasim Panipati as the Amir of the Mujahideen in the Frontier, but virtually it was Sheikh Wali Muhammad who was looked at as the Amir of the Mujahideen. Soon Naseeruddeen Manglori became in-charge of the Jihad activities in the Frontier. He once again organized the Mujahideen and fought several successful battles against the Sikhs and their local allies. He lost his life in the Battle

of Topi. Meer Awlad Ali took the command of the Mujahideen after him.

At that time news reached India that due to lack of support in the Frontier the Mujahideen were not able to carry out their mission effectively. The Indian Muslims decided to support them and consequently Sayyid Naseeruddin of Delhi, grandson of Shah Rafiuddin Muhaddith Dehlawi and son-in-law of Shah Ishaque of Delhi, left for the Frontier with his supporters. He reached Sindh and raised up the banner of Jihad. He fought several battles against the Sikhs and the British. He sent a troop to participate in the Battle of Ghazni against the British in which 300 Mujahideen laid their lives. He reached Sittana after the martyrdom of Naseeruddin Manglori where Meer Awlad Ali was Amir of some seventy to eighty Mujahideen. The Mujahideen unanimously took him as their Amir. He stayed in Sittana and upheld the mission of Sayyid Ahmad until he breathed his last there. Haji Sayyid Abdul Rahim became the Amir after his death. He died in 1840. Then Meer Awlad Ali became the Amir of the Mujahideen at Sittana again.

In fact, after the death of Sayyid Naseeruddin of Delhi, the work of Jihad in the Frontier received a setback. Sittana, the headquarters of the Mujahideen at that time, was washed away by flood. A small number of the Mujahideen still stayed there and organized themselves under the leadership of Meer Awlad Ali. In view of this situation, Sayyid Zamin Shah of Kaghan invited Wilayat Ali Azeemabadi to come to

the Frontier and revive the mission of Jihad. Wilayat Ali first sent his younger brother Inayat Ali to the Frontier. Inayat Ali gave to the cause of Jihad a new momentum. Soon after his arrival to the Frontier, he took Balakot from the Sikhs in a fierce battle. After this conquest he was elected as the Amir of Jihad in the Frontier. Sayyid Zamin Shah of Kaghan joined him. Then the Mujahideen conquered the fortress of Habeebullah Khan. After that the strong fort of Fatah Garh was conquered. Then in about ten days about twenty two other forts fell to the Mujahideen. According to O' kinealy, in a very short time the Mujahideen captured a large area which stretched along the left bank of the Sindh River from Haripur to Kaghan and from Sittana to Kashmir.

The Islamic rule was introduced in the conquered areas and Fatah Garh, which was now called Islam Garh, became the capital of the Islamic state. The Islamic state developed a strong regular army of its own. In addition to it, 30,000 soldiers could be brought to the field any time with the help of the local chiefs who were given jagir (state gift) by the Islamic state on the condition of supporting the state with soldiers in a state of emergency. A full-fledged government structure was developed and, as Mehr writes, "all works of the government were performed according to the Qur'an and the Sunnah." Soon Wilayat Ali also reached the Frontier. Inayat Ali gave him a state welcome and entrusted to him the responsibility of leadership. Then Wilayat

Ali became the Amir. When he died, his younger brother Inayat Ali was again elected as Amir of the Mujahideen.

The period of the leadership of Inayat Ali was very active from the point of view of Jihad. In addition to challenging the British and the Sikhs in the battlefield, he also tried to win the Indian soldiers of the British army to his side. The leaders of the Mujahideen secretly contacted the Fourth Regiment of the Native Infantry and tried to persuade them to give up their support to the British. This move was especially important because this regiment was going to be the first to be used against the Mujahideen at the time of a military action against them. Hunter acknowledges this fact in these words: "Their leaders made a skilful attempt to tamper with the 4th Native Infantry, stationed at Rawalpindi, conveniently near to the Fanatic Colony; and one of the first Regiments which, on their invading our Province, would have been sent to act against them." Qeyamuddin Ahmad attests to the strategic importance of this move of the Mujahideen in these words: "The Wahhabis [Mujahideen] were earliest to realize the crucial role of Indian Units of the Army in the struggle against the English and they made conscious attempts to win them over or to 'tamper their allegiance,' as the contemporary official records put it."

After Inayat Ali died, a board of three members was formed to discharge the duties of the leadership of the Movement. The board consisted of

Maulana Nasrullah, Shah Ikramullah, and Meer Taqi. Maulana Nasrullah was the head of the board. Soon Maqsood Ali Azeemabadi reached the Frontier and was entrusted with the responsibility of leadership. When he died, Maulana Abdullah, son of Maulana Wilayat Ali Azeemabadi, was taken as the Amir. He worked in that capacity for about forty years. When he became the Amir of the Mujahideen, he also took a large area under his control in the Frontier and established the Islamic Shariah there. His army comprised ten battalions which consisted of 1200 to 1400 regular soldiers. It was under his able leadership that the Battle of Ambela was fought in 1865, in which the British army narrowly escaped total destruction at the hands of the Mujahideen.

After the Battle of Ambela the Mujahideen fought five major battles during 1865 and 1915 in which the British had to use all their might to defend themselves. The Mujahideen lost on all occasions but their determination to oppose the British never died out.

It is to be noted here that when Inayat Ali had raised the standard of Jihad in the Frontier, Sayyid Akbar Shah of Sittana was elected as the ruler of the Lower Hazara by the people there and was given the title of Badshah (King). He was a very trustworthy follower of Sayyid Ahmad. He enforced the Islamic Shariah in his territory. Unfortunately, the period of this Islamic rule in the Lower Hazara was quite short due to which it is remembered

in the area as Lundi Musalmani (the Islamic rule which existed for a short period). To the list of the sincere Muslims who tried to implement the Shariah in their jurisdictions, we can include the names of Nawwab Wazeerud Dawla, the ruler of Tonk, and Mubarezud Dawla, brother of the ruler of Hyderabad, who sincerely tried to establish the Islamic Shariah in the areas under their rule. These rulers came to the scene after the martyrdom of Sayyid Ahmad. Their efforts to establish Islam in full at all levels testify that Sayyid Ahmad's Movement did not come to an end with his martyrdom. In fact, it continued for more than a century.

And on and on went the Movement with selfless persons coming forward one after another and shouldering the responsibility of keeping the standard of Jihad up and flying. The Mujahideen thus continued their struggle for over a century. Hunter writes in the concluding paragraph of the first chapter of his book:

To trace the Wahhabi warlike ramifications throughout India, would swell this little book to a great volume .... Beside constantly keeping alive a fanatical spirit of unrest along the Frontier, it has three times organized great tribal confederacies, each of which cost British India a war. One Government after another has declared it to be a source of permanent danger to our Rule, yet all our efforts to extirpate it have failed. It still continues in the center toward which the hopes alike of our disloyal subjects

and of our enemies beyond the Frontier turn.

I do not intend to record at this place the names of all the leaders of the Movement. My purpose here is to show the continuing influence of Sayyid Ahmad's Movement by discussing how the Movement survived for over a century after the death of Sayyid Ahmad and influenced the moral, social, and political lives of the then Muslims.

The Mujahideen faced unbearable trials and tribulations in carrying on the work of Jihad in the Frontier. Although they continued to work for more than a century in the Frontier, no local chief of consequence, except the Sayyids of Sittana and only a few others, stood by them as dependable friends. But they remained steadfast, nevertheless. No matter whether they increased in number or decreased, ate well or starved, won a battle or lost, they kept the banner of Jihad flying high in all circumstances. They were imprisoned, exiled, and hanged; their properties were confiscated; their women and children were driven out of their homes; their family graveyards were dug and destroyed; but they did not yield to the British. The British used all their might as well as their tested policy of divide and rule against the Mujahideen, but the Mujahideen always rose from their ashes and raised again the call of Jihad against them until they left India in 1947. A quotation from Hunter's book would give us a feel of the helplessness of the British in face of the steadfastness of the Mujahideen:

The source from which the Frontier Rebel Camp derived this extraordinary vitality long remained a mystery. Thrice it was scattered by the Native Power which preceded us in the Punjab and thrice it has been crushed beneath masses of British Troops. Yet it still lives on, and the devout Musalmans find in this almost miraculous indestructibility a visible augury of ultimate triumph.

Wilfred Cantwell Smith acknowledges the uncompromising opposition of the Muslims to the British rule in India in these words: "Even more lasting and more widespread was the persistence of the Movement's impetus and ideal. The attempts to oust the infidel could be, and were, suppressed. The attempts to refine and renew Muslim society and to restore its glory must continue, and incidentally keep it reminded of its more proper destiny on both scores. The dream of revived Indo-Muslim power remained into the twentieth century, to haunt or incite the community.

The single-mindedness with which the Mujahideen fought the British to liberate India laid a guideline for the later freedom fighters in many significant ways. Qiyamuddin Ahmad acknowledges the strong influence of Sayyid Ahmad's Movement on the Indian national freedom movement in these words:

The Wahhabi Movement left behind an inspiring tradition of a heroic and sustained struggle against the British, and also a model for the formation of

a well-knit All-India political organization to conduct the struggle. Many of the tactics initiated and practiced by the Wahhabis were subsequently adopted and improved upon by the early political parties, particularly the Indian National Congress. The passive non-cooperation, the Panchayati system, the social boycott of 'loyalist' element - the hukka pani band, as Reily neatly puts it - all these were perfected into powerful methods of political agitation during the course of the struggle for freedom, but it should be remembered that they had their beginnings under the Wahhabis. The unobtrusive and effective method of collection of funds evolved by the Wahhabis was specifically cited as a model by Surendranath Banerjee in a public speech, and recommended for adoption. The highly secret and complex Wahhabi organization for relay of vital information and transmission of men and money from all over the country appears to be strikingly modern and effective.

### **Sayyid Ahmad's Influence in the Present Time**

In fact, Sayyid Ahmad's Movement never died out for Indian Muslims. In many ways it continues to mould the aspirations and dreams of the Muslim community up to this day. Nadwi mentions that a large number of religious, social, and educational organizations emerging in India and abroad derived inspiration from Sayyid Ahmad's teachings. He names the

Reformative Movement of Nisar Ali (Titu Mian) in East Bengal, the Ahle Hadith Movement having its centers all over the country. Sadiqpur's recruitment and training center for Jihad, the missionary endeavors of the Ghaznawi Family of Amritsar, the two Darul Uloom of Saharanpur and Deoband with a network of institutions for religious education, and, finally, the Nadwatul Ulema's center of higher education, and mentions that these and many other institutions can be cited here as examples of the continuing influence of Sayyid Ahmad, To this list we can add the Reshmi Roomal Tahreek led by Maulana Mahmoodul Hasan Deobandi, a staunch freedom fighter, who had established links with the leaders of Turkey, Afghanistan and some other countries to help India achieve freedom. Also, the intellectual efforts with which Maulana Rahmatullah Kairanwi and Dr. Wazeeruddeen discredited the missionaries' propagation of Christianity and the open war that Maulana Rahmatullah, Dr Wazeeruddeen and their associates fought against the British in the area of Thana Bhawan, Kayrana and Shamli must have roots in their attachment to Sayyid Ahmad. Incidentally, Maulana Rahmatullah had earlier visited Delhi in 1857 to assess the situation.

Even today the call and message of Sayyid Ahmad is dear to the hearts of Indian Muslims and his influence continues to set directions for the Muslim individuals as well as organizations. The establishment of the Sayyid Ahmad

Shaheed Academy in Lahore, Pakistan, that of a Madrasa called Madrasa Imam Sayyid Ahmad bin Irfan at his home village at Daera Shah Alamullah, Rae Bareli in India, Sayyid Ahmad Shaheed Academy, Dare Arafat, Takiya Kalan, Rae Bareli, Jamia Sayyid Ahmad Shaheed at Maleehabad, the conference held on the influence of the Movement at Daera Shah Alamullah, Rae Bareli in the recent past, books and articles continuously appearing on his life and mission, tributary poetic compositions written in appreciation of his piety and godliness, frequent mention of his exemplary character and contributions in Islamic literature and in private and public discourses, and continuation of the spiritual order of Tariqae Muhammadiya for moral and spiritual purification - all speak that he was and continues to remain a great source of inspiration for the Muslims even today. Maulana Ilyas Kandhalwi rightly acknowledged the influence of Sayyid Ahmad when he said, "We are still living under the influence of the renovatory work of Sayyid Saheb [Sayyid Ahmad]."

Nawwab Siddique Hasan Khan's homage paid to Sayyid Ahmad Shaheed aptly underscores the magnificent personality and contributions of Sayyid Ahmad in the following words:

In short, there was none so godly and perfect of spirit in the whole world in those days, nor was there any mystic or religious scholar who exerted such a strong influence over even one-tenth of the people as he did. ■

## The Siddiquee Era

- Abd-us-Salaam Qidwai Nadwi

“Gentlemen! I have been appointed ruler for you, even though I am not better than you. (So) if I do something good, do assist me. And, if I do something bad, do set me right. God-willing, the weak among you would be strong in my eyes till I get him his due. And, the strong among you would be weak in my eyes till I make him restore others’ dues that he owes them. Do obey me so long as I am obedient to Allah and His Prophet. But, when you find me disobeying Allah and His Prophet, you are no more bound to obey me.”

This passion for serving Allah’s creatures was inherent in Hazrat Siddique(RAA). Even from his very early days, he used to extend succour to the destitute and the indigent, come to the rescue of the distressed and extend hospitality to the traveler. Even his enemies recognized his above-mentioned qualities.

### Directive Issued to Vicegerents:

That itself was the directive issued by him to vicegerents also; that is, to treat their subordinates and subjects kindly and to consider the governance an opportunity to serve the people, instead of making it a means to gain ease and comfort, and an expedient to attain eminence and power. The strict mandamus issued was:

‘Remain in awe of Allah, both in public and in private. Whoever stands in awe

Let us have a flashback to an era in history about fourteen centuries ago. Here it is the era of the first Caliph of Islam, Hazrat Abu Bakr Siddique (RAA). The responsibilities of governance are onerous. On the one hand, consequent upon the demise of the Prophet (SAW), the chain of the Devine Revelation has already been snapped off and the Earth-dwellers have already been deprived of guidance from Heavens. On the other hand, the tumult of apostasy within the Arabian Peninsula is on the rise. The wave of opposition to the Islamic regime is in full swing. Payment of revenues (Zakat, etc.) is denied. Thirdly, yet on another front, the Roman and Persian emperors are hatching plots to exterminate the Arabs. But, even in such a time, along with the responsibilities of governance and running the state machinery, the zest for rendering services to God’s creatures is not waned in the least.

### General Proclamation:

In the address delivered immediately after getting elected the Caliph, Hazrat Abu bakr (RAA) expressed this very resolve of his that: the Caliphate would not be allowed to be made a foothold to gain access to eminence and power, comfort and luxury. Instead, it would be used only as a tool to serve the creatures of God. He said:

of Allah, Allah exonerates him of his sins and rewards him exceedingly. Be solicitous of the weal and welfare of the creatures of God. Do abstain from indulging in cronyism and nepotism within the domain of your authority. Do not try, bringing the influence of governance to bear, to benefit your relatives more than what the others get. It must be very strictly shunned. Do empathize with your subordinates on occasion of their anguish and agonies. It should not happen that they grovel under distress while you wallow in luxuries.

#### **A Nonpareil Episode:**

This fervor to serve others had gone to the extent that he did not like to disappoint even the children. To cite an instance, in his pre-Caliphate days, he used to milk for some old woman her goat. After assuming the office of Caliphate, he happened to pass one day in front of her house. Incidentally the woman's little daughter was playing outside the house. Seeing him, she got to say playfully: "You have now donned the mantle of Caliphate; you would no more milk our goat." No sooner these words reached his ears than he (RAA) said: "No! No! Don't say so! I will still milk your goat for you." These were not merely the hollow words. Instead, he kept his words so strictly that throughout his entire tenure of Caliphate, he punctually milked her goats.

#### **Rendering Service Quietly:**

Another incident of similar nature is worth mentioning. There was an aged, blind woman living in outskirts of Madina Munawwarah. Moved by her infirmity and helplessness, Hazrat Umar (RAA) would go daily in the morning to her house and have the necessary domestic chores of the day performed for her. After a while he started noticing that someone else gets there even before him and goes back after having the chores performed for that hapless lady. Hazrat Umar got anxious to know who that person was. Hence, one day he got there much before the break of dawn and sat down, hiding himself, in some corner of the house. After a while, he felt the footfalls of someone approaching. Looking with the eyes peering in the darkness, he found out it was Hazrat Siddique (RAA). When, after having performed the chores, he made to return, Hazrat Umar came up to him and reverently said to him: "O the Caliph of the Prophet! You are always ahead of others in serving the creatures of Allah!"

#### **Selflessness:**

Along with this intense fervor to serve the people, the extent of his self-denial and selflessness was that he would not even accept salary for his subsistence. After he was elected Caliph, people were awed to see him still carrying the huge bundle of bales of cloth loaded on his back on his way to and from the market and getting engaged in making sale-purchase deals. For, this very business was his sole



means of subsistence. However, when the responsibilities of the Caliphate started getting, day in day out, multiplied, the people told him vehemently that there was no more scope for conducting his personal business; lest his preoccupation in it should cause negligence towards the task of taking care of his subjects. At long last, merely in public interest, he had to accept a paltry amount for his subsistence. On this occasion he said: "My people know that my business was sufficient for the subsistence of my family and dependents. However, now that I am preoccupied in attending to Muslims' affairs, my family would be fed, as per the need, from their money and work for them.

**Paltry Pay:**

The pay was stipulated to cover clothes and board for him and his family. He would get two coverlets. Whenever they got worn-and-torn, he got them replaced with other two. The food items used to be very ordinary and the clothes very cheap. On occasion of journey a conveyance was provided.

**Abstinence from Delicacies:**

The extent of austerity was such that even drinking a glass of syrup would make him lachrymose. Once he felt thirsty and asked for some water to drink. The people in attendance made a sort of syrup by mixing honey with the water and offered him. But, no sooner it was handed over to him and taken to his mouth than the tears welled up into his eyes and he wept bitterly.

Seeing him in tears, the audience, too, got to weeping. For a while the assemblage continued to remain under the spell of this lachrymal mood. When a bit of composure was regained, the people asked him as to what was, after all the reason for this lacrimation? He (RAA) said: "One day I was in company of the Prophet (SAW). I heard him saying to something: 'Off with thee! Off with thee! I said to him: 'O Allah's Prophet! What is this thing which you are saying to: 'Off with thee? Off with thee!?' To me apparently nothing is visible. Do tell me, please, what was which you were warding off?' In response to my request, he (SAW) said: The world had appeared in front of me personified. That is what I have warded off. Presently, when this honey-mix appeared in front of me, I was suddenly reminded of that incident and dreaded that I might fall prey to wiles of the world.

**On his Death-bed:**

While on his death-bed, he had nothing that was allotted him from the Bait-el-Mal (The community chest) in his house except a slave, a camel and an old coverlet. Even for his shroud, he did not like a new piece of cloth to be used and said: "The piece of cloth which is on my body at the moment may be washed and, together with two other pieces may be used for my shroud." Hazrat Aishah (RAA) said: "Isn't it quite old?! There should be, for the shroud, a new one." He said: "Those alive deserve new clothes more than the dead. For me this worn-and-torn

one is enough.”

Whatever chattels were there in the house at the time of his death were deposited with the Bait-el-Mal. Despite the stipend drawn by him from the Bait-el-Mal being very meager and the life led by him with it being extremely austere, his conscience did not feel at ease with having any money from the Bait-el-Mal (the community chest) spent on his personal needs. While breathing his last, this thought (of having spent some of Bait-et-Mal money on his own needs) made him extremely uneasy. He, therefore, made a will that his personal effects should be sold and this amount refunded to Bait- el-Mal from the sale-proceeds. And, so was accordingly done. After his demise, when this incidence was brought to Hazrat Umar’s (RAA) notice, tears welled up in his eyes. Tearfully he said: “May Allah shower His Mercy on Abu Bakr (RAA). He has gone away not without having made the matter very tough for his successors.”

### **Anxiety about the Hereafter:**

Despite all that, however, the conscientiousness about the responsibility was so great that whatever deeds he performed was not deemed worthy of any reckoning in his eyes. The dread of accountability in the Hereafter kept him shivering. Sometimes, he would cry so bitterly that those watching him would get to taking pity on him. On seeing the birds chirping, he would say: “Blessed are ye, O birds! Picking and pecking ye keep with abandon in this world, sit in the

shades of trees while ye wouldn’t be accountable on the Doomsday. Oh if Abu Bakr was also like ye! On seeing some green, verdant tree, he would say: “Oh if I were a tree I would have got deliverance from the rigors of the Hereafter.” Governance and Amirate (Authority) was deemed by him a matter of great responsibility. He used to say: “The responsibility of the Ameer in this world is enhanced manifold. The reckoning on the Doomsday would be very harsh; and his track record to be examined would be very large and lengthy.”

### **Utmost Humility:**

He was congenitally extremely humble. He would never approve of any such thing as would exhibit his eminence over others. Despite the governance and authority, he would lead his life just like an ordinary man. He would not approve of even somebody standing up out of esteem for him. Whenever people extolled him, he would say: “O God! Thou knowest me better than I do; and I know myself better than they do. O my God! I beseech Thee to make me better than the gracious opinion that they have about me. Do kindly forgive my sins and do not hold me responsible for the people’s undue praise for me.

Whenever any expedition would set out, he would escort, on foot, the soldiers, up to a long distance. In case someone wanted to dismount in reverence to him, he would forbid him, saying “what harm is there if I, too, get my

feet daubed with dust walking a little distance in the cause of Allah. Allah's Prophet (SAW) has been reported to have said: 'the feet which get daubed with dust in the cause of Allah are made inaccessible and immune to Hell-fire'.

### Disbursement of Funds:

For the people to have their needs met he had the grants sanctioned to them. Whatever revenue was received in the Bait-I-Mal, was disbursed by him among the people. While disbursing, he would be very careful lest someone should get less than his due. Instead of having them stacked he would very intently see to it that whatever revenues were received get spent on meeting the needs of the people. Sometimes he would have the entire income of the Bait-el-Mal distributed leaving not a single grain in it. In this regard, his behaviour was very similar to that of the Prophet (SAW). It was the Prophet's (SAW) regular practice that whenever some money was received by him (SAW), he would be in great hurry to get it distributed. Once he received a huge quantity of wealth. When even after the day-long distribution drive it could by no means be disposed of, he (SAW) did not set his foot inside his house. Ultimately, when the following day the entire wealth was given away to the needy, then only did he (SAW) step into his house.

This practice (the Sunnah) of the Prophet (SAW) had all through his life been before Hazrat Siddique's (RAA) eyes. He

(RAA), too, kept lending priority to regularly expending the wealth in the service of Allah's creatures over keeping it piled up in the treasury.

### Gracious Towards Non-Muslims:

In his eyes, the subjects were all equal to each other. To the extent that in this regard there was no discrimination among Muslims and non-Muslims. Exactly the way he used to look after the Muslim subjects and be solicitous about fulfillment of their needs, he would deem it his duty to look after, and fulfill the needs of, the non-Muslim Citizens. In a way the non-Muslims had a better lot. They were exempt from military service. They were not levied upon any Zakat-like tax that keeps increasing with the increase in the income. Instead, only a very light tax was levied and that, too, only on those who could easily afford to pay that. The aged, the handicapped and the destitute were, in any case, exempted. On the contrary, they were provided for their subsistence from the Bait-el-Mal.

On occasion of military incursions, commanders-in-chief were strictly directed not to kill any woman, child or the elderly one; fruitful trees were not to be cut down; settlements were not to be devastated; trees were not to be put on fire; animals were not to be killed unnecessarily; places of worship and monasteries were not to be damaged and the monks and the worshippers living therein were not to be harmed. ■

## Evolution of The Madrasa in The Islamic East

- Kuldip Kaur

The importance of education in a culture or civilization needs no emphasis. Every development depends upon the system by which education is imparted. Muslims have always held education in high esteem, backed as it is by religious authority. Islam has set a high ideal of ilm which, with all its scholastic accompaniments involved in the study of the Quarn, Ahadis and other sciences, is the only way to seek truth. It principally aims at the right way of thinking and living, proper understanding of what constitutes the human soul and moulding a healthy mind, free from worldly desires.

Learning has been defined as the highest attainment of humanity, a way leading to right conduct and cultivation of virtue. But learning, without putting it into practical use would be meaningless. Teaching and imparting knowledge is considered to be the noblest occupation.

According to Islam, education is a powerful instrument for bringing about social change and to put an end to ignorance and superstitions. Education can also transform the world into an abode of peace, free from sin and misery. A teacher is held in high esteem in the Islamic society, even though he may not be wealthy. Learning and scholarship have always been the most prized virtues in Islamic society; so "imparting education" has been considered a meritorious deed. Muslims have contributed their mite towards the establishment of Maktabs and

Madrasas and provided assistance to students in the form of stipend, books, food and the like.

Muslim education was pioneered by a man who had no formal education. Yet both as a preacher of a new religion and as the head of a state, Muhammad proved to be an effective teacher and an enthusiastic promoter of learning. Muhammad sat in the mosque at Medina surrounded by his followers, and instructed them by repeating whatever he had to say three times; until they memorised it-such instructions were also imparted to women.

As a messenger of God, Muhammad expected to be rewarded only by Him for conveying His message to the people. He considered the teacher and the learner partners in this divine reward.

With the death of the Prophet, his successor had to quell serious tribal revolts in Arabia. These political events led to two important developments which had far-reaching consequences on the pursuit of education. The collection of the Quran was the first and only text book, so to say. There was also the tradition of going on long journeys in quest of knowledge." Both, the collection of the Quran and the zeal for proving facts provided a stable basis for Muslim education."

The Surah-i-Iqra the first verse of the Quran, opens with an injunction addressed to the Prophet to 'read'. The

place assigned to education in Islam can be best appreciated in the light of the importance attached to ink, pen and paper, the three indispensable instruments of acquiring and extending knowledge. The same Surah is also part devoted to the art of writing and its indispensability as a means to education. The teachings of Islam are meant for all human beings. Muhammad said education is meritorious in the eyes of the Almighty. He asked everyone to acquire it. He stressed acquisition of learning and made it compulsory for all men and women of the faith. All through the times of Khilafat-i-Rashida, the days of the first four Caliphs after Muhammad, education continued to make rapid progress. The readers of the Quran were mainly responsible for the spread of Quranic teachings and the Prophet's traditions among the Arab and the non-Arab Muslims. For the first time Muslims started formalising their educational system. Elementary education seems to have been established in the early Umayyad period, and developed in the newly conquered countries such as Iraq, Syria and Persia.

People in search of knowledge went to the mosque, which, besides being a place of worship, also served as an educational centre. Under the Abbasids, education made tremendous progress because Muslims came under the influence of Greek literature and philosophy. It was during this period that the Arabs became acquainted with Indian sciences, particularly medicine, mathematics and astronomy. The contact of the Arabs with the outside world

revolutionised their outlook on different spheres of life. This period witnessed the intensification of efforts towards formalisation of the educational system, initiated during the Umayyad times. Besides providing elementary education to the general masses, efforts were also made for development of higher education. Children of the upper class and the nobility did not attend the mosque and maktab, which catered to the educational needs of the Muslim masses. The elite had private tutors who imparted education, which enabled them to become true gentlemen.

There are many versions at the sayings of the Holy Prophet emphasizing the importance of imparting knowledge as a religious duty. The followers of Islam have always held learning and erudition in such regard as verging on veneration. This attitude towards learning has made the Muslims contribute to the progress of science for the benefit of mankind. Universities such as Qartaba (Cordova) in Spain, Al-Azhar at Cairo and Madrasa Nizamiya at Baghdad have turned out scholars as Ibn-i-Khaldun, IbnAsir, Imam-al-Ghazzali, Imam Fakhr-ud-din Razi, Abu Ali Ibn Sena (Avicenna), Nizam-ul-Mulk Tusi, Umar Khayyam, Saadi and Hafiz among many others.

### **Concept of Education Among Muslims**

The foundation of Muslim education stands mainly on two pillars-Quran and Sunna. It is therefore but natural that educational schemes of Muslims are inclined towards religion. The main aim of education is 'to understand the relation of man with God, as revealed

in the Holy Quran'. All educational activities of the Muslims in madrasas have been and continue to be governed by this aim, though there might have been different approaches and methods.

The great mystic, Al-Ghazzali is the best interpreter of Muslim ideas on education. He says, closeness to God can be attained only through knowledge. In fact, the religious aim of Islamic education is the service of God, it is the highest articulation of learning. The object of teaching and studying is the preparation of all mortals for another world, and finally, that it is considered wicked and sinful for one to venture on the quest for knowledge without the sincerity and purity of Niyyat. Niyyat is a vital factor in the pursuit of knowledge.

The religious component of education in Islam should not lead one to conclude that such knowledge as is necessary for the discharge of every day civic duties is not considered necessary. Islam has not only permitted the study of science useful for civic and social purposes, but has, at times, even made it obligatory. Its study has never been interdicted on religious grounds. In fact, Islam does not permit the use of religious means to attain secular ends. For non-religious ends there are non-religious sciences and Ulama have declared many of them as Farz-i-Kifaya. Imam-al-Ghazzali writes that Farz-i-Kifaya are those sciences which help in conducting the affairs of the world, these cannot be ignored. For instance, it is essential to study medicine, for the preservation of

health; or arithmetic, for contracts and division of inherited property and so on. Similarly many vocations, such as agriculture, horticulture, weaving, tailoring, hair-dressing are also essential for society. There will be much hardship if no one pursues any of these professions in a city. Therefore, it is undesirable to give up these vocations, and training for them is obligatory as Farz-i-Kifaya, The non-religious Ulum are definitely important for the successful conduct of worldly affairs.

### **Places for Teaching Purposes or the Early Educational Institutions**

The spread of Islam, first in Medina and then during the Prophet's own lifetime in Arabia, necessitated the teaching of Quran to a large number of Arabs. The Prophet was aware of the way in which people had previously distorted the scriptures, to suit themselves. He, therefore, appointed some of his associates or companions to teach Muslims the Quran and the art of writing. After the battle of Badr, those prisoners of war (the Meccans), who were learned, were given an option to teach the Muslims of Medina reading and writing, in lieu of paying the Fidyah for their release. In the Prophet's mosque at Medina were a group of persons known as Ashab-i-Suffah. One of these men recited the Quran while the others listened. The new Muhajirin (emigrants from Mecca to Medina) were gradually brought into this group for learning the Quran. However, every Muslim was considered a missionary in his own place, but greater responsibility lay particularly on those, who had a good knowledge of the Quran and the Sunna.

There were no formal educational institutions during the early days of Islam. There were no regular maktabas and madrasas, Classes were held in the compounds of mosques, in cells and dormitories attached to the residence of the Ulema. The first major attempt to bring the study of different branches of learning under a systematic and standardised institution seems to have been made during the fourth century after Hijra, when a Madrasa was established at Nishapur in Khurasan. The early Muslim rulers were not conversant with formal educational institutions; but they encouraged learned persons as well as experts in different arts and crafts through liberal grants and benefactions. They were asked to impart knowledge and skill privately to students with an aptitude for such work.

Likewise, the religious preachers, too, taught the students privately, either at their own house or in the mosque. Nevertheless, a number of later Muslim rulers and their nobles established numerous educational institutions which provided free boarding and lodging to the teachers and students. They also paid a handsome stipend to attract students to these institutions. Some of the early maktabas and madrasas were established during the reign of the Caliph, Al-Mamun, who was a great patron of learning. After he became Caliph, Al-Mamun founded madrasas at Baghdad, Al-Kufa and Bokhara. In addition, in course of time maktabas and madrasas came up in central and West Asia. These attracted a large number of students from all over the

empire of the Caliph of Baghdad. In the beginning, these maktabas and madrasas were purely religious institutions. They conducted theological seminaries, concerned with teaching of canons of law, jurisprudence, theology and philosophy. Even at this early stage, the necessity of teaching humanities began to be felt. Gradually, medical science was also added to the curricula of these Muslim institutions. Thus, during the days of the middle Abbasids the Islamic East witnessed a fairly well-developed system of education.

The first institution of the type which made provision for higher education was Bait-ul-Hikmat. But the first institution which enjoys a wide name even today was Al-Azhar. It was founded in Cairo during the reign of the fourth Caliph of Fatimid dynasty, Al-Muizz (925 to 975 A.D.). Its two main objectives were to teach the Shiite system of jurisprudence and train Shiite preachers for propagation of the doctrine among Muslims.

The next important Islamic seat of learning which appropriates the concept of a modern college was Nizamiya. It made provision for the physical needs of its students and became a model for later institutions. Nizamiya, founded in 1065-67 A.D. by Nizam-ul-Mulk, was consecrated as a theological seminary, particularly for the study of the Shafiite and the orthodox Ashari system. Quran and old poetry formed the backbone of education here. Ilm-ul-Adab were also taught here. A number of madrasas sprang up in opposition to the Fatimid institutions that

were fiercely engaged in producing Shiite propagandists for the spread of Shiite doctrines.

### **Classification of Places for Teaching Purposes**

Bait-ul-Hikmat had been set up by Mamun in 830 A.D. in Baghdad. It consisted of a library and an observatory. It has been described as a school for translators. It does not seem to have been a place for teaching. The names of a copyist and a book binder who worked here have been preserved. The house of wisdom disappeared from history; presumably the removal of court to Samarra and the troubles in Baghdad destroyed it.

In the Islamic world the year 1066 is very significant because since this year, in a measure, the maktabas and madrasas began to flourish. It marks the historical divide between different kinds of places associated with teaching, which may be classified as follows:-

### **Places for Education before the Establishment of Regular Madrasa and Maktab**

#### **(A) Kuttab**

Kuttab for teaching to read and write preceded the rise of Islam, but on a limited scale. Early Muslims, who could read and write, worked mostly as amanuensis to the Prophet and were engaged in teaching for a long time to come. The Kuttab was mostly in the teacher's house and thus preserved its independence especially in the East. Here

the Quran was taught and elementary religious knowledge imparted. The curriculum of the Kuttab, centred upon the Quran as a reading text book. With reading and writing, the students were taught Arabic grammar, stories of the Prophet, particularly Ahadis relating to Muhammad. Dr. Ahmad Amin is of a similar view: 'Some of the Kuttabs were meant for teaching, reading and writing Quran, and in some others the Islamic languages were taught as well'.

Thus this was the first educational institution established in Arabia. It is believed that the word Kuttab or Maktab was derived from its function Taktib.

As the curriculum of the Kuttab was mainly based upon the Quran, it naturally depended for its sustenance upon teachers who had learnt the Quran. The number of Kuttabs in the Muslim world increased rapidly until almost every village had at least one. Learning the Quran was the core of this elementary course, followed by religious instructions, left to the parents. 'The main subjects taught in children's schools was Adab so that the schools of children we called Majalis-ul-Adab'. This was the general character of the curriculum, which nevertheless varied from place to place. In his chapter on 'the different ways of teaching children', Ibn Khaldun summed up as follows: 'It was a religious symbol to start with the Quran in teaching children and that was agreed to by all Muslim countries. But in all Maghrib, the Quran alone is the subject for pupils' study until they learn it perfectly'.



It should be 'kept in mind' that, unlike current practice, in the early period of Islam, the emphasis was not merely on reading the whole of the Quran but also on understanding its verses. The sort of Kuttab, we find today in the Muslim World is entirely different, both in content and purpose, from what it was meant to be in the earlier period of Islam.

### **(B) Elementary Education in the Palaces**

As the number of palaces grew, and the palace life became the nerve-centre of varied activities, they became centres of dissemination of knowledge. Regular meetings were arranged not only in the Caliphs' palaces, but also in those of their ministers and Umara. This tradition continued even when independent and semi-independent dynasties were established.

The curriculum was usually drawn up by the father to suit his child. The students continued to receive higher education in the palaces even after the elementary school age. The teacher here was called Muaddib. The word is derived from Adab, a concept which includes both moral and intellectual qualities. Therefore it was applied in this sense to the tutor, who was to promote both the qualities. Although the main subjects were almost the same, some were added or omitted according to the instructions of the elders.

### **(C) Bookshops and Booksellers**

The sons of the nobility and intellectual elite were always advised to make the bookshops a regular haunt

whenever they went to the bazaar. Bookshops seem to have emerged as the only successors to the old Arabian fairs of Akaz, Mijannah and Dhi-i-Majaz. Pre-Islamic Arabs used to gather in these fairs mainly for commercial purposes. They then took advantage of the gathering for literary speeches, discussions and debates. The bookshops appeared early under the Abbasids and very soon afterwards a large number came up all over the Islamic world.

The booksellers were not merely the disseminator of knowledge, but often producer of books as well. In those days they provided an important intellectual service. It was they who copied the best books and placed them in the hands of the public. Bookshops had an intellectual influence not only on the booksellers themselves, but frequently upon their families as well. Literary studies were also persuaded in shops other than those for books.

### **(D) Homes of Learned Persons**

Private collections of books in the homes of learned men were also among sources for the development of literary activities and kindling intellectual curiosity to illumine the minds of those who were interested in education. Homes obviously could not be convenient places for public teaching, as neither the house-holders nor the students could feel comfortable in forming reading circles in private houses. Islamic education was, however imparted in the Prophet's house and many private houses were also utilised as schools in

many Muslim territories. It was considered the duty of the householder to welcome the visitor cordially to put him at ease, so that he came regularly to attend the lectures.

### **(E) Literary Salons**

Literary Salons, flourished in the Islamic world from the Abbasids times, with meeting being held under the four orthodox Caliphs. In theory the Caliph was considered to be not only a secular leader but also a spiritual guide and a man of knowledge. In the literary Salons foreign customs of civilizations manifested themselves. The Salons were places of admirable taste and only people of certain class were admitted. The members had to come at a fixed time and leave according to the particular signs adopted by the Caliphs. The Caliph, and no one else, could open the discussion. The subjects debated in the literary Salons were very much wider than those at the old meetings. The Caliphs considered themselves patrons of knowledge and their palaces were thought of as the centres for the improvement of learning.

Shortly after the rise of the Abbasid dynasty, literary Salons, in the true sense, reached their height, and regular meetings were arranged not only in the Caliphs' palaces but in the palaces of their ministers as well. Reading about these literary Salons, one can imagine the splendour and magnificence of the meetings, which clearly reflect the prosperity and multifaceted culture of the period. The literary Salons enjoyed the highest status of all such meetings held

at that time. The literary Salons profited by the excellent progress of knowledge at that time, and the discussions covered diverse subjects. The salient questions of the time were about the Quran. When many independent or semi-independent dynasties arose in the Islamic world, they vied with each other in the patronage of learning.

### **(F) The Monasteries And Khanqahs**

In the middle ages, it was very common for devout men to live in the mosque, or in an annex building or a cell in a mosque. Such a cell used for teaching or meditation, was called Zawiah, which literally means a corner. The monasteries were called Khanqahs. They came into existence towards the beginning of the eleventh century. Similar to Khanqahs were the Ribats, dwellings for men who defended the frontier. Ibn Batuta says that the word Khanqah had not reached the Maghrib. There the old Arabic word Zawiah was used. Usually the three words-Khanqah, Ribat and Zawiah-are used without any specific distinction, all the three names are applied to Sufi monasteries. The main object of the monasteries was to afford the Sufis a home and a place for their devotional exercises, and also for training and teaching the inmates. The subjects of discourses were not strictly sufistic. Some scholars for example delivered lectures on Hadis in their rooms in the the monastery. Instruction was thus arranged in some monasteries Just as in later madrasas.

In some Khanqahs there was provision for teaching not only mysticism

but also Hadis, Tafsir, Fiqh, Usul, Mantiq and grammar. The author of *Gulzar-i-Abrar* informs us that many Sufi saints and scholars took to teaching as their life-long occupation. Their Khanqahs served as Madrasas and the curriculum was not confined to mystic subjects. The Khanqah also provided residential accomodation for the students.

### (G) The Mosque

Since the origin of Islam, Halqahs have been held in the mosques. Mosques remained the main place for Muslim education till the establishment of madrasas. Muslims might have been influenced by the fact that religious services were held in monasteries and churches in their neighbourhood.

It was customary with the Prophet and then of his companions to answer questions of the devotees and give proper advice regarding good and commendable religious conduct. Out of this very tradition, arose the schools of higher learning through the Halqahs of the learned teachers, who attracted students even from far-off places. Similarly, madrasas and mosques remained interchangeable for a long time throughout Muslim lands. Mosques were educational centres for various kinds of knowledge known to the Arabs at that time. Besides, literary studies, exegeses, traditions, jurisprudence, astronomy and medicines were studied also in the mosques. Even after the emergence of regular maktab and madrasas, mosques continued to be used as places of instruction not only in religious matters but also in secular subjects,

particularly those which developed along with religious Ulum or were intrinsically related to them.

### (H) Maktab and Madrasa

With the spread and expansion of Islam, the number of students, as also of Halqahs gradually increased and consequently the number of Halqahs in the mosques. It began to cause inconveniences and prevent worship from being properly conducted. Moreover, new subjects also came up for discussions and debates which could no longer be adequately conducted inside the mosques where everyone was expected and required to be reverent and quiet. Under these circumstances the evolution of specialized place for education (maktab and madrasa) was natural. The madrasas were established also to provide decent living and sufficient stipends to those engaged in teaching.

The word Maktab, derived from Arabic Kitabat, was a place meant for elementary religious teaching. It was also used for a Katib, plural Kuttab, who used to copy the Quran and other books generally meant for teaching. The aim of Islamic primary education was to impart knowledge of the alphabet and religious prayers. This was done in the maktab or the elementary school.

The Nisab of the maktab was based on the Quran. The teaching of the Quran was combined with instructions on more important religious precepts and usage, the proper response to Azan, Wuzu and the prayer in the mosque. In the maktab one of the older boys acted as

the Imam to familiarise the students with the practices of joint prayers. Stories of the Prophet and anecdotes from the life of the godly were also taught to them. Writing was included in the elementary course. In addition, arithmetic, grammar and elementary literature were also taught in the maktab. Everyday before a new lesson began, the student was asked to read or recite what he had learnt the previous day. This was known as the Amokhta. This was to implant well the lesson in the students' mind.

The teacher in a maktab was called Muallim or a Faqih, on account of his theological training. Discipline in the maktab was maintained through severe punishment. There was no time table. The teacher and the students assembled at dawn and studied without break till lunch time. After lunch, they again assembled and the students continued their lessons, i.e., reciting the Quran till sunset, when the school closed for the day. Information regarding the different subjects taught and the time devoted to them is not available. The maktab played a significant role in the educational development of the students during their early life.

The freedom which brought the maktab into being caused their fall also. As there was no supervision and no control by government, the maktab got stuck in their old groves. There was no change in the subjects and the method of teaching, and no attempts were ever made to improve the qualifications of the teachers or the general tone of the maktab. There was a great deal of

stagnation. After long and monotonous period (sometimes a student continued till he was eighteen) spent in the maktab the student knew only some chapters of the Quran by heart and could scribble a few letters, full of mistakes. The organisation of the maktab was rudimentary. Theoretically, the Qazi of the place was expected to look into the affairs of the maktab, but he rarely did so.

A madrasa, literally a place for learning, was a centre of higher education, the Alumini of which came to be known as Ulama. Today, the word is used only for those Muslims who have not only graduated from a madrasa in the traditional Islamic subjects like the Quranic exegeses, Prophetic traditions, Islamic law and theology, but also try to follow the Sharah to the Jetter. One can study these subjects outside a madrasa, but then one would not necessarily be considered an Alim. During medieval times, particularly in India, all those who attended the madrasa did not necessarily belong to the class of Ulama, only those who studied theology and law thoroughly and afterwards entered government service in the religious and judicial departments, or stayed in the madrasa to teach, were usually called Ulama. Both religious and secular subjects were taught in the madrasa, Evolution of the Madrasa.

The madrasa in its initial stage was a simple affair. Whenever a man, who how to read met another one, who was not so fortunate but willing to learn, a madrasa was organised. It could have been under a palm-tree, in a tent or in a private house; yet, it was a madrasa. The courtyard of

the mosques and the open halls running along the walls were also used for this purpose. The halls were particularly extensive on the Qibla side, because assemblies were held there. The space between the two rows of pillars was called *Riwaq* and the courtyard *Sahn*. At first there were no enclosed chambers in the halls until the introduction of the *Maqsura*, a compartment built near the *mihrab* with the object of segregating the ruler to protect him from any likely attack while offering prayers. Gradually more *Maqsuras* were constructed to meet various other needs. The groups of *Qurra*, the students and the *Faqih* had to sit together in a mosque, and attempts were also made to have separate rooms for them. Small compartments were either partitioned off in the main chamber, with wooden lattices or new rooms were built in the annexe. Whenever a particular room was set apart for teaching purposes in the mosque it was called a *madrasa*. It did not mean big educational institution with a large number of students, as it is today in the *Dar-ul-Ulum*, *Deoband* and *Nadwa* of *Lucknow*. It was generally a place attached to the mosque where the religious preachers gave education to the assembled pupils.

It is generally believed that the first *madrasa* in the Islamic world was founded by the *Saljuk Wazir Nizam-ul-Mulk Tusi* (1019-92 A.D.). Actually it is not so. We are told that several *madrasas* existed before the advent of *Tusi*, as the consolidator of the *Saljuk Empire*, under *Alp Arsalan* and *Malik Shah*. The *Sunni madrasa building movement* had already begun in the second half of the tenth

century A.D. But the *Saljuks* (956-1157 A.D), who succeeded the *Abbasids* to the temporal greatness of Islam, turned such schools into public institutions. Training officials for all branches of the administration soon became the purpose of the *madrasa*.

The expenses of the *madrasa* were met from the revenue earned from large estate given as endowments. These were dwelling houses, shops, etc. The *madrasas* had libraries attached to them, for the use of the students, teachers and even the public. Even hospitals were attached to the *madrasas*, where the inmates were treated.

Credit should also be given to the *Saljuk Wazir Nizam-ul-Mulk* for beginning a new era of eminence for the *madrasas*. He set up a large number of them and evolved a new type of *madrasa* in which the students were provided with board as well. During his time and soon afterwards, *madrasas* spread to *Iraq*, *Khorasan*, *Merv*, *Herat*, *Balkh*, *Mosul* and *Persia*. The *Mongols* who quenched the light of learning in *Baghdad*, built several *madrasas*. *Halaku's* mother built two *madrasas* in *Bukhara*. The prosperity of the *madrasas* in *Central Asia* reached its peak under the *Timurids*. *Nur-ud-din Zangi* founded *madrasa* in *Damascus*, *Halab*, *Hims*, *Hama* and *Baalbek*. They were also introduced in *Hijaz*, *North Africa*, *Egypt*, *Palestine* and *Syria*. When the *madrasas* first came into vogue, they did not bring about any change in the *Nisab* or the method of teaching. But gradually and inevitably changes came in. ■

## Imam-e-Haram Visits Lucknow

- Obaidur Rahman Nadwi

Imam-e-Haram Sheikh Saleh Bin Muhammad Bin Ibrahim Aale Talib visited Lucknow on April 3, 2016. He was received by the State Education Minister Ahmad Hasan, Maulana Khalid Rasheed Farangi Mahli, Maulana Nazrul Hafeez Azhari Nadwi, Maulana Abdul Aziz Bhatkali Nadwi, Maulana Abu Sabhan Rahul Quda Nadwi and a host of dignitaries of the city. From Airport Imam-e-Haram proceeded direct to Nadwatul Ulama to call on Maulana S.M. Rabey Hasani Nadwi, Rector, Nadwatul Ulama on the second day of his a week visit to India.

He stayed at Nadwa for about three hours inaugurated the extension wing of Nadwa's grand Mosque. He addressed teachers and students of Nadwa. He exhorted them to follow the right path shown by Prophet Muhammad (PBUH). He addressed that we should set the true picture of Islam cultivating good qualities and sublime norms. He cited that Hazrat Ayesha Siddiqa said his character (Prophet's) was Quran. It is imperative for us to mould our characters and behaviors from the teachings of the Quran and Sunna accordingly. He emphasized on unity and said that we should avoid ideological and sectarian differences and create an atmosphere of peace and brotherhood. He stated that if we ponder over the history we would find that how profound love four

Imams had for each other. Despite their differences in views and opinions they set examples of paragon of morality in their respective time. Imam Ahmad bin Hanbal was disciple of Imam Shafai, Imam Shafai was disciple of Imam Malik and Imam Malik got education from Muhammad bin Shaibani. We see inspite of their ideological thoughts and differences they exhibited love and showed respect and reverence to each other. Imam-e-Haram called upon audience not to turn religious differences into hostility and enmity. He also appreciated achievements and contributions made by Nadwatul Ulama in the field of education. He asserted that this Institution has a good reputation across the world. It is one of the best castles of Islamic Sharia. It has produced a good number of Islamic scholars, literati, thinkers and historians. Nadwa scholars are scattered all over the world. The fragrance of Islamic Sharia sprouts from here and touches every corner of the globe. He assured that today need of able and expert scholars is more needed than before. A variety of new problems and issues are emerging day by day. For their Islamic solution accomplished and well-versed scholars are required. No doubt Nadwa and other such institutions may produce such scholars to cater to the needs of these problems and issues.

While talking to Maulana S.M. Rabey Hasani Nadwi, Imam-e-Haram said: "I had studied Allama Abul Hasan Ali Nadwi's masterpiece "Islam and the World" in my childhood. The book brought extraordinary changes in my life. This book must be read by everyone.

Having led Zuhar prayer, Imam-e-Haram went along with Maulana Kalid Rasheed Farangi Mahli to attend the International Conference on Islam and World peace. Addressing a huge gathering at the Eidgah in Aishbagh ground, Imam-e-Haram asserted that terrorism has caused more harm to Muslims than any other community. Terrorism has no connection with Islam. He further said: "Some people are portraying a wrong image of Islam. Islam propagates peace and harmony and is against bloodshed. He also urged members of the Muslim community across the world to educate their children. Only with proper education Muslims can fight against terrorism. He said that today the world is unable to present the example of prophet Muhammad's character. This is because he treated Muslims and non-Muslims alike. The more we close to teachings of Quran and Sunnah, the more our faith strengthens. The need of the hour is that we must set specimen of Prophet's character. Imam-e-Haram said: "Saudi Arabia is a centre of Islam. Every year, it welcomes lakhs of people who come for Haj without discriminating between them. But some people are trying to furnish the

country's image".

In his presidential address Maulana S.M. Rabey Hasani Nadwi, Chairman of All India Muslim Personal Law Board, expressed concern over terrorism and stressed that Islam has no connection with it. Islam and terrorism are poles apart. Islam promotes peace and brotherhood instead of creating hatred and anarchy.

Maulana Khalid Rasheed Farangi Mahli, Imam-e-Eidgah, said Ulama of Farangi Mahal had deep relationship with Haramain Sharifain. He further added that Maulana Abdul Bari Farangi Mahli set up "Anjuman-e-Khuddame Kaba for safety of the holy Kaba and its perception. He also attacked terrorist organization ISIS and said it killed more Muslims than members of any other community. Even Imam-e-Haram has condemned it.

Addressing the gathering Additional Advocate General Zafaryab Jilani asserted that Muslims will not tolerate any change in the Muslim Personal Law. Even the Supreme Court, in its several judgments, has stated that no changes could be made in the Muslim Personal Law.

On the occasion, Chairman of the Islamic Society of Greater Orlando, Florida, U.S., Maulana Tariq Rasheed Farangi Mahli stressed on education for Muslims to combat the menace of terrorism. Muslims are lagging behind in education and community can prosper with proper education. ■

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