

THE FRAGRANCE

OF EAST

Vol.II No.1&2

January to June 2000

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The Fragrance

of East

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Opinions expressed in the articles appearing in this magazine are those of the writers and are not necessarily of the Institution.

---Editor

Editor's Note:

The passing away of Syed Abul Hasan Ali Nadwi Rahmat-ullah-alaih is a great loss not only to India but to all those countries where he was admired and revered as a great scholar. Maulana's end came when he was reciting the verses of the holy Qur'an. As a scholar of Arabic he had a deep knowledge of the holy book. As a historian and theologian he knew the references and context of each and every 'surah'. He was so deeply involved in following the Qur'anic instructions that he not only spent each and every moment living his own life in accordance with the spirit of Islam, but tried his best to make others also understand the message of Allah as interpreted and practiced by Prophet Mohammad (may peace be upon him).

We feel no hesitation in saying that the Maulana was an ardent Muslim, an emblem to Islamic Culture and a rigid follower of Islam. Yet, he can never be accused of nurturing bias against anyone. This is because of his broad vision that derived from the Qur'anic dictat: "To thee your way, and to me mine". Love for his country, its prosperity and well being always remained central to his concerns. Through his movement of "Payame-Insaniyat" (message of Humanity) he tried his best to bring people of different faiths on one platform. He worked hard to instill confidence, particularly amongst Indian Muslims, and encouraged brotherhood not only between different sects of Muslims but also with their non-Muslim fellow countrymen. Maulana's doors always remained open for all. He believed in listening to others and making others listen to him. He never believed in living a secluded life. His mission had always been 'Dawah' and spreading love, peace and amity.

As an eminent scholar and widely travelled historian he was quite aware of the tremendous achievements that the world had made in the field of science

and technology. The revolutionary developments in the electronic field were also considered by him as heavenly blessings to mankind. It was at his initiative that Darul uloom Nadwatul Ulema, introduced computer courses in its syllabus. Inter-net and e-mail facilities were also acquired.

The late Maulana realised the importance of media in the modern world and emphasised that Nadwa too must establish and develop a well equipped media centre. It was his constant encouragement that resulted in the creation of a Media Research Centre under the department of Journalism and Publicity in Nadwa. The quarterly English magazine "The Fragrance of the East" is in fact the outcome of a long cherished desire of the Maulana to create a forum for transmission of knowledge in Islamic affairs internationally. He was happy and delighted each time the latest issue of the "Fragrance" was presented to him. The editor had his last audience with Maulana on December 27, 1999 just before the 'Iftar' of the Ramadhan fast. This was four days before his demise. His parting words were: "*Isko jari rakhiye*" [Carry on its (Fragrance) publication]. May God give strength and enable us to fulfil his desire.

S.A.

ALI MIYAN PASSES AWAY

Shariq Alavi*

Renowned Islamic scholar, historian and literature of eminence, Maulana Syed Abul Hassan Ali Nadvi popularly known as Ali Miyan passed away on December 31, 1999, at his native village Takiapar, Dairae Shah ilmullah, in Raibareli district. His burial took place the same night in the ancestral graveyard of the family. The end came peacefully while he was getting ready for Friday namaz. He collapsed while reciting the holy Qur'an and observing his Ramadan fast. According to an official estimate more than one lakh admirers of the Maulana attended his last rites in chilling weather with temperatures dipping to freezing point. The state government was represented by two ministers besides senior officials of Raibareli and neighbouring districts.

Son of an eminent Arabic and Urdu writer Hakim Maulana Abdul Hai, Ali Miyan had his formal education in Darul Uloom Nadwatul Ulema and Darul Uloom Deoband. He mastered *tafseer* (exegesis) of the Holy Qur'an under Maulana Ahmad Ali of Lahore in early 1930's. He authored over eighty books on subjects related to Islamic faith, literature and history. His fluency in Arabic both in his writing and speeches surpassed even those who have this language as their mother tongue.

Chairman of All India Muslim Personal Law Board and Rector of Darul-Uloom Nadwatul Ulema, Lucknow Maulana was a revered personality in the Islamic world. He was Chairman of the Islamic Centre, Oxford University, UK, Chairman of the World Forum of Islamic Literature, Chief of the Foundation for studies and Research, Luxembourg, Founder member of the Muslim World League, Mecca (Saudi Arabia), member advisory committee, University of Median, besides heading many other prestigious organisations.

Born in 1914, Maulana brought laurels to the country for contribution as an Islamic scholar. Last Ramadhan he was honoured by the UAE government by conferring on him the "Scholar of the Year" Award. He was flown to Dubai in a special aircraft sent by the UAE government to Lucknow so as to ensure the ailing Maulana's comfortable journey. A senior minister of UAE had come to accompany Ali Miyan to UAE.

Maulana through his "Payame Insaniyat" (message of humanity) campaign travelled throughout the country and tried to bring different communities particularly Muslims and Hindus together. He spread messages of love affection and brotherhood among different communities. Incidentally his last public statement issued a day before he died was the condemnation of the hijacking of IC 814 flight. He termed the act inhuman and un-Islamic.

Maulana Ali Main had great regard for Maulana Abul Kalam Azad. It was on his inspiration that Maulana Azad Academy was established. He was patron of the Academy.

We deeply mourn his passing away.

- AZAD ACADEMY JOURNAL -

MAULANA'S LIFE AT A GLANCE

- 1914 Born on Moharram ul haram 6, 1333 AH at Takiya Kalan, Rai Bareli.
- 1923 His father Syed Abdul Hai, a noted litterateur of Arabic and Urdu passed away.
- 1924 Having benefited with elementary knowledge of Urdu and Arabic by his mother was initiated to regular studies in Arabic under Allama Khalil-ibn-i-Arab.
- 1926 Joined Darul Uloom Nadwatul Ulema for advance studies. Attended the Kanpur session of Nadwatul Ulema and impressed the delegates by his knowledge of Arabic language and fluency in conversation.
- 1927 Joined Lucknow University and completed 'Fazil-e-Adab' course there.
- 1927-30 Devoted time in learning English besides books on Islamic History and cultures in Arabic, Urdu and English.
- 1929 In Darul Uloom Nadwatul Ulema and learnt 'Hadis' under Maulana Hyder Hasan Khan.
- 1932 Stayed in Lahore with Maulana Ahmad Ali Lahori and learnt 'Tafseer' (commentary on holy Qur'an).
Also stayed for a few months in Deoband and joined lessons given by Maulana Husain Ahmad

Madani. He was also benefited by the teachings of Sheikh Aizaz Ali and Qari Asghar Ali.

- 1934 Joined the faculty of Darul Uloom Nadwatul Ulema as a teacher of 'Tafseer', Hadith, Arabic Literature, history and logic.
- 1938 His first book the biography of Syed Ahmad Shaheed was published.
- 1939 To get acquainted with Religious Centres toured the country and met Sheikh Abdul Qadir and Maulana Mohammed Ilyas Kandhalwi. Remained associated with the latter for a long time.
- 1943 Established Anjuman Talimate Deen to propagate the message of the holy Qur'an and traditions of the Prophet (PBUH).
- 1945 Was appointed member of the Executive Committee of Nadwa.
- 1951 Was appointed Naib Motamid Taleem. Also founded "Payame Insaniyat".
- 1954 Became Motamid Taleem.
- 1955 Took up the editorship of Arabic Journal "Al-Ba'as".
- 1959 Established Majlise Tahqiqat wa Nashriyat Islam. Also edited Arabic Journal "Al-Raid".
- 1961 After the demise of the Nazim-e-Ala Dr. Maulana Abdul Ali Hasani he was appointed Nazim-e-Ala (Rector) of Darul Uloom Nadwatul Ulema, a post which he held till his death (31.12.1999).

Literary Activities

- 1931 First article in Arabic on Syed Ahmed Shaheed was published in 'Al-minar' of Egypt.
- 1938 First book on the Biography of Syed Ahmad Shaheed was published in Urdu.
Was drafted to layout the course for the graduation classes in Islamiat of Aligarh Muslim University.
- 1942 Delivered a lecture at Jamia Millia Islamia New Delhi which was highly appreciated and later publilshed in book form
- 1963 Delivered a series of lectures at Jamia Islamia, Madina (Saudi Arabia) which were compiled and published.
- 1968 On the initiative of Education Minister of Saudi Arabia visited Ryadh to help in drafting the syllabus of 'Kulliyat ul Shariyat' Also delivered lectures at Ryadh University and Teachers Training College.
Remained associated as a member of the editorial board of Arabic Journal 'Al-Zia' (since 1932) Urdu magazine "Al-Nadwa" (since 1940) Urdu magazine 'Tameer' (since 1948). In 1958-59 edited Arabic magazine 'Al-Muslimoon' published from Damascus. The Urdu journal "Nidai Millat" (1963). He remained patron of Arabic Journal 'Al-baas' (since 1955) 'Al-Raid' (since 1959) and Urdu fortnightly "Tamire Hayat" (since 1963). English quarterly "The Fragrance" (since 1998).

Foreign Visits

- 1947 Visited Saudi Arabia, performed Haj and stayed for a few months there.
- 1951 Visted Egypt where he was already intoroduced amongst the Egyptians through his Arabic book "Maza Khasrul Alam Bilkhatatul Muslimeen". He also visited Baitul Muqaddas, Plaestine and prayed in Aqsa Mosque. He spent last days of Ramadhan there. He paid obeisance at "Madinatil Khalil" and "Baitul laham". While returning from there visted Jordan and met King Abdullah.
- 1956 Visited Turkey and stayed for two weeks. Thereafter he went to Turkey many times, last being in 1998. Visited Kuwait and Gulf countries a number of time. As a leader of the World Islamic Organisation (Rabtae-Alam Islami) visted Afghansitan, Iran, Lebnon and Iraq.
- 1963 Visited Europe for the first time and toured England, France and Spain and met prominent Arab and European academicians and leaders in London, Oxford, Cambridge, Geneva and delievered lectures also. Visited Europe quite frequently because of his association as Chairman of the Islamic Centre established in Oxford. Last being in 1998.
- 1977 Visited USA for the first time and again in 1993.
- 1985 Visited Belgium
- 1987 Visited Malaysia
- 1993 Visted Tashqand and Samarqand.

- 1999 In January 1999 undertook the last journey abroad when Head of the UAE sent an official aircraft to Lucknow to take the ailing Maulana to Dubai where he was conferred "the Man of the Year" award.

Honours and Awards

- 1956 Elected Corresponding Member of "Majmal Lugate ul Arabia", Damascus
- 1962 Conducted the first founding session of Rabte Alam Islami at Mecca which was attended by King Saud Bin Abdul Aziz of Saudi Arabia and Libyan Head Idris Sanausi.
- 1963 Was appointed Member of the Executive of Madina University.
- 1980 Was appointed Member of "Majmal Lugate ul Arabia", Damascus
Was awarded King Faisal Award
- 1981 Was conferred D.Lit. (Honoris Causa) degree by Kashmir University.
- 1983 Was appointed chairman of Islamic Centre at Oxford University.
- 1984 Was appointed chairman of Rabtai Adabe Islami
- 1999 In January 1999, about a year before his demise (on 31/12/1999) was decorated with "Man of the Year Award at Dubai, Sultan Brueni Award was conferred by Oxford Islamic Centre on his work "Tareekhi Dawat-e-Azeemat".

IN THE MEMORY OF LATE ALI MIAN

- Abdul Sattar Zaidi -

One more light of learning is out.
One more voice of pen is mute.
The fountain of Faith has faded.
The grove of the land has lost its roots.

A guardian angel of man.
A soul with a cosmic dream
A bolt on the barn of darkness
A breath in a test supreme

A matchless monument of humbleness
With a wondrous expanse of the heart
A dauntless threat to the tyrant
A Hercules of Faith with noble parts.

He won the honour of the world
With a fame pervading the Universe
All Arabs and Non Arabs danced to his tune
Where from Truth flowed in torrent diverse

He came to rouse the dormant
He brought the wealth of the wise
with a life suffered with piety
He drew the Godly beyond the shade of all sunrise

MOST VALUABLE LEGACY*

Abdullah Abbas Nadvi

Even after a passage of more than one month since the passing of our guide, mentor, Maulana Syed Abul Hasan Ali Nadvi (may God bless his soul and illuminate his grave), there seems to be no let up in functions, seminars on his life and works, besides condolences, almost all over the world. A mere compilation of coverage in the media and magazines, messages of condolence, would run into volumes. There are reports about the size of the congregation for namaz-i-janaza (funeral prayer), on the night of Ramazan 27, 1420 AH, mentioned by this writer, being incorrect. The sprawling *Haram-i-Makka* (courtyard of Kabaah) was jam-packed, roofs and basements full, adjoining localities like *Musfila*, *Mad'aa*, *Fandooq Jiyad*, *Harat-ul-Bab* right up the bridge of *Shara-i-Mansoor*, all included. Same was the position in Madina, where the vast spaces, with a capacity of twelve to fourteen lakhs were full. This was in addition to the funeral prayer already offered by huge gathering after the Friday prayers at important mosques of Makka. Dr. Shah Raees-ul-Abideen informed me that he had already joined and returned after the prayer in the largest mosque of *Shari-i-Mansoor*. *Al Ahram* (newspaper) reported from Cario that prayers were offered at University of *Al-Azhar*. Similar reports came in from Istanbul, Baghdad, Kuwait and Dubai. Dr. Mohsin Usmani Nadvi reported having joined the congregation for prayers at Jama Masjid in Damascus, the announcement for which came from Grand Mufti Ahmad Kaftaroo. These reports would amount to nearly one crore Muslims over the world having offered congrega-

* Editorial of Tameer-i-Hayat, dated Feb 10, 2000

tional funeral prayer in absentia. On the spot congregation for prayers at Raibareli was just under two lakhs, as corroborated by local Police also.

These are signs of proximity to God and His boundless bounty; and pious soul as the one now departed, need no fictitious and vague props to their status in the eyes of Almighty. One manifestation of God's blessings is the feeling that endures even after forty five days of his departure that Maulana is still in his room, moving, strolling hither and thither, about to emerge any moment.

At Nadwa, condoling groups and individuals continue to pour in; the portals are still aglow; number of students seem to have increased; there has been no delay even of a day in teaching programmes. The present administrator Maulana Syed Mohammed Rabe Hasani Nadvi and Principal of Dar-ul-Uloom Maulana Saeed-ur-Rahman Azmi Nadvi are actively engrossed in the affairs of the institution. This is the real legacy left by Hazrat Maulana by his personal example and precept, devotion to God and affection for Prophet (pbuh).

This legacy is indivisible and all who adhere to the path shown by Maulana, are entitled to full share; each one of them. Stock-in-trade of this shop is blemish proof.

May his invaluable legacy forever be unimpaired, should be the prayer of all well wishers world over and that the station of Maulana in yonder world be most exalted.

English rendering : Mashoon Ahmad

THE PHILOSOPHER OF ISLAM, A CLOSE-UP

S.M. Rabey Hasani Nadvi*

His outstanding services and deeds in the cause of Islam are being extolled world-wide, in speeches, seminars and write-ups. A depiction of the individual character and the factors that went into the making of one of the greatest thinkers, man of letters, orator par excellence, crusader in the cause of Islam, a reformer, besides a compassionate, considerate and benign individual, is intended in the lines that follow:

Syed Abul Hasan Ali Hasani was a mere child of nine, when his father, Maulana Hakeem Sayed Abdul Hai Hasani, a physician, historian and literateur of high calibre, expired, leaving behind his pious and courageous spouse, the elder son Maulvi Dr Hakeem Syed Abdul Ali Hasani, besides a collection of excellent books, including those authored by him. This elder brother, having acquired a comprehensive knowledge of religious and traditional literature, had embarked upon a career in natural sciences. Passing B.Sc. with distinction, he completed MBBS course. His medical practice endowed him with an all-round personality, a grasp over religious obligations as well as demands of current social life. Under these healthy influences, augmented by his own innate talents, Abul Hasan Ali made rapid strides. Coming under the tutelage of highly learned teachers and mentors, honed his appetite for knowledge and he became well versed in *Hadees* (sayings of the holy prophet). *Tafseer-ul-Quran* (interpretation of the holy book) and Arabic language and literature. A study of history provided an insight into the reasons for rise and

* Nazim, Nadwatul Ulama

fall of various ruling powers and nations, over the ages, including India's own days of foreign domination, backwardness and subsequent intricacies, turmoil and holocaust, incumbent upon attainment of freedom.

Thus emerged a versatile personality; an embodiment of a thinker, reformer, teacher, preacher, author with a distinctive style, devoted all through to guidance of the masses towards a righteousness, combining traditional values with modern concepts. The world, by now, knew him as Hazrat Maulana Syed Abul Hasan Ali Hasani Nadvi.

Character, precepts and example set by the holy Prophet and of the preceding prophets as described in Holy Quran were his basic criteria; for detailed course of action the piety, stoicism, erudition, tolerance, sagacity, spiritualism, stolidity in the face of adversity, of great Imams, saints, literateurs, sages and poets. Garnering wisdom from every available source, much like the bee extracting honey, he eschewed use of sting unless it was evident that non-retaliation would be detrimental to the cause of Islam, the nation and masses.

In his view, the variation in details of Islamic jurisprudence, logic, philosophies was no reason of dispute so long there was no violation of basic tenets or detriment to the values of religion. Similar was his attitude towards various seats of learning and educational institutions, religious, traditional, or modern, as also for the religious, cultural and political organisations. He appreciated the positive efforts of all and maintained a healthy rapport with them, offering advice and guidance, if required. As for *Muslim Majlis-i-Mashavirat*, *Deeni Talimi Council* and Muslim Personal Law Board, his status was that of a mentor and patron. He would often recite a Persian couplet, which would translate as follows:

"Comforts of both the worlds are the interpretation of pleasanse for friends and cordiality with opponents." Avoidance of controversy or rebuttal was construed by some as tantamount to infirmity of opinion, an impression conveyed, may be, by his extreme tolerance, as his oblivion to any opposition. On the contrary, he had full measure of what transpired behind his back and had

definite well considered opinion, ignoring trivialities, and addressing topics of real consequence. In case of negative and subversive thinking and activities, he was unrelenting in counteraction. His command over synchronising criticism with tolerance, sans conflict, in more cases than not won the opposition over to his standpoint, the sole aim all the time being the cause of religion and its followers. He brooked no deterrents to this cause.

His writings, transcending the boundaries of continents and languages, being treasures of knowledge and wisdom, are lasting testimony to aforesaid qualities. His marked affinity for Arabs notwithstanding, he opposed the concept of Arab nationalism. While appreciating the achievements of Turks, he did not desist from expressing himself against anti-religion posture of their current regime. He utilised a dextrous pen and enthralling oration to thwart the attempts at merger of Islamic culture in India with non-Islamic and advocated freedom for each to profess own faith and prevent the majority from imposing its religion and culture upon the minorities. Adopting the principle of addressing a group or individual according to their receptivity and status, he interacted even with the top echelons of his own country as also the heads of other governments, particularly the Arab and Muslim countries. In all discussions, he maintained an attitude of selflessness and focused on the cause of humanity, exhorting all rulers and vassals to address themselves to the task of upholding the supremacy of the word of God and to the welfare of their people. Maulana accepted no favour for himself or for his kith and kin and when an award did inevitably come by, it was forthwith donated to the welfare of the community. Faisal award and the amount received from Dubai all went to educational and welfare activities. Not that he was never in need but remained firm in his principle of not being overburdened by obligations from the powerful and the affluent. This enabled him to speak out uninhibitedly without compunction, from a position of authority.

Having spent on earth a life of immeasurable worth, Hazrat Maulana Syed Abul Hasan Ali Hasani Nadvi left for his eternal abode at the end of the year 1999 AD, during Ramazan 1420AH, leaving a blazing trail of qualities and services. His successors owe it to themselves and to the masses, the world, to perpetuate his mission and forge ahead on the path broken by him.

English rendering : Mashoon Ahmed

THE PHILOSOPHER IN POLITICAL & SOCIAL SCENARIO

S.M. Wazeh Rasheed Nadvi*

India is a country inhabited by people of multi farious origin, professing different faiths and extremely diverse cultural traditions and practices. Even among those following same religion, considerable variations in details exist, which depend on economic, linguistic and regional conditions, besides several other factors. There are instances of economic factor overriding all other considerations. Literacy, rather the lack of it, also comes into play. On attainment of freedom in 1947, those at the helm were seized of the aforementioned problems and formulated a Constitution based on secularism, democracy and equality, with sufficient provision for safeguarding interests of minorities and backward classes.

As the time wore on, the grip of the original mentors loosened, yielding ground to those with jaundiced views, who clamoured for declaring India as Hindu Rashtriya. This claim was motivated mainly by political considerations and its proponents, although not numerically in majority, gained access to positions of influence, in political as well as administrative set up. They were able to excite passions and communal violence, which after the holocaust of pre and post-independence era, had by and large been controlled. Indians, by and large are a peace loving lot, but the campaign, fanned by media also, had adverse effect upon the simple minds. Two of the main themes were the promulgation of a common civil code and attempts to re-write history, obviously with perverse ulterior motives.

* Professor, Arabic Department. Nadwatul Ulma

Need of the hour was a course of action, sans collision, a logical approach for drawing attention and convincing the authorities of their real duty and devotion to ground work. History bears out that adversity throws up a man for the crisis. At this juncture, the Almighty willed Hazrat Maulana Syed Abul Hasan Ali Nadvi, a paradigm of wisdom, insight, erudition, sense of proportion and a pragmatic outlook, to fill the role.

A glance through his own writings, particularly "*Karavan-i-Zindagi*" would best describe the foundation on which his lofty mental build up was based. He describes his upbringing in an environment which instilled in him an understanding of the maladies afflicting the Muslims, the problems confronting them and be able to devise an effective remedial methodology. Appreciating the worthy services of those already working for the cause of Muslims, he co-operated with them whole heartedly, despite his main religious and literary predilection. His firm opinion was that the only way Muslims could carve a niche for themselves was to provide moral leadership, which had been almost extinct since long, and to prove useful citizens of the country as a whole, rising above parochial interests. Failing which they could be doomed.

Leaders and social workers already in the field were either too aloof and detached from intricacies, failing to take a real stand or, on the other extreme, resorted to confrontation, attracting violent reaction which culminated in rioting and oppression by the administration. Earlier efforts were in the form of political public meetings for campaigning against British rule or religious congregations, with discourses based mostly on legends. Added to these were heated debates between learned persons professing and advocating varying shades of faith and ideologies, which far from solving, made matters worse confounded.

Hazrat Maulana adopted a methodology based on Islamic teachings and lessons from history. He projected the true character and message of the holy Prophet (pbuh), as the real mentor and guide for the entire humanity. The message comprised justice, wel-

fare, co-operation forgiveness and respect for faith and rights of other communities.

This logical approach had a salubrious effect, clearing from the minds of non-Muslims, the cobwebs of serious misconceptions and negative notions about Islam. To the Muslims he conveyed the importance of amicability with all, irrespective of faith and culture and to play the role as integral part of the nation, without however, neglecting their own faith and culture. To these ends, his dextrous pen and penetrating oratory had a telling effect and touched the hearts of all.

He initiated a movement by the name of *Payam-i-Insaniyat* (message of humanity), for spreading the message of goodwill, equality and brotherhood. Another step was towards organising the Muslims. *Muslim Majlis-i-Mashwirat* (council for advice and counsel) was formed and proved considerably effective in restoration of confidence among the Muslims and in checking disruptive trend.

Maulana undertook extensive tours to appraise himself of ground realities, co-ordinated with other organisations, inviting important and wise persons of majority community to one platform for emphasising the necessity of avoiding violence through better understanding of the interests of the whole nation. He drew attention of the ministers and administration towards specific cases for initiating corrective steps. In case of any inevitable flare up and riot, he would go to the root cause, establish links with persons who could prove effective for remedial measures and forestall future recurrence. His gift of penmanship and speech shook the very conscience of the ruling class and won over most of the clear headed non-Muslims.

The idea of *payam-i-insaniyat* originated at Siwan (Bihar), where Maulana addressed a large congregation, subsequent to a holocaust which took heavy toll of Muslim lives. An abominable image of Muslims aggravated by media had been formed in the minds of the majority. The address elicited following comments from a Hindu senior citizen in the audience: "Maulana, I have listened only to two speeches, one by CR Das

(Deshbandhu) and the other is yours. Muslims and non-Muslims alike have a right over you. I intend to invite you to this city once again."

Both the organisations, *Payam-i-Insaniyat* and *Majlis-i-Mashavirat*, under Maulana's guidance, went quite a way towards balming the feelings and awakening the conscience of all communities, not to mention restoration of confidence among Muslims.

For the fulfilment of his mission, Maulana did not dither from speaking the truth on the face; be it Indira Gandhi, Rajiv Gandhi, VP Singh, Narsimha Rao or Atal Behari Vajpayee, as Prime Minister. His sole purpose was to convey what, in his opinion, was good for all classes and the country as a whole.

His absolute aloofness from political affiliations or ambitions along with abstinence from personal gains and shunning of rewards, afforded him a position of impartiality as well as authority to his actions. His word carried weight and elicited attention at all levels and from all directions.

Some of the important subjects were the issue of vasectomy, Shah Bano case, and Babri Masjid. He was all for a sane logical solution to the latter and interacted not only with the government but also the Senior Shankaracharya.

Towards the end it pained him no end to find things coming to such a pass that people were now nostalgic about the days of British Raj.

English rendering : Mashoon Ahmad

MAULANA ALI MIYAN - THE PATRIOT

Syed Ehsanul Haq Nadvi

A person of such a stature and versatility as that of Maulana Syed Abul Hasan Ali Nadvi (popularly known as 'Ali Miyan') will be remembered in the annals of future history for ages to come by generations after generations for his multifarious activities, achievements, contributions made to, and services rendered for, the welfare of the humanity and the world, in general, and the country the nation and the Millat he belong to, in particular. There are however, some of the aspects of his life, as is the case with every individual, more prominent and pronounced while there are some other which are not so prominent and obvious. The late Maulana (RAH) is generally and lovingly known for his erudition in Islamic Sciences, exegesis and interpretation of the Holy Qur'an, history of Islam's impact on the world and the humanity, the chain of its revival whenever called for and the revivalists, his in-depth and profound knowledge of Arabic literature, poetry and prose both and its history and development, his command, par excellence in regard to both oration as well as writing, over the Arabic language that earned him accolades from even the top-most litterateurs and the literature of the entire Arab World, to cite only a few of most prominent spheres of his activities and accomplishments. There are, however some aspects of his life and activities which are less important and consequential than those listed above, even though not so well-known or have duly been taken note of by the majority of people including perhaps, a considerable segment of his own co-religionists, not to speak of his other compatriots. One

reason of this flaw could be that they were not duly projected, publicised or propagated. But, then that was not Maulana's wont as is of the people who are after mundane fame and publicity. Nor has it been of his fans and followers. And that speaks of his sincerity and selflessness. Another reason is that his formerly mentioned pursuits and concerns which undoubtedly occupied prominent places in the scheme of his life activities, overshadowed - as happens very often in the case of people of multifarious qualities traits and trends - the rest of the traits that were less pronounced and ostensible.

One such aspect of his life and activities that need be highlighted and made known and acknowledged is his PATRIOTISM. The need of this exercise in respect of this particular aspect has, all the more, been made urgent and further accentuated by the callous, crude and most pathetically and very unfortunately during the last few months, say days, of his illustrious and precious life that came to an end, incidentally - no, I would not say so, I would say rather, as the Providence had destined and the fate would have it - on the very last day of the last millennium, the 31st December, 1999, by an irresponsible, unscrupulous section of print media to be followed up and taken over by an equally irresponsible, unscrupulous and vulgar element, though mercifully, not of much significance and regarded with contempt that it deserves, but, nevertheless, rowdy enough to create a rumpus and rob the peace loving people of their peace of mind and soul. It comprised mainly the young, semi literate, under-educated (in fact under education) university students taken in, beguiled and deluded by the preposterous (mis) concept of the R.S.S. and its Parivar that seems and deems everyone who does not have the label of Hindu on him, as a foreigner and invader, regardless of howsoever he might have been *bénéficient*, sincere and selfless contributor to the betterment, and advantage of the country, the nation and the society. Whereas, they themselves arrogate, regardless of howsoever misery, ignominy and

damage to the image, interests and well-being of the country they might be causing, to be the patriots and true and rightful sons of the soil, since merely they have the label of "Hindu" on them, even though they, and certainly the majority of them, do not know what "Hinduism" stands for and will be at a loss, if asked to define "Hinduism". Quite obviously, it is not true, genuine love for the country, or the nation or even "Hinduism" (Whatever it might mean to each individual of them) that motivated them to propound and propagate their idiosyncratic views and indulge in all sorts of hooliganism, murderous assaults and riotous campaign, against non-Hindus. It is instead simply their lust for ready-lucre and greed for mundane, material gains that makes them think that they can, by such rowdyism and violent acts and atrocities eliminate crores and crores of non-Hindus to have the country and its resources all to themselves. It is this illusion nothing else.

Instances and evidences of Late Maulana Nadvi's (RAH) patriotism are in abundance galore. In fact his whole life is studded with such instances of love and sincerity and integrity for the nation and the country as could only be displayed by men of great conviction and courage. To cover them all is beyond the scope of this brief article and forms the subject matter of an exclusive book to be compiled. I would cite here only a few most prominent instances that would show how great a patriot he was, so that the people who have, not only been calling him unpatriotic, but calling him all sorts of names and using vituperative language against him might look at their faces in its mirror and see where do they stand as compared to this great stalwart and true patriot of this country.

A scion of the famous clan of Syed Ahmad Shaheed of Raibareli who laid down his life, along with his about one thousand warrior followers, fighting the puppet regime in Punjab of the then growing and expanding power of the British in India, patriotism was, in fact, in Maulana's blood. It was not only imbibed but further enchanced and invigorated when he chose and under-

took to write Saiyed Ahmad Shaheed's (RAH) biography at a very early age. It was because of this spirit that the late Maulana (RAH) was extremely grieved and pained whenever there was or happened such events as would harm and hurt the country. He felt extremely grieved and sad at the image such events projected and reflected of the country before the eyes of the people abroad among whom he, personally, commanded great respect and who would, expectedly and naturally ask him as to how and if, he reconciled himself to these events. Maulana (RAH) acknowledged, time and again in his public addresses, that he felt embarrassed at (the prospects of) such queries and found himself at a loss as to how to answer them. For, "the truth I cannot utter, and the lie I cannot tell" to quote Maulana's (RAH) own phrase uttered before his distinguished audiences addressed on occasions following these events. He had a number of times postponed or cancelled his very important tours and trips abroad for participation in important meetings and deliberations of certain, international organisations / institutes, such as "Muslim World League", "Al-Madina Islamic University", etc. of which he was a founder-member, for this very reason.

It was this very love for this country and its people and his spirit of patriotism that he had made it his practice to write to every new Prime Minister on his assumption of the position irrespective of his political affiliations and the party he belonged to, giving his frank and selfless views and opinions about how to ameliorate the condition of the people of the country, regardless of their cast, creed and religion. In his letter written on similar occasion on July 1, 1991, to Prime Minister, Narasimha Rao, the Maulana writes: "In my humble capacity of one who has read and written on history of religion, ethics and politics and as a patriot (who has no political, financial, societal, personal or factional axe to grind or objective to seek in establishing a link and a contact with the highest authority of the country through this letter), I take liberty to place before you, most sincerely and selflessly, some facts and advices". In the

same letter, after few lines he writes, "On this occasion, I will not draw on your precious time by narrating peripheral issues, the grievances and requirements of the largest minority (the Muslims) of India. Whatever I am going to say now is only in over-all interest and welfare of India and by way of matters of principles". The rest of the whole letter speaks of and reflects the deep concern for and the anguish over the fast deteriorating moral and social plight of the people of the country, that the Maulana had in his heart. This brief article cannot afford to have it reproduced here in full. But, it can be seen in his autobiography (*Karwan-e-Zindagi* Vol.V, pp. 39-48).

Very few people know, not even those, I am afraid, who should know unless they deliberately ignored to acknowledge, that the late Maulana (RAH) has rendered a service to the country which was entrusted to, and was supposed to be rendered by, the country's missions abroad that are set up and maintained at enormous cost to the exchequer of India but had failed to fulfil. In the years following the partition because of the holocaust of communal carnage that it brought in its wake on the one hand and the Pakistan Government's and its missions' propaganda abroad on the other, the countries all over the world in general and Arab and Muslim countries, in particular, had the view that there are hardly a few Muslims left in India and there are hardly a few mosques the call of "Azan" still emanates from whose minarets. During one of his tours abroad, when the late Maulana (RAH) was asked by someone "Are there Muslims in India and are there mosques, too?" he was shocked and pained. He did not only reply to his questioner in affirmative dispelling his doubt, but he felt the need to, and did, write a whole book on "Muslims in India" in Arabic first and then had it translated into Urdu and English. The book did what Indian missions abroad had failed to do, that is to counter the anti-Indian Pakistani propaganda.

One more and another instance of late Maulana's sincere love for the country and his patriotism is the

bold and courageous stand he took at the time of the demolition of the Babri mosque at the hands of unscrupulous barbarous fanatics and the ensuing communal carnage raged, almost all over the country, but mainly in metropolises, such as Bombay, Surat et al. Not only the 20 crore strong Muslim community in India, but almost entire Muslim world was incensed and enraged at this inhuman, atrocious act. The Muslims in India, particularly the youth with their hot, bubbling blood in their veins, itched on to avenge for it and were just waiting for a wink from a person of late Maulana's stature and status. Very few people and least, I am afraid, our co-patriot, Hindu brethren realise what a great catastrophe and carnage the Maulana had saved the country from at that time by putting his foot down against, and saying a firm 'no' to any such suggestion, not to speak of action at the cost of his own popularity even at the risk of his physical safety and security. Those who were present at the speech he delivered in Qaiserbagh Baradari in the wake of the heinous acts and wherein he advised the Muslims to remain patient and calm and hold back their anger and rage, would corroborate that many of the audience, despite their love and respect for the Maulana, resented his advise and some of the youth, as was reported, could not resist voicing their dissent on the spot. There were even articles and letters appearing in print media and addressed to him as well criticising his stand. Had there been any other leader of such popularity and status who would have been after enhancement of his popularity and thereby further mundane material gains, as very unfortunately there have been some in the past who with their reckless stands caused great grieves and miseries to millions of people of the sub-continent, he would have just given go-ahead signal to the hankering populace and would have converted or plunged the country into a serious blood-bath. But here it was late Maulana Ali Miyan who out of his intense sense of responsibility and great love and affection towards the country and the people, had adopted an adamant posture and saved the country from a great

calamity which the entire Administrative Machinery, from top to bottom and from the Centre to States would not have, otherwise, been able to escape from.

Hazrat Abu Dharr (R) relates that the Holy Prophet (peace and blessings of Allah be upon him) said: "Allah will not speak to three (types of persons) on the Day of Judgement. He will not even look at them to purify them." He repeated this three times. Hazrat Abu Dharr (R) said: "They are lost and ruined. Who are they O Holy Prophet (pbuh)?" And he answered: "Someone who lets his clothes down to touch the ground out of pride, someone who boasts about the favours he has done to others, and someone who sells his goods by swearing falsely.

(MUSLIM)

Sufi Afzal Ali

Maulana Ali Miyan always held his elders in high esteem and regard. Chaudhri Afzal Ali popularly known as Sufi Saheb was one such case in point. A scion of respectable zamindar family of Thalwara in Barabanki district of UP he had a large following in his home district.

Sufi Afzal Ali had his education of Arabic and Persian in Nagram (Lucknow) and at Deoband. Thereafter, he was sent to Maulana Ali Miyan's father Maulana Hakim Abdul Hai for learning Tibb-i-Unani. Dr. Hakim' Abdul Ali, brother of Maulana Ali Miyan was his class mate and both had an enduring friendship till Dr. Abdul Ali expired in early 60's.

Sufi Afzal Ali was '*Khalifa*' of Hazrat Ashraf Ali Thanvi and in the later part of his life had become '*Majzoo*'. Ali Miyan had great regard for him and even after Sufi Afzal Ali's demise in late 60's he would keep on enquiring about the welfare of Sufi Ali's progeny. He would narrate with fondness the long association his family had with Sufi Afzal Ali. Even three days before his demise, with his characteristic smile on his face, he enquired from Sufi Afzal Ali's nephew (Shariq Alavi) "Sufi Afzal Ali Saheb was your uncle - isn't it? We had a long association with him".

Syed Abul Hasan Ali Nadwi (Rah) As A Patient

Mohsin J. Shamsi*

The real nature of a person is often manifested in journey, in affluence, in anger and in illness encountered. Hazrat Maulana Syed Abul Hasan Ali Nadwi had encountered one or the other serious illness almost with regular interval of every twenty years. He had a large stone in his right kidney that was almost non-functional, his heart missed beats, he had second degree heart block, his lungs were prone to repeated infections ranging from mild to severe Pneumonia. He actually never had a good health yet he took all this as if it was all-normal. His nature, his concern for others, his politeness even in the worst of situations remained unaltered. The illness used to pass with the same rapidity with which it appeared and after which it was difficult to say that he had just come out of such an illness. Ailments, discomfort, pain, travels or stay did not make any deviation in his daily routine. He got up an hour and half before sunrise and retired to sleep by 10p.m. This was his routine till his last day.

Lahore: Koch's disease and Tuberculosis of Bones.

He had gone to Lahore in his youth to study *Tafseer* under Maulana Ahmed Ali. There he started losing weight and had lost appetite, medicines and treatment did not work. A particular Hakeem Sahib diagnosed that he was suffering from Koch's abdomen and tuberculosis of the bones and that he would not survive for long. Those days modern medicines were not available for the treatment of Tuberculosis. It must have rattled him but it did not show at all either in his studies

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that remained unaffected nor in his general behaviour. In his illness in spite of weakness he did not miss his studies. The supplications of his mother came to his rescue and he recovered. Some years later he met the same Hakeem Sahib who met him with 'aqiedat (adoration). Though Hazrat Maulana Rahmatullah Alaih remembered that the same Hakim had predicted an early death yet he did not say anything. No residual effects were ever seen of that disease if it was there at all.

Tableegh and Dawaah Tours and his distinctive cough and cold.

After he resigned from the lecturership of Nadwatul Ulama and plunged himself whole heartedly in Tableegh activities he developed almost incessant cough which persisted inspite of treatment. He got attacks of Coryza in which he developed fever, sore throat and weakness. He was at times advised by his elder brother Dr. Abdul Ali to go slow and take a break from active life. The association of Hazrat Maulana Mohammed Ilyas had infused in him such a spirit, that he ignored the words of his loving respected elder brother. His cough was so distinctive that it had become almost a "Trade Mark"-It's Ali Mian's cough-people used to know by his cough that Ali Mian was somewhere nearby. At one time his elder brother was so much worried about his ailment and Ali Mian's insistence for *dawah* work that out of his frustration he said "Kya apko is rastey me shahadat ka Shauk Hai?" (Do you want to attain martyrdom this way?) But even this did not make him change his mind and he continued his *Tableegh* and *Dawah* activities. However, it could be called only a miracle that while he was in Damascus his cough, which had come from nowhere and had become his distinct identity vanished as if it never had existed.

Cataract, Glaucoma: Repeated operations –Bombay-Sitapur-America

He developed Glaucoma. He was in agony with the pain in his left eye. He was operated upon at Bom-

bay and was advised rest. The doctors told him that he would strain only at the peril of his eyesight. But rest was not his nature. He had to dictate a welcome address for the delegates of "All India *Mashawurati Ijtama'*. He developed pain in the eye, which subsided later. He traveled to riot affected area of Jamshedpur and Rourkela and delivered speeches. He went to Geneva in spite of his eye trouble where he was advised to get an operation done urgently lest he lost his eyesight because of deficient operation earlier. He had to come back to India and was operated upon. Later while touring west U.P. to organise Deeni Talimi Conferences he had to wait at bus stands sometimes for long hours, that too, in hot weather. The Deeni Taleem (religious education) of the younger generation was much more important for him than his own health and even his eye sight. He slept one night to wake up next morning, finding complete loss of eyesight in the left eye. He had to abandon the tour and came back. At Sitapur Eye Hospital it was diagnosed as Hemorrhage and was vigorously treated with quick recovery. He came back from hospital but got busy dictating the books and articles. He got an attack of glaucoma in December 1965. The water from his eye had to be taken out repeatedly to alleviate the pain. His eye was so much affected that it had to be taken out to save the other eye. The other eye developed cataract and was operated upon in America. It is during these fourteen years when he was unable to make full use of his eyes that most of his classical works were done particularly the volumes of "TAREEKH-E DAWAT-O-AZEEMAT", "ARKAN ARABA" etc. He dictated to one of the students close to him and at that time in final years of their study. Notable among those was Maulana Nisarul Haque who stayed with him till the last day and took dictation from him. During this period, he, at times became so pensive and quiet that those who were close to him had to check if he was alive.

Attacks of gout pain swelling and fever at times

He started getting attacks of gout. It started from the toe of his right foot. It was so severe that he developed fever and affected his tour schedules. His timetable of the day was ever as unaltered as the day itself. Slowly the attacks affected his shoulders and other limbs. Starting from '*tahajjud*' to well after '*isha*' not a moment was wasted. Breakfast was with visitors where some close associates and respected guests and at times delegates of other Muslim institutes were present. A glimpse at any newspaper of the day was his routine; thereafter he used to go to the bathroom and prepare himself of a very engrossing schedule in which he recited Qur'an, dictated reply to the letters received the previous day. Around 11 in the morning he would receive his mail, which was browsed through quickly to be disposed of next day. He received visitors who wanted private audience or attended the official matters related to Nadwa or other institutions. While working and attending to various matters the pain was totally forgotten and was only felt when he moved that part after finishing the work. Unlike other persons he never told anybody about his pain unless someone specially asked of his welfare. Gradually the attacks of gout became less with longer duration between two attacks. These attacks of gout left him physically weak, particularly in the lower limb. He had to be moved on a wheel chair in the last ten years of his life even for short distances.

The hidden power-The indomitable energy

His great grand ancestor Shah IIm Ulah waged Jihad against *Shirk* and *Bidah*; his ancestor Syed Ahmad Shaheed waged Jihad against the British for freedom of India. He inherited the qualities of both. He was full of concern about the general condition of Muslims all over the world; he had taken up-on himself the job of a crusader, to stimulate Muslims to stir them up from the slumber and he never missed the chance to convey the message and exhort them to realize their responsibility as *Khair-ul-umma*. This he did at times on risk to his health and at times even to his life. This was seen

through out his life, particularly in the last two decades. Often just before travel, a visit or a literary function where he had to preside, or address a gathering, he often got exhausted and it was thought that his address even his presence in the function would have to be cancelled and yet at the very last moment as though by some divine force, some miraculous energy, he not only attended the function but delivered powerful, provoking jolting, stirring addresses. This happened at Jordan, this happened at Istanbul, this happened at Dhaka, this happened at Lahore and at Dubai.

At Lahore when he got down the plane two persons who were literally carrying him supported him. One of the organizers seeing his poor state asked, "could he sit to attend the function? Will he be able to speak?" He not only sat and attended but also spoke powerfully telling Pakistan to mend its ways, cast off unIslamic practices that have permeated into the Muslim society there.

He never wanted to take the journey to Dhaka due to his failing physical condition but his politeness and his courteousness did not permit him decline the invitation from some close associates and he went to Dhaka. After reaching there he was unable even to sit and said that he may not be able to go to the function. People urged him to only show his presence there. It was decided that he would be carried on a chair that will be lifted and carried by four people, as platform for the dais was quite high. That great soul refused to be carried and mustered his hidden power and walked up the dais. He saw the excitement and the expectation on the face of the crowd. This spurred his feelings he spoke with the energy of an excited child delivering the message of a heart full of suffering of the plight of the Muslim Ummah.

At Jordan he was so unwell that his further itinerary had to be cancelled but was requested to say a few words to the people who had gathered there to listen to him. He spoke like a person possessed he said "... Listen O Arabs! Islam which was brought by the prophet

Mohammed (saw) is source of your existence ...if the connection of Arabs per chance severed or even weakened you would become like a dried bed of a river... It is the duty of the Arab world to deliver the world from the clutches of the west. If they fail, they will not be able to show their faces to Allah on the day of judgement."

His strong will power was demonstrated at the airport of Samarqand where no wheelchair was available. The plane was parked at quite a distance at the tarmac and he had to walk on foot. Others were apprehensive if he would be able to withstand the ordeal. He walked up to the plane though he was totally exhausted. Once earlier he had to travel in car from Lucknow to Azamgarh and back to Raibareli. In between, he felt exhausted so much that he could not move at all; doctors examined him and found that he had developed low blood pressure. The condition was such that a normal person would not have dared to move. He not only traveled but also addressed well-attended gathering for about thirty minutes. Talking on religion, giving the message of Quran, invoking the Muslims to enter wholly into "complete Islam" used to act as a rejuvenator, as an instant tonic for him. It was seen time and again that suffering from one ailment or other, before addressing a gathering, he used to get infused with a fresh energy and with every passing moment and by the time he finished his address, he was as fresh as if he was never ailing.

Attack of cerebral Ischemia-miraculous recovery-Convalescence-amazing end

He had come back from a tour of Karnataka where he had traveled long distance in car. He was feeling unduly weak. He was thoroughly checked up at Mangalore where CT scan revealed ischaemia (reduced supply of blood) of a portion of cerebrum (brain). Seeing his active condition it was considered an old episode and further investigation could not be done, also because he had to leave for Lucknow the same day. On reaching Lucknow, he felt exhausted. On the

fourth day of return while taking a cup of tea, the cup slipped out of his hand. It was taken as an accident and no importance was given to this occurrence. Next morning when he was awoken for his tahajjud prayers he could not get up and tumbled down. He had a severe stroke. He had paralysis of the right side. He could not speak. His sentences were mere sounds and could not be deciphered. He could, however, make gestures, which could be, to some extent, followed. Mr. Ishrat Ali Siddiqui ex-editor of the Qaumi Awaz, an old daily Urdu newspaper and a close associate of long standing had come as usual on breakfast. He did not know of the incidence. When he saw the condition of Maulana he tried to leave the room. Hazrat Maulana saw that he was going back. (How an old associate who often came at breakfast could go without taking even a cup of tea must have come to his mind). With great difficulty he could explain by gestures and insisted that Mr. Siddiqui would not leave without having breakfast. To obey his wishes controlling his emotions and tears Mr. Siddiqui had to take a cup of tea. When he saw him taking tea, in spite of his restlessness, an expression of satisfaction came on his face.

Every one around him was worried, the scan report of the brain was not satisfactory, but other vital functions were in normal limits. The neurophysician Dr. Devika Nag, Professor of KG Medical College, Lucknow was of the opinion that only after four weeks any opinion would be possible and next few days were critical in which extensive medical and nursing care had to be catered. Every doctor who came to examine him advised that he must be shifted to some good hospital. Dr. Mansoor Hasan, the cardiologist, was of the opinion that though his heart function was normal yet it was a hairline case and would require monitoring and resuscitation in case of crisis. He also asserted that he should be shifted to Apollo Hospital at Delhi by Air. Renowned Cardiologist Dr. Khaliulah (Padmashree) was consulted on phone; he got a room ready at Apollo Hospital.

Refusal to U.P. State's offer for plane

Somehow the news that Maulana had to be taken to Delhi reached District administration and District Magistrate who had come to see Hazrat Maulana offered the services of the state aircraft, the consent for which, he had taken from the then Chief Minister Kalyan Singh on telephone. This was a difficult decision for Maulana Rabey, Maulana's nephew and naib nazim of Nadwa, which he took reluctantly and under a good deal of pressure. When it was informed that the aircraft was ready for take off at the airport, Maulana Rabey went in the room and told Hazrat Maulana that he was being taken to Delhi in state plane. Even in that condition he vehemently refused and insisted that he would not go. He asked Maulana Rabey annoyingly "who has taken this decision?" No! I will not go." This could only be said by a person of unmatched self-esteem, a person who had the courage to decline the invitation from a King, a person who could refuse the offer of the highest civil honour of the country. Physically he might be weak but his willpower was as strong as ever. He had never taken any obligation from anyone, how could he take the obligation at this juncture.

Visit of Prime Minister Atal Behari Bajpai

Mr. Atal Behari Bajpai, Prime Minister of India, who wanted to meet Hazrat Maulana and had extended invitation several times and had even offered him plane to visit Delhi, took this opportunity to visit and ask about his welfare. Governor and the Chief Minister of UP accompanied him. Here again the heart of a patriot, a heart full of compassion for downtrodden, a heart weeping on the bankruptcy of the nation, a heart apprehensive on the future of the motherland spoke out, painfully stammering out but sending the message clearly and forcefully. "Our country is in great danger. The very existence and unity of this great loveable country depends on three preconditions as told by some great thinkers particularly Ghandhiji; first is that this should be a democratic country, the second is that it

should be secular and third is that it should be non violent. These values have to be guarded, If any of these three conditions is lost country will be lost." said Hazrat Maulana. Mr. Atal Behari replied " I will not allow the country to be lost. The values will be guarded". He was suffering but not sick, incapacitated but not bound he considered it his moral duty to apprise the Prime Minister of his country of the dangers ahead. He did it without mincing words.

A near fatal error averted

In the second week of his illness, one day he started pulling his right leg with a jerk without even uttering a word. This was taken to be bad manifestation of the disease, a dangerous turn. Before going in for further investigation of the cause of the jerks it was decided by the physicians attending on him that he should be sedated. This decision was vehemently opposed by his close associate Mr. Mohammad Usman. "We will lose communication with him if he were sedated " said Usman. His opinion was discussed; in the meanwhile it was found that he is withdrawing his leg with a jerk because of pain in his heel. It was found that he had developed acute gout with swelling, redness and pain. He was lying prone on the bed with pillows under his feet. Due to change in position the tender spot in his right heel touched the pillow causing excruciating pain which made him withdraw the leg. He never moaned and never exclaimed. His silence and exemplary endurance almost led the physicians to make a wrong diagnosis and only the blessings of *Allah-tala* in the form of intervention of a cordial well wisher averted a catastrophic situation.

Back at Dastarkhwan

In about three weeks time very rapidly rather miraculously he regained lost power in the limbs. Up to now his close attendants assisted him to eat but now he started holding the glass and make out morsels by his own hands. Maulvi Bilal and Haji Abdul Razzaq, his

valet fed him all the meals since the time of attack of paralysis. He insisted again to follow his routine of about sixty years, to join others at '*Dastarkhwan*' (piece of cloth spread on the ground, on which the food is laid out, and around which the guests squat and fall to) to visitor guests. Here also, although still assisted by close ones, he was concerned not for his food but for the guests. He gestured towards the guests who came from far and near and joined in for the meals, to pass one or the other dish to them and at times he passed with trembling hands some special item to guests. People were awe struck by his hospitality and caring attitude for those at '*dastarkhwan*'. Everybody at the '*dastrkhwan*' felt that he was the center of his attention and affection. His physical state was benumbed by stroke but his hospitable nature was warmer than before.

Tablighee Ijtima and unbelievable speech

He was on the path of recovery but still too weak to sit for more than ten minutes at a stretch. The summer of Lucknow was at its peak. His host, Mohammad Bhai Patni at Mumbai where he had spent many a summers, was insistent that he should go there. It was decided that he might go by 10th or 11th June to Mumbai. When reminded that a Tabligi Ijtima was fixed for 12,13 and 14 June. He thought "Guests would come from all over, and feel hurt not finding me here. Moreover I had been closely associated with this movement for a long time, my absence would cause misunderstanding. To avoid inconvenience to people and any possible misunderstanding he not only stayed but also delivered a forceful address.

He prevailed upon doctors against their advice to let him make an appearance at the conference (Ijtama). At the Ijtama he was excited to see the gathering of more than a lac people. He could not restrain himself and spoke for 45 minutes. His voice was clear. Loud and forceful, nobody believed that it was the voice of a person who had not yet come out totally from the attack of paralysis. He urged Muslims to enter in full Islam and

completely attain a position of distinction. He reminded them to fulfill their duties to their parents, relatives, spouses and the duty to their country. He implored them to develop such qualities as to stand out distinctly and to become an example to emulate. How Muslims should become respected people, how they should become lovable, how they should regain their glorious leadership of the world has always been his concern. He might not get a better chance than this. He delivered the message without any reservation and consideration of his weak physical condition.

The jolting night

In October one night he developed breathlessness doctors struggled almost whole night to maintain his blood pressure which was not measurable for about two hours. He had developed acute congestive cardiac failure. Everybody had lost hope. By noon next day, when he had not yet recovered completely, at lunchtime he was advising some people, who had come for "bayet", to depend only on Allah, to obey his prophet and not to miss five times prayers.

The month of Ramazan

During his illness he expressed desire to go to Raibareli and stay there for some time but he was advised by doctors to stay at Lucknow. At last he was permitted to go there for a day or two only. Before Ramazan he visited Raibareli and came back either the same day or the next. When Ramazan approached he insisted again to spend the month at Raibareli as he had done for the last forty years. However, he stayed back on the advice of his personal physician Dr Nazar Ahmad.

He wanted to observe the whole month's fast but doctors advised him to leave a few. He started Ramazan with usual joy and excitement. Again, whoever sat with him on meals wondered from where he got all that energy to follow an unaltered schedule, minute to minute, from much before first light to about ten in the

night. In Ramazan his appetite was almost nil; his attendants were worried how he would be able to withstand the stress. But an éclat had appeared in his personality. He had become more cheerful. The tiredness of fasting was never observed; besides his daily routine he sat after long *taraweeh* prayers, which were usually for one hour. In this sitting the students of higher classes, some teachers and distinguished visitors came to listen to answers. Maulvi Saeed Murtaza or some teacher asked the questions and he used to answer. During his last few days of his stay at Lucknow he was extra ordinarily happy. On the last evening at exactly 9.20 the usual time he was reminded to take rest and audience was requested to leave. He requested audience himself to take leave. He then smilingly told his attendants "Look I have myself told them to leave before you could" saying so he had a smile of a child on his face who had won a race. For some it was the last innocent smile of the grand old man who had to beat all in the race, within forty-eight hours to meet his master.

Everybody has to taste death- Amazing end

He reached Raibareli in the forenoon of Wednesday, the 29th December 1999. His contended expression, of a man who has reached his home after a long journey, was not hidden from his dear ones. He was at home for the last Ashra of Ramazan; He took to his normal routine. On Friday morning he woke up as usual. He had taken his usual quantity of 'Sahri' and was in fasting state. He completed his morning chore. He greeted Dr. Abdul Mabood Khan of Green Cross Hospital with a cordial embrace and a smile. Dr Abdul Mabood Khan had come with all the emergency drugs and oxygen to be used in case of any eventuality. Hazrat Maulana had his bath. Changed into fresh clothes applied 'attar' and asked, "today is Friday? What is the time?" It was exactly twenty minutes to twelve before noon. "I wonder if the Juma prayers can be delayed for half an hour?" "If you so desire, why not! was the reply of those present there. This was an unusual

request, as never earlier he had asked to delay any prayer and that too for his sake. He then asked Maulvi Bilal to bring the Qur'an so as to read *Suratul Kahf*, which was his unbroken routine for the last seventy-five years. By the time the Qur'an was brought he sat on his bed reclining on a big pillow behind his back. He started reciting Sura-i- Yaseen. There was no indication of what was going to befall the Ummah. He recited only seven or eight ayat when his neck rolled on one side. He was no more. *Innalillahe wa inna ilaihi rajjoon*.

His humble nature was his second habit, not to take any obligation from any body, also came to the fore even at the last moment of his life. No medicine, no oxygen, not even traditional last drops of Zamzam could be administered. Though Dr Qamaruddin a close associate and Khalifa Majaz tried to resuscitate him but failed. What better death than this could be of any Muslim, to die on a Friday, that too a Friday of Ramazan and in the last ashra of this holy month, in state of fasting, reciting Qur'an with a *niyat* to perform Hajj during next Hajj time? This decision he had taken a few days earlier while talking to Dr. Ibadur Rahman Nishat of Mecca, his old associate and Khalifa, who was going back to Madina Munnawarra. He was buried after salat-e-Isha at his family burial ground with about two Lac people taking part till late next day.

1. Addressing a gathering at the Id-e-milad function in 1960 at Lalbagh Park Lucknow, Ali Miyan said "Fourteen hundred years back a person stood in the desert of Arabia and challenged the world ' O people you are wrong I am right because I have brought the message of Allah if you will listen and follow you will be rewarded here in this world and also in the hereafter'

This man was the prophet of Allah, Mohammed Rasool Ullah.(SAW). He lit a torch, which gave light to the whole of the world and brought the society from the darkness to light. You are the torchbearer of that radiant light .It is your duty to carry this light, the farther you carry the better will be the world and your own life."

2. Sitting in the drawing room of a host Ali Miyan saw a statue of a horse standing on its hind legs with forelegs up in the air. This decorative piece was against sunnah particularly in a house, which was of a near one. He asked the host "Does your horse not get tired"? The host replied "yes sir it does" and he removed the horse from his drawing room to be thrown away later.

3. Waiting at Lucknow airport for his last trip to Dubai for which a special personal plane of crown prince of Dubai had come, a non Muslim young man approached Ali Miyan and asked "God is one, His names are many He may be called by any name for example Parmeshwar, Bhagwan, Vishnu, Mahesh Indra etc. why only Allah?" He replied "you are right and may call Him by any name as long as you believe that whom you are calling is the only one who gives life. Wealth, light darkness and whatsoever is in the world belongs to Him and He has no partner. But one likes to be called by a name, which he likes, and Allah has chosen to be called Allah in His holy book Qur'an. He likes that people should call Him by that name therefore call Him Allah because He likes it".

Glimpses From The Life Of A Saint

Sheikh Abdullah*

Pious wishes and blessings of a mother

Orphaned at the tender age of nine he was left to the care of his mother and elder brother Dr. Abdul Ali who deputed as father, brother, tutor, disciplinarian and guide for the rest of his life. On death of her husband in 1923 Bibi Khairun-nisa had her sights fixed viz. the close supervision of her son whom she fondly called Ali. Motherly instinct and inner voice guided her to choose for him the traditional course of instruction comprising classical Arabic, Urdu and Persian.

Mother lived in Raibareli, leaving Ali to pursue his studies under brother's custody at Lucknow. A poignant situation arose when mother was informed that Ali was planning to switch over from classical curriculum to formal English education. With instinctive concern she wrote imploring him to stay the course. Full credit must go to Ali for preserving the letter which he has reproduced at page 122, vol.1 of his auto-biography (Caravan-e-Zindigi). The contents make instant impact on the reader.

"...O Ali, don't be overtaken by false advice; ... do not deviate from the chosen path, whatever be the temptation ... Ali! were I to be blessed with a hundred sons, I would yet provide them with the same education - -----You know Ali you are my one and only one. May Allah reward me by making you worthy of a thousand virtues."

In silent deference to mother's sentiments Ali continued unabated with the traditional course. History now bears witness to the reward and recognition flowing from the blessings of a mother. It is on record that the

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very first article (Dawatan-e-Mutanafistan) which Ali wrote was in Arabic and published in 1943, when he was 29 years old; followed by an immediate second, also in Arabic (Al-muddo al-jazr fi Twarikh al Islam), published in Egypt in 1944 and later in Damascus and India, receiving wide acclaim.

A mother's wish had been granted; her Ali had stayed the course.

Self denials by a doting brother: a legendary relationship

Elder brother Dr. Abdul Ali was 9 years old when his mother died in 1901. Hakim Abdul Hai's second wife whom he married in 1904 presented him with one son and several daughters. When he died in 1923, his elder son, by his first wife, was 31 years old and the younger one, Abul Hasan Ali 9 years, too young to realise the gravity of the situation. The family looked up to Abdul Ali, whom mother called "Abdu", to provide the leadership that now faced a crisis, as he was himself a 4th year student in the Medical College at Lucknow, and thus without any substantial means. "Abdu" accepted the challenge forthwith despatching the females to Rai-bareli to manage within their meagre means; and kept supervising the finances. Affluence had ever been evading the family which was used to the fare provided by destiny. And so it continued.

Ali's up- bringing, education and moral instruction was, of course, the joint responsibility of both, mother and brother, but Abdul Ali held him back, at Lucknow, on purpose. He was himself deeply attached to the helpless sibling and lest his frail health cause any problems he assumed guardianship and went ahead with his plans, which he executed as dispassionately as:

" A father to his brother and an obedient son to his mother; with his unbounded affection for me, he extended his patronage to all of us, reflecting a role model as was now before us." (Autobiography, vol 1 page..78)

Paucity of funds was often over burdening; yet he left no avenue unexplored to meet with his obligations

owing to Ali and to let continue his studies which he personally supervised:

"We temporarily shifted to the mansion of Nawab Nurul Hasan Khan of Bhopal; and once there, my brother became extra vigilant in his supervision which, in later life, I discovered, was to keep me away from the magnetic influences of the luxurious life-style and aristocratic paraphernalia around us" (Autobiography vol 1 page 87)

A moving illustration from his autobiography (ibid page 87) images some sensitive situations in this sentimental relationship:

"Often on return from college he would hasten to verify whether I had said my prayers at the masjid, and detecting the slightest discrepancy in my version insisted that I repeat my *Dhur*, *Asr* and *Maghrib* prayers in his presence. Soon, I began observing the rule; which was natural for us both, given the easy life to which we were exposed. I was never permitted to read a novel or baser fictions flooding the market; and my association with the battery of servants that thronged the house was strictly forbidden. My insatiable habit of reading was his contribution, which he kept encouraging by providing me literature on Islamic history and moral discipline. At that age of mine, my love for books was largely due to him; his emphasis on character building amongst the young inculcated a taste for good reading which I began to enjoy. My brother personally selected my library readings, both in and outside the library premises.

I shall for life remain obliged to him for making me read "*Khair-al-Bashr*" and "*Rahmat-Al-Alaamin*" which books could never have reached me, given the circumstances."

When on May 7, 1961 "Hakim Hafiz Dr Abdul Ali" M B; B S, Hakim (Unani) - also a Qari of the Holy Book - died at Lucknow Ali Mian was away at Raipur. On return, sighting his nephew Mohammad Mian he "broke down and tears rained as if my eyes were a rain cloud."

Truly, a fraternal tribute from one brother under eternal obligation to another.

A turning point in life

It was the year 1930 when 16 year old Ali Mian was despatched from Raebareli, by elder brother, to attend to an ailing relative who had to under go major surgery at Medical College in Lucknow. As it transpired, the patient was no other than the 9 year old son of his elder sister, for whom he since had a special regard. Leaving all else aside, he closetted himself with the young sibling from day one till his final discharge from hospital. That it happened to be the month of Ramazan kindled his spirit to perform duty with added sentiment. He devoted the entire month, as was expected, tending the sick child who would always call for his help and confide his nocturnal problems in Uncle Ali only, obliging him to remain up for nights without break. His stay in medical college was his very first experience and it brought him closer to the mystries of life and death. The agony undergone by the boy, his tender age and kinship eliciting mixed reactions, the 'ifs' and 'buts' of survival before and after surgery, streaks of hope followed by moments of despair, efforts of doctors superceded by the will of the Creator, in all, cast on him a spell laying bare the utter helplessness of Man. The unabated attention bestowed by him, both as attendant and errand runner *inter se* amongst doctors and nurses, ignited an extra-ordinary sense of relief and realisation within him. The outer shell had cracked laying open the soft kernel to the ulterior designs of Nature. The hard core of human existence could momentarily be seen and felt by him. The sixteen year old student found himself gazing at the 'human' within; standing nearer reality; seeking the grace of Allah. And it was also the Holy month of Ramazan.

The blissful poignancy attaching to the occasion can find no sweeter expression than Maulana's own words which may appropriately be re-produced below:-

"The well regulated life and exacting schedule of the hospital substituted an environment generally prevailing in a '*Khanqah*'. The rigours of training and discipline undergone in '*khanqahi* life' were much in evi-

dence here and "from now onwards life held out a new meaning for me. Restored to health, my young ward walked out of the hospital but not without leaving behind a "Darul Shafaa" for my benefit. I was in sight of a predetermined upliftment; and I did need to discover myself. That 'Eid' the traditional excitement marking the festival day was no more in evidence within me. I was, instead, overtaken by an irrepressible urge for self development, for advancement, for serving humanity in continuation of what I had just accomplished".

Not far to seek was the change that had gripped him. Resolutions were taking shape. Life had turned a sharp corner.□

A DANGEROUS ENCOUNTER

(Yet all is well that ends well)

In the biography of "Syed Ahmad Shaheed" Maulana refers to a place known as Haand, on the river Attock in Distt. Mardan (N.W.F.P). Here, on 12, Jamad-al-Akhar 1242 A.H. Sardar Khadi Khan, the local chieftan, swore allegiance to Syed Sahib, but later, breaking pledge and deserting the mission, he switched over to the enemy. Resenting this act of infidelity a group of Mujahideen led by Shah Ismail Shaheed attacked the fort at Haand, defeating Khadi Khan decisively and felling him in battle. This romantic terrain covering Haand and other places on the route of the historic march of Syed Sahib remained evergreen in Maulana's memory who was always keen on visiting these sites. An opportunity came his way during his visit to Peshawar in 1944 and he did go to Haand in fulfillment of his long-lasting wish. Maulana recounts his experience in the following words:-

"On my request, Haji Arshad Sahib, my host arranged for a cartographer (naqsha navees) to prepare maps and to photograph historic sites connected with the Mujahideen's marathon march through this terrain. Reaching Haand, we headed straight for the mosque where I expected proper guidance from *bona fide* sources. That I received; but, in the meantime, some

people called in a prominent member of Khadi Khan's surviving kin as a sympathetic gesture to my mission. On arriving, this gentleman sought immediate clarification on the real purpose behind my visit, what were my credentials; and as to why I should have travelled that far just to seek information, of all places, on Haand. On my casual remark that my interest was merely academic he shot back sarcastically that someone known as Abul Hasan Ali Nadvi from Lucknow, in his book on Ahmad Shaheed, had denigrated his ancestor Khadi Khan by making baseless charges against him, ignoring the truth behind the events. I parried his momentary sentiments, and set the debate at rest, saying that people at large keep writing sundry material not worthy of serious attention.

"We left the place and proceeded to his house where he invited us to stay as his guests. In the evening he took me to a place to enjoy the site by the river. My companion, Maulvi Abdul Ghafoor went down to perform his *Wadhu*, leaving both me and my host alone. He asked my name. I said Ali. At this, he queried whether I was the same Abul Hasan Ali. For a moment I was taken aback, as if gripped in a crisis. I could barely have visualised a situation such as I was facing, with thought piercing me whether to clarify or evade the query. The burly figure stood beside me anticipating a reply, and I was not my own when it further crossed my mind that the Pathans have arms ready by their side. And at that moment we stood gazing at each other with an eerie silence surrounding us! At long last I broke my own silence, saying that Ali and Husain are popular names in Lucknow, a land blessed with rich Shia-Sunni heritage. There was no further cross examination and we returned back after the Maghrib prayers. We were served with a sumptuous dinner, abounding in the large-hearted and traditionally warm hospitality of the Pathans.

"The following morning I took leave of him; and whilst acknowledging the exemplary attention bestowed upon us I said It was perhaps time for me to disclose that I was Abul Hasan Ali Nadvi, the author of "the Biog-

raphy of Syed Ahmed Shaheed". My noble host reacted with greater nobility and charm, reminding me that so far I had stayed as a stranger. Now that we were formally introduced to each other it is his right to entertain me as an honoured guest, in sincerity all over again. I had a tight schedule and taking his permission with gratitude I left Haand full of thrilling but happy memories".

Spending Best Thing

Anas Bin Malik relates that Hazrat Abu Talha was the richest person among the Ansars in Medinah so far as landed property and date gardens of Bairaha the best of all his properties. It was just in front of the Mosque of the Holy Prophet (pbuh). The Holy Prophet (pbuh) used to visit this garden and drink its sweet water. When the verse (3:92) was revealed, Hazrat Abu Talah went to the Holy Prophet (pbuh) and submitted: 'Messenger of Allah! Allah has sent down to you this verse, (Ye will not attain piety until ye spend of that which ye love) and the property I like most is Bairah. I, therefore, offer it in charity for the pleasure of Allah, hoping for its recompense from Him. You may dispose it of, as Allah might direct you. The Holy Prophet (pbuh) said: 'Well, well, this is a very profitable property, this is very profitable property. I have heard what you have said, and I think you should divide it among your relatives.' Hazrat Abu Talha said: 'So shall I do, Messenger of Allah!' and he divided it among his cousins and relatives.

(Bukhari and Muslim)

Maulana Abul Hasan Ali As A Historian

Sheikh Abdullah

Maulana Abul Hasan Ali Nadvi is essentially a historian. His writings, including those on religion, bear distinct historical roots and reflect an in-depth study of the subject, Islamic history in particular. His thought and philosophy reflect significant influence of the subject; and his writings, tempered with the cold logic of history, are replete with citation of lessons that it holds out in abundance. The scholar and philosopher of Islam that he is, Ali Mian in more places than one introduces himself "as an humble student of history."

May it be the penning of a martyr's biography; or a thesis recounting the rise and expansion of Muslim power; or lamentations on civilizational maladjustments following the waning fortunes of Muslims; or the multi-splendoured achievements of the Musalmans in India; or the obligation to pay literary tribute to the Spiritual Orders, Maulana derives an inherent satisfaction in heaping himself with the debris of history. He delves into it and digs with the alacrity of a research scholar, substituting pen for shovel and spade, until convincing proof is forthcoming to clear the haze on 'views' taken for granted and to report on 'events' of history hitherto ignored by the historians at large.

With the dexterity of a logician he is out to prove that mud and mortar alone do not the edifice make. It is, infact, those who build, those who tend and preserve, those who are beacon-lights and keep guard, those who live and die for it, and now rest beneath the debris are the men of history. This certainly is far from "hero worship" and Maulana stands distinctly apart from the cult of Carlyle, though undoubtedly, he successfully blends

the contribution of the builder, the preserver, the guardian and the "Shaheed" with the alternating ebbs and tides of history.

Maulana invariably treats his topics and theses in their historical perspective, preparing his readers to assimilate the message with conviction. His writings, relating to Islamic subjects in particular, are made richer through absorbing anecdotes and contextual narrations from world and Islamic history. In analysis, his works on history and related studies may broadly be classified as relating to-

- 1- Writing of micro history
- 2- His method of documentation through historical biographies
- 3- His perception of history as revealed from his thought and philosophy.

Micro History And Historical Biographies

He made his debut as a historian through the gateway of biography, remaining well within the ambit of historiographers' classification of scholars researching and contributing to political, historical and religious biographies as historians in their own right. His monograph on:

Syed Ahmed Shaheed made an instant success and received wide acclaim, both within and abroad. Written originally in Arabic, then Urdu the book, as if, through intuition was published at a time (1939) when the intellectual revolution was taking shape among the Muslims of India. Their urge for independence, their struggle for regaining political power, their resolve for sacrifice, their endeavour for restoring a lost heritage, all stood personified in the person of 'the martyr'- the Shaheed.

As a piece of objective writing, the book written after a painstaking research added to the literary shelf of Indian history. The biography qualified as an authority on the life and times of Syed Ahmed Shaheed, pioneer and pivot of the resistance against an alien hegemony in 19th century. Well researched and painstakingly por-

trayed, the book was extensively read as a story of a hero falling victim to reactionary odds. The author masters the details with such perfection that it raises the readers' intellect to the level of the Shaheed's own person and mission. Syed's geneology, spiritual attainments, plans and preparations, places en-route, movements under shadow of death, battles won and battles lost, and finally the glory of his martyrdom capture the imagination and become part of the readers' soul. The manner in which the story of Ahmed Shaheed has been told, with real life episodes revealing his fiery zeal, his self-abnegating leadership and finally his supreme sacrifice fired the imagination of the intellectual elite, inspiring leaders and masses alike, to replace their complacency with new resolutions.'

The twin biographies of two saints

Maulana Fazlur Rehman, 'Tazkirah', and that of Maulana Mohammed Zakariya 'Biography of Zakariya' fall in the same category of writing Islamic history through the media of biography, each book proving a valuable source of information for the reader and research scholar alike. The biography of Shah Abdul Quadir Raipuri is Maulana's spiritual as well as a literary tribute to the great divine of the era. A parallel publication covers the "Life story of Maulana Ilyas"; pioneer of the 'Tablighi Jamaat' whom he held with high reverence. Ali Mian not only records the copious details of the simple life style of Ilyas, the preacher-saint, but remains witness to the growth of the movement, from its humble beginnings, into a voluntary mass of roving evangelists, who steering clear of the temporal track, spread out in all directions carrying the word of Allah.

Al Murtaza.

When Ali Mian's monograph 'Al Murtaza' was published in 1988 it was well received, satisfying the aspirations of all groups, especially those who hold Syedna Ali in special veneration. With no ripples caused, literary critics, gasping for their breath, ran skelter for an

in-depth exercise in semantics only to be further convinced of the author's ability to interpret events dispassionately and to narrate history spontaneously without fear or favour of the critics' pen.

Chapter by chapter 'Al Murtaza' unfolds events in their relevant context, providing for no clash of views; each word appropriately chosen, each phrase, each sentence a specimen of truthful regard and faithful veneration for personalities, conditions and events that entered into shaping of history. Gradually, but surely, the reader is led into a maize of sensitive events; and satiated he walks out in full admiration of the author as an Islamic historian. It was this venture which elicited Maulana's observation that:

"Authoring of literature apart, writing of history is like treading a path thinner than a hair and sharper than the edge of a sword."

Hindustani Musalman -- "Muslims In India"

Surveying Muslim presence in India, Ali Mian keeps political aspects separated from social and cultural history which is central to his theme. He surveys the panorama closely, analyses the currents and reviews the output of centuries with a calculated calm, leaving the reader in no doubt about such fair handling of the subject and objective writing emerging thereon, acting as both example and model for contemporaries. In his book "Muslims In India", which is made up of a series of articles, he portrays the Muslim genius that has gone into the making of Indian history and culture. Their presence at every forum of life throughout the most important period of Indian history drew out the best in them, laying the foundations of a broad-based and composite culture. The contribution of Muslims at all levels of life and society left its multi-dimensional impress on almost all human activity, including statecraft and land management. Their assimilation with fellow citizens set into motion common objectives at national levels; and aided by healthy influence exercised

by the Spiritual Orders, the saints and the sufis, over the minds and beliefs of the multi-thronged, multi-religious masses, history gave birth and brought into existence a people proud of a common culture, common customs and manners, with Muslim presence as a catalyst base.

Their genius is evident in all fields of human activity such as administration, art, architecture, culture, music, poetry, social customs and manners, food and dress, notwithstanding a spiritual cohesion that followed as a national gift.

The book was published in precise time, 1953, when Muslims in India were in desperate search for such objective writing, as would project the real image with accuracy to help ward off senseless onslaughts on their identity and existence in their very homeland. This work was well received at all levels and especially welcomed by the enlightened opinion makers and academicians.

All India Radio, after serialising the articles topic-wise, broadcast the series on the national network; and soon it was translated into English as "Muslims in India" corresponding to 'Hindustani Musalman,' written in Urdu.

Beaconlights (*Purane Chiragh*)

In "*Purane Chiragh*" the author counts the lamp posts down memory lane, ascertains their identity, recognizes each by name - some dead, others not so dead, each a beacon light in his own right. These - these very ones, Ali Mian asserts - are also men of history; each one of them, for the smallest of the small job accomplished and his mission fulfilled, is worthy of finding his rightful place in history. A plaque? A tribute? A cenotaph? No, not enough; certainly not in conformity with the honour done to them by Time. Lest their rightful place be denied by the ignorant chronicler, Maulana hastens to record what he genuinely feels should be preserved and passed on to posterity; the present generation qualifying as benefeciries and heir to both past

and contemporary 'lights' if only they cared to keep their chiraghs(lamps) well oiled and burning.

The author terms his selection as "*Purane Chiragh*" (old lamp posts) and records facts and information conveyed down memory lane; he assesses at length their respective talents and specific achievements in their fields in strict order of out put, dedication and excellence. In the three volumes of "*The Beacon-lights*" we come in direct contact with the saint, the philosopher, the preacher, the poet, the writer, the editor, the pacifist, the revolutionary, the teacher, the social worker, the statesman and the administrator, each reviving nostalgic memories, keeping the reader apace with the unbroken chain of history. The author has classified his subjects in a manner such as will aid the scholar of future years to easily assimilate his material, for this period of history, through each flicker shimmering down the author's memory lane.

His perception of history: Evolution, Growth, Analysis

An appreciation of Ali Mian's perception of history will be profitable and rewarding, both for the reader and critic, if we initially examine his vision of the components of history viz the governing factors, the process of change, the perennial cross-currents, the mysterious hands shaping the 'rise' and engineering the 'fall', the intervening movements and the men providing succour and sustenance. His vision, as we will see, was incompatible with the approach of the traditional history writers. He makes a clean breast of it by reciting a couplet:

*Not the path of Qais nor of Farhad shall I tread
I am my own;
new thoughts, new visions shall my tidings spread.*

On factors, he is in unison with traditional writers; On interpretation of events, his views carry transparency as evident from "*Syed Ahmed Shaheed*" and "*Al Mur-*

taza". On steering clear of controversy, his advice to fellow historians is clear-cut as viewed from messages conveyed through "Payam-e- Insaniyat". On documentation of history through contemporary sources, which he, considers as both original and trust-worthy, makes an example by writing biographies, as illustrated in preceding paragraphs, which will not only serve as record on lives surveyed but also act as good source material for the student of the future years.

The 21 years from 1936 to 1957 form an important period in Maulana's life, as it is this period which witnessed the best of his works on Islamic History.

"*Seerat Ahmed Shaheed*" was commenced in 1936 and completed in 1939;

"*Maaza Khasaral Alam*" was commenced in 1944, completed in 1950;

"*Tarikh-i- Dawat-o-Azeemat*" was commenced in 1952, the first volume completed in 1954, the second in 1957 and subsequent volume following as a matter of course in 1963 and 1980.

In "*Maza Khasaral Alam*" he examines the phenomenon causing the decline. He is not prepared to believe that a people endowed with an invincible faith could succumb to worldly temptations and, divesting themselves of the Book, get lost in mazes of their own creation. The chapter entitled "The Ebbs and Tides in the History of Islam" makes some tragic reading as the author seems reluctant to pen down what he sees and what his sense of history seems to perceive. Nevertheless, the realities of time and history must prevail. He is prepared to concede the toll taken by time, paralleled by an evolutionary process; but he does not *prima facie* believe in the continuance of this phase for all time. What concerns him most, however, is the track record of the followers, which is a sordid story of desertion of values and precepts handed down the generations. Of faith he is certain, of the followers he is not. For them, he has his own doubts. For, it was not alone their inability to gauge the cross-currents of history but also

failure in the mission entrusted to their care. Yet, history has its own built-in reserves.

Maulana is in no danger of getting lost in abstract and meaningless generalisations. As a historian he is in love with the Past, especially his Islamic and humanitarian heritage, on which the Present flourishes. He is, therefore, not prepared to take the Future as a speculative commodity. He is guided by a sense of perception to prove that the Future is as the Present makes it, to which the followers of Islam, the world over, are no exception. The years intervening the publication of *"Maaza Khasaral Alam"* (1950) and of *"Tarikh-i- Dawat-o-Azeemat"* (1954) was a period when a new optimism dawned, visibly replacing the despondency that dominated the former work.

He introduced a new outlook in the latter publication, pin-pointing the students' attention to the perennial change that was yet underway at each step of Islamic civilization and redeemed successfully through the efforts and foresight of the Saviours. In this marathon thesis running into four volumes (1954-1980) Ali Mian is at his best whilst illustrating from the life and times of Saints, Seers, Scholars and Islamic thinkers that it was adherence to faith alone which helped reinstate the believers to their original status. For them it was ever a changing scenario at each crucial phase and each time a Saviour, a Saint, a Seer, a theologian, a scholar was at hand to confront the powers and movements designed to keep their tracks blocked. Each such period has had its share of men destined to provide succour and sustenance. From the days of Khalifa Umar-bin-Abdul Aziz in Syria to the saints of Basra and Baghdad and events moving Imam Taimiah into action, followed by the Saintly Orders in India (Hzt Nizamuddin Aulia, Yahya Maneri, Ahmad Mujaddid al Sani), right down to the exhortations of Shah Waliullah, Islamic resurgence made itself felt whenever the "Umma" (mass mind), reacting to the winds of change turned to their faith for survival and relief. And never did the divine will fail

them. These, in short, are the observations of the master historian on the synthesising of the adversities, suffered by a Faith and its people, with their spiritual and intellectual effervescence that forged a continuing chain of their religious, ethical, social and cultural identity. "History", if we may choose to label it technically, was in operation.

A Critical Appreciation

Firstly, forsaking Islamic scenario for a while, if we turn to world history, the foremost name of Edward Gibbon appears for scrutiny. In his "Decline and fall of Roman Empire", he recounts the story of one People—the Romans, and their one Empire. The might attained over a period spanning a thousand years (approx) came to naught within a few generations which Gibbons attributes to "the triumph of barbarism and religion". He holds Christianity responsible for the disaster oblivious of the truth that the in-built mechanism of the System proved unequal to the strength of the new Faith and hence it failed to stem the Fall.

Maulana's view is diagonally opposite that of Gibbon's. He is not in agreement with the proposition that religion can be bracketted with barbarism or else the power of the State would be rendered futile. He believes that faith is a cementing force and aids the continuity of History, citing Islamic history as an example where bad periods, amidst crisis and strain, have been overcome by the will to survive; to continue, regardless of prevailing odds.

Secondly, he believes that faith, which is absolute, stands in no need of Renaissance. What, contrarily is needed, is the infrastructure of civilization (as Tonybee rightly believes) which must have the strength to resist in order to survive. Muslims, at critical phases of their history, have later regained what they had lost earlier, primarily through their dependence on restructuring by men with foresight and builders endowed with the spirit of humanity :

Thirdly, as a component of the same continuity of history, no system ,however perfect, has ever been able to counter opposition without the soothing touch of religion. Religion is integral to historical growth and, devoid of it, systems and civilizations ostensibly invincible have collapsed and faded into oblivion.

This, in short, is a critical evaluation, based on a few works of Ali Mian on History from a list running into as many more as presently reviewed.

HIS INDIAN CITIZENSHIP WAS BY CHOICE !

Anees Chishti*

It was for the first time in Indian History of military conflict with Pakistan that the Kargil issue was depicted as a communal conflict rather than a routine territorial problem of two neighbouring countries. At many places and occasions in the world, the countries, having same religion, have fought and invaded the land of each other, but unfortunately, in our country, whenever there is a war or war like situation with Pakistan, the Indian Muslims are seen with doubts and their integrity with the country is blemished.

Traditionally, during the Kargil conflict also Indian Muslims came out boldly and supported the Indian cause and sent their agitated feelings to the leaders of Pakistan. A study of the articles and 'letters to the editor' published in Urdu leading dailies and periodicals is a proof to this. The communal flock, which I call them, an anti-national sect of our country, received a big jolt by this behaviour of Muslims and as a result, they felt helpless as they could not do anything to blame Muslims, ultimately they had to seek the shelter of media, especially Hindi press and Internet. Their chief theme was to attack Muslim leadership by knitting of some false stories about them. Its best example was the publication of a false report on 29/06/1999 in *Jansatta*, a leading Hindi Daily from Delhi. The correspondent sends a report from Lucknow, stating that "Maulana Ali Mian refuses to pray for the Jawans who are fighting at Kargil." This report was nationally accepted and almost all leading English, Marathi, Hindi and other language

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newspapers also published the same, except The Times of India. Nadwa authorities immediately issued a contradiction which appeared in *Jansatta* after two days. In the meantime damage was done. This created a great deal of misunderstanding between Hindus and Muslims and tension prevailed in many parts of Uttar Pradesh especially in Lucknow, where police had to resort to force to control the agitated students of Lucknow University.

The truth behind this report was that Maulana Syed Abul Hasan Ali Nadwi (Ali Mian) was requested to deliver a brief lecture as blessing to the congregation of Tablighee Jamat since one lakh people had gathered at the annual congregation of Jamat in Nadwa. Nadwa is a globally renowned institution of learning of Arabic language and Islamic Theology. In spite of his ill-health, he somehow managed to deliver his sermon for a few minutes. In his address he gave a call to Muslims and asked them to stick to their faith and maintain their identity as a true devout Muslim. So that they could serve better to their community and the country as well. Unfortunately, the reporter could not do justice with crystal cut and mandatory remarks of Maulana and misunderstanding prevailed among the majority community, and especially amongst those, who were residing outside the country. They conveyed their anger through e-mail and Internet to Indian authorities to take action against Muslims and their leadership.

Without doubts keeping in mind, one can claim that Maulana Syed Abul Hasan Ali Nadwi was a highly respected, revered, balanced and broadminded scholar in the Islamic world. Almost all jurists, litterateurs, rulers and peoples of Islamic world considered the views of Maulana as a final and unchallenged one. They made a long queue, just to have a sight of him. Shaking hands with him was a lifetime pleasure and attainment for one who got this chance. He influenced right from Prince Charles of Britain to a common man in Malaysia and Indonesia.

This popularity cannot be achieved overnight. It required tireless endeavour, transparent sincerity, love for humanity and at the top of it, a melting of own heart. Then only, the moment comes when an emperor places his crown and a warrior his sword at the bare feet of a *faqir*.

Once head of a State wished to kiss the forehead of Maulana Ali Mian. Actually speaking, this kiss was neither to honour him as a descendent of the holy family of Prophet nor as a great scholar and philosopher, but this hug was a tribute to his forefathers, especially Syed Ahmad Shaheed (1786-1831), who offered his life at Balakot (now in Pakistan), fighting against British commanders, which he named jihad. How secular and cosmopolitan he was and what he did to achieve the ultimate objective, can be understood easily after going through the following passage from his letter, which must have been written in the year 1820, much before the Indian mutiny of 1857, to Raja Hindu Rao, the brother-in-law and prime minister of Maharaja Gwalior:

"You are fully aware that these strangers (Britishers) from across the oceans have become the rulers of the world: these mere merchants have founded an empire! They have degraded and debased the honour and hegemony of majestic sovereigns. But those who were the masters of the domains are fast asleep at their posts. At last, it fell upon us, a few poor and ill-equipped men, to girdle our loins and fight in the way of God. These bondsmen of Allah desire neither worldly fame nor power; the only objective they have in view is to serve their Lord and His religion. They covet not the wealth and riches."

And, again:

"Whenever we succeed in our efforts and India gets rid of these alien enemies, the rank of responsibility and honour shall be assigned to those who covet these; and then they shall enjoy the real power and glory on a more

firm foundation. What we desire from our chiefs and princes is merely this that they should serve the cause with all their heart and soul and rule in their dominions."

(Syed Ahmed Shaheed, pp 125, 126)

This letter is a symbol of patriotism, Hindu-Muslim unity and confidence in each other. Maulana Ali Mian was a chip of the same block. Many countries in the world have offered their citizenship to Maulana. Amongst these, Pakistan is ahead of all. The reason is obvious. Saudi Arabia has bestowed its highest honour by extending him "Shah Faisal International Award" and handing him over the keys of the Holy Ka'bah. This honour is first of its kind in the fourteen hundred years of Islamic history that a non-Arab was rewarded with such love and faith. Shah Husain, the late King of Jordan used to offer prayers next to Maulana in the Holy Mosque of Jerusalem and instructed Imam to recite his name during the sermon delivered from the holy pulpit during Friday prayers. United Arab Emirates gave him its International Award as the "Islamic Personality of the Year 1988." He was also awarded the Sultan Hassan al-Bolkhaih International Prize and "Islamic Scholarship" plaque by Oxford University, Oxford (UK) in 1999.

One could believe that if Maulana wished - he could reside in any of these countries for the rest of his life - but he had chosen - the land of Himalayas and Ganges and Yamuna, for which his forefathers laid down their lives.

Maulana did not believe in dormant life. He possessed a restless soul. He could not remain quiet when he observed that his motherland was passing through a serious moral crisis and degradation of human values. Hatred between Hindu and Muslims was one another phase to disturb him. To curb the devil spirit of communalism, he established a full-fledged movement to spread the Message of Humanity on all India basis. A national level "Society for Communal Harmony", New Delhi is the offspring of his Message of Humanity Movement, which was respectively chaired by a Histo-

rian of the era Dr. B.N. Pande and an intellectual of the East Dr. P.N. Haskar, till the last breath of their life. This society is represented by the eminent and learned members of Sikh, Hindu, Jain, Muslim, Buddhist and Christian communities. All these members had full faith in the leadership of Maulana Ali Mian, which was based on the ideology of democracy, non-violence and secularism.

Since last many months Maulana was bed-ridden. His movements were restricted by the physicians. The fore-yard of his residence resembled a VIP lounge of a busy airport. During his illness, he was visited by the Prime Minister Atal Behari Vajpayee, Congress President Sonia Gandhi, SP President Mulayam Singh Yadav and many other central and state ministers and Governors.

After taking the oath of office as Prime Minister, Mr. VP Singh and Mr. H.D. Deve Gowde called on the Maulana as a mark of respect. Late Prime Minister Indira Gandhi and Rajiv Gandhi with their cabinet colleagues visited Maulana like his children to seek his blessings. During his ill-health, the government of Saudi Arabia, Islamic Republic of Iran, UAE and Govt. of Brunei sent their special envoys to enquire about the welfare.

For our learned readers, I have to put a question that kindly name a singly figure in the country of 100 crore people, who equally commands respect from all sects of life irrespective of caste, creed and religion. If we find this solution in the form of Ali Mian, let us once again discover and project his personality. Today the winds of consumerism, hatred, communalism, corruption duplicity, perversion and vices are blowing in their ultimate velocity. In the present world, we have to protect the spirit of the pious flame alive by keeping them in the chandeliers of our hearts. If these lights are put off, it is very likely that dark shadows of evil may envelop our country. Hindus and Muslims should respect such personalities uniformly. Muslims are also advised to respect those who are busy in spreading love and broth-

erhood in the length and breath of the country, irrespective of the fact whether they belong to Hindu, Jain, Sikh, Christian or any other community. This is an era of personality drought. We have to conserve each and every person of this cadre and calibre for our future need.

ALI MIYAN REPATRIATES UNTO ALMIGHTY

Ishrat Ali Siddiqui*

A summons from Almighty while reciting from Holy Qur'an, in readiness for the congregational prayer (Ramazan 22nd, 1420 AH), is ever the wish and envy of all believers. And this exactly is how Hazrat Maulana Syed Abul Hasan Ali Nadvi departed. His was a life of devoted to the service and propagation of the message of humanity and Islam through the world, walking in all commandments and justifications, even when critically ill and bed ridden, till the last breath. The spectrum of his wisdom and accomplishments encompasses multifarious hues, an attempt to describe some of which is made here.

He was not only a great thinker but an expert in interpretation of Qur'an and Hadeeth, as also in several other Islamic subjects. He inherited a penchant for study of history from his father Maulvi Hakeem Syed Abdul Hai, whose book titled *Nuzhat-ul-Kinwatir*, in nine volumes covers notable Muslims of all walks of life, right from the advent of Muslims in India to his contemporaries, with objective assessments. It still commands the status of an authentic reference document. One of the earliest books by Maulana Ali Miyan, in Arabic, is titled *Insani Duniya par Musلمانon ke Urooj-o-Zawal ka Asar*. Translated into several languages, with several editions, it was acclaimed world-wide. His other works, each a treasure-house of knowledge and masterpiece of literature are: *Tareekh-i-Davat-va-Azeemat*, five volumes; *Purane Chiragh*, four volumes; *Seerat-i-Syed Ahmad Shaheed*, two volumes; *Savanih-i-Sheikh-ul-Hadees Maulana Mohammed Zikria*; *Tazkira-i-Shah Fazlur Rahman Ganjmoradabadi*; *Savanih-i-Maulana*

* Former Editor "Quami Awaz"

Abdul Qadir Raipuri. From this galaxy, *Nabee-i-Rahmat* and *Al Murtaza* sparkle like sun and moon. Then there is *Karawan-i-Madina*, an enthralling unique presentation of immortal, unceasing saga of fourteen hundred years.

Karavan-i-Zindagi his autobiography, running into seven volumes, epitomizes the important events of twentieth century (AD), with special reference to Islam and Muslims in India and in Muslim world. The facts already detailed in *Insani Duniya par Musلمانon ke Urooj-o-Zawal ka Asar*, have been alluded to in this autobiography also. Incidentally, the last portions of this book were written when Maulana had already suffered a paralytic stroke. At this juncture, this writer would visit upon him almost everyday and receive, first hand, an update on the progress of the book.

Overall Hazrat Maulana authored hundreds of books, which appeared in several languages and many were prescribed as text books in various Persian and Arabic institutions. Some of these were the ones dictated by him to his associates, he himself being afflicted with cataract and glaucoma. A sizeable number of his writings were originally in Arabic, translated into several languages, eliciting not only high accolades but recognition as a front-line Arabic writer of the world. Several of today's learned and wise persons have passed under his tutelage.

His main predilection and avocation was reading and writing, yet as a patriotic Muslim and sensitive person, he was very much alive to political and social problems, continuously attracting attention of all countrymen towards the importance of welfare of Muslims as a pre-requisite to country's reputation and prosperity. Himself, he abstained from the rigmarole of politics and electioneering. *Payam-i-Insaniyat* movement and his association with *Majlis-i-Mashavirat* owe their genesis to his deep concern. However, when the Majlis ventured into the thorny glen that is electioneering, he distanced himself after advising against the step and devoted entirely to the uplift of *Payam-i-Insaniyat*. The establishment of Muslim Personal Law Board is an enduring edifice to his sagacity. Convincing Prime Minister Rajeev

Gandhi of the fact that personal law forms an integral part of religion, he was instrumental in thwarting the official interference which ensued after Shah Bano Case.

Despite his complete aloofness from active politics, leaders irrespective of party affiliations, would call upon him reverentially and he drew their attention to rudderless drifting of country. Restoring it to the right course required adherence to the fundamentals of the Constitution. viz: democracy, secularism and non-violence, was his advice to all.

In his personal life Maulana was frugality personified, though proclaimed an emperor of the realm of wisdom, sagacity, philosophy, not by the ruling power but by sages and learned ones of the world. He was averse to any material rewards that often came his way and relented only when refusal was likely to be construed as discourtesy.

English rendering : Mashoon Ahmad

Maulana's last public statement:

Ali Mian Appeals for Hostages' Release

(Times of India, Lucknow, December 31, 1999)

Maulana Abul Hasan Ali Nadvi, the noted Islamic scholar better known as Ali Mian who is also the Rector of Dar-ul-uloom Nadwatul Ulema, and Maulana Marghubur Rehman, Rector of Dar-ul-Uloom, Deoband, both internationally known institutions of Islamic learning, have condemned the hijacking of the Indian Airlines plane. In separate statements on Thursday, they appealed to the hijackers to release the innocent passengers and criticised the hijacking at gun-point as "un-Islamic". Maulana Marghubur Rehman also appealed to the Taliban to ensure that no harm comes to the innocent passengers in the holy month of Ramazan. He also expressed deep concern at the delay in releasing the hostages and that hijackers must demonstrate Islamic values and release them.

Maulana Ali Mian, the ailing octogenarian scholar, respected throughout the Islamic world for his erudition and scholarly pursuits and winner of many prestigious awards, condoled the killing of Ripen Katyal by the hijackers and expressed the hope that all those who are involved in solving this problem would accelerate their efforts and bring an early end to the miseries of hijacked innocent passengers.

The silence of Ali Mian, a revered and respected figure in the world of scholarship, was disconcerting. Sources close to him disclosed that the ailing scholar was not aware of the hijacking for several days as it was thought to be prudent to withhold the information from him. But following delay in resolving the crisis, he was eventually told about this mishap.

In his appeal released here on Thursday, Maulana Ali Mian said : "the information about the hijacking of the aeroplane flying from Kathmandu to Delhi reached me late.... it is brutal to detain innocent passengers under compulsion and threat to life this way. Nobody having respect and love for human beings can ever approve of such action".

"I strongly appeal all those who are involved in solving this problem to accelerate their efforts for obtaining safe release of all innocent passengers involved in this tragedy as soon as possible. All responsible persons should see to it that problems are solved peacefully and in the best interest of human beings with sympathy and love."

OF THOSE WHO CARE

Rashied Ahmad^{*}

Then there came running from the farthest corner of the city a man saying "O my people obey the apostles, obey those who ask no reward of you (for themselves) and who have themselves received guidance. It would not be unreasonable in me if I did not serve him who created me and to whom we shall (all) be brought back."

(Q.36.20-22 Trans: A. Y. Ali)

These verses of the holy Quran appear, as if it were a commentary on his life. He was reading *Surah Ya-Sin* before Friday prayer and when he reached-"To him bear tidings of forgiveness and the rich award". He departed. And departing left behind him footprints on the sands of time. This was Maulana Sayed Abdul Hasan Ali Hasani Nadwi

To identify him with Nadwa, or with the books he wrote, or with the organisations he peered, would limit the gift of our Creator, manifested in the personality of the Maulana. We can only say "All praise be to Allah, Lord of the worlds" for creating such persons, sincere to Islam and with the love of mankind. He was granted brilliance no doubt, but, brilliance is not rare, What is rare, is that sincerity and concern for the establishment of the truth which creates a yearning within and all that is good without. But like the soul needs a body, so the Islamic Spirit in the Maulana is seen in his books. Works do not die, but; they can be confined, neglected and lost. So let the people be aware and preserve this message of Islam to humanity. Today it is all the more needed, when humanity is suffering from a growing emotional void, hopelessness and frustration.

BACKGROUND

We tend to think of history in terms of monarchs; the history of human progress is connected to those who hold the hearts of men- Spiritual leaders. From such a background, came Maulana Sayed Abdul Hasan Ali Nadvi, whose ancestry can be traced back to Ali Bin Abi Talib (KWA) the cousin and companion of the Prophet (PBUH). Maulana's father Maulana Sayed Abdul Hai was an erudite Scholar, a famous Writer and Hakeem (Physician). Often, the influence of women in shaping the destiny of nations is over looked. It can be most basic, directive and profound. Maulana had lost his father in his childhood and was brought up by his mother Khairunnisa who had memorized the Holy Qur'an. Her devotion to Islam and wisdom can be seen in her directions to the Maulana in his childhood, about single mindedness in his studies.

Maulana was educated in Darul- Uloom Nadwatul Ulema, Lucknow. Qasimul Uloom Lahore and Darul Uloom Deoband. These three were amongst the most eminent colleges of Islamic Education in the Northern India. After graduation from Lahore, Maulana further studied in these colleges and post-graduated in Arts from the University of Lucknow. He was most versatile in Urdu and Arabic languages but, also had a command on Persian and English. Apart from academic education, his pursuit of knowledge was perpetual. His vision of history and skill in Urdu and Arabic was remarkable, as can be easily perceived in one glance at the books he has written.

No knowledge is complete without experience of application. This the Maulana developed through his involvement with a well known preaching style founded by an Islamic Spiritual Leader known as Maulana Iliyas Kandhlavi.

Achievements

Since the Second World War, the world has un-

dergone such changes, that the second half of the twentieth century has become an age by itself and produced stupendous diverse pressures on stability of mind and heart. To preserve the principles and values, on which civilization and culture are based, becomes a formidable task under these circumstances, particularly with the access and force of Audio-visual communication. In this Age amongst the champions and torchbearers of sanity and Islam we find very few personalities who stand out. Maulana Abul Hasan Ali is prominent amongst these. We can therefore, find direction and path from his life and works. He worked for his creator and seeing him, one was reminded of the Most Gracious, Most Merciful.

The achievements of the Maulana are not here or there they are everywhere. They are not so much in his own works, as in the impetus and stimulus provided to the others. It is not to so much in the heights achieved in any sphere, as in the gaps bridged between the heights. His attitude was to provide balanced, workable and objective solutions and an easy sympathetic and meaningful way of life. All this he tried to show in actual practice- the practices of the prophet of Islam (PBUH). It was done so subtly, affectionately and humbly that people hardly realized the motivation they had received.

For an Indian to influence the Arabs about Islam was a delicate task. With the help of the Almighty and appropriate solicitation, Maulana was able to focus their attention on what was required. Perhaps, he was a part of the influence on King Faisal of Saudi Arabia which resulted in the Arab realization of the mischief of the manipulated Arab Nationalism and the formation of Rabita-e-Alam-e-Islami (Muslim World League) of which he was a member. Similarly, he exercised great influence on King Hussain of Jordan, the Imams of the *Haramain* of Makkah and Madina and *Masjid-e-Aqsa*. He was a member of the consultative Body of the University of Madina from its very inception, as well as a visiting professor of this University and the University of

Damascus. It was under his presidentship that the Islamic centre was established in Oxford. His association with various institutions and dignitaries attracted their attention to his message of Islam and his country India. His message can be understood from these words of his speech (in Arabic) in a convention of the Madina University.

"Elders, in this world everything is available. Further, in such quantities that people are satiated. The people are satiated with the civilization and the culture born of civilization. They are satiated with gimmicks of journalism. They have had their fill of effervescent results of human intelligence and every day new experiences. As a matter of fact, they are fed up.

Only one thing is lacking, only one void which the present society restlessly feels. The lament of the absence of a sympathetic and sincere heart, the void of sincerity, the extinction of such a heart which cares for and feels for humanity."

To the Maulana no effort in the right direction was disdainful and no opportunity was to be overlooked. In his own country, when he was approached for the promotion of an institution for preserving the integrity of the Muslim Education, he presided and helped in this endeavour-" Dini Talimi Council" (Religious Educational Council) He wrote primary books for teaching of Arabic and stories of the Prophets. He supported the efforts to protect Muslim Personal Law and accepted the Board's presidentship under the unanimous decision of the representatives of all schools of Muslims. By the grace of the Almighty, he was able to represent the case successfully with the Government of India.

He realized his duty to mankind in general and to the people of India in particular and presided and promoted Payam-e-Insaniyat (The Message of Humanity), which brought together right-minded people of all religions. Self-correction was also most important amongst Muslims and for this he gathered the help of the Islamic Scholars under the organization of Islah-e-Muashra

(Reformation of Society).

The book he wrote was most talented and commendable no doubt, but; with a cause. These were not merely physical in texture but, had a soul and proved that to capture interest it is not necessary to be biased or controversial. These should not read as masterpieces of literature but; as repositories of ideology. These not only show command of history and thought but, also appreciation of goodness even in the most ordinary. (He has written a number of books in Urdu and Arabic. His Arabic books have been praised by the highest literary authorities in the Arab World.)

The Maulana loved and was concerned about Islam and mankind. He was constantly in touch with people and courteous to all and promoted the work of self-correction amongst Muslims. He was particularly concerned about the importance and responsibilities of Journalism and mass communication. He himself was associated with publication of magazines beginning with Al-Daihen in 1934 (Arabic) and the present Al-Raid (Arabic), The Fragrance (English) and Tameer-e-Hayat (Urdu) from Nadwatul Ulema Lucknow. He constantly toured both within and outside the country and drew great numbers to his meetings. His articles and speeches are not merely enchanting, but also directive. His style and treatment was'nt to excite but; to inculcate and in these his learning from the Prophet (PBUH) and his vast experience of teaching Islamic precepts can be seen. His conveyances give a feeling of warmth and belonging, so rare today.

Despite all the various involvement of the Maulana, love for his people and his Alma Mater persisted. He continued teaching in Nadwatul Ulema Lucknow, where he had commenced his career as a teacher of Qur'an, Hadees, history and logic in 1934. In 1961 he became the Rector and the progress made by Nadwa during his times is remarkable. All faculties and departments were promoted and developed and an academy for Research and Publication was established. Nadwa

developed a standard a character and sophistication. It was recognized by various Universities including that of Lucknow and respected all over the world (Today there are more than 150 Branches and Affiliations.)

With all the achievements, Maulana's stature and image was bound to grow. A review of his works makes one wonder whether he was a man or an institution. He received the King Faisal Award (1980) for meritorious service, Eminent personalities Award from U.A.E and Sultan Brunei Award from Oxford University. (The money from these awards was distributed for social and educational purposes) However, the greatest honour was, when in 1996, he was given the key to open the lock of the Holy Kabah after its renovation.

To his last he continued to live in a single room, which served as a bedroom a dining room and a drawing room all in one; without furniture but; always neat and clean. His life was simple and humble and he was always available to anyone, anytime and with affection. He was reading the Holy Qur'an when he left this world and by the mercy of the most merciful a funeral prayer for him was held in the Harams of Makka and Madina.

Directions

The creator does not waste anything; it is we who fail to derive benefit from his creation. The Maulana is no more in this world but, he has left behind him his writings and people and organizations who were associated with him. It is upto us to take advantage of these. All his life's effort was to establish Islam, through our own improvement as well as invitation to others. He was particularly concerned about exposition of Islam in present times and existing circumstances and went out of his way to promote Islam in actual practice in everyday life.

Today we drift, because we have no direction. Today we are bitter, because we know only Saccharine sweetness. Today we are hysterical, because we are frustrated. This direction, this genuine sweetness, this

satisfaction can be achieved by us if we try. "Lives of great men all remind us we can make our life Sublime"(Longfellow). So if we seek, we will find the warmth of those who care, those who practice...."And lower thy wing (in tenderness) for the believers"(Al-Hijr).

Hazrat Abu Hurairah (R) relates that the Holy Prophet (pbuh) said: "Seven types of people will be under the shelter of Mercy on the Day when there will be no shade other than that of Allah's Mercy: 1) a just ruler, 2) a young person who kept busy in Allah's worship, 3) a person whose heart was attached to the mosque, 4) two persons who loved each other for Allah's sake, they met for His sake and partook for His sake, 5) a man who was invited by a beautiful and charming lady women but declined her offer saying, "I fear Allah", 6) a person who gave charity so secretly that his left hand did not know what was given by his right hand, and 7) a person who remembered Allah privately, so that his eyes brimmed over with tears (out of Allah's fear)."

(Bukhari, Muslim)

A TRIBUTE

Meraj Ahmad

Ah! Maulana Ali Mian, who is no more

His sad demise, in every heart, has caused an uproar

An embodiment of the true spirit of Islam

A worthy successor of Shibli, Sulaiman and Abul Kalam

A great theologian, a historian par excellence

An erudite scholar of incomparable eminence

A noble soul, a person of elegance and grace

Belonging to galaxy of sages who bestowed dignity on
human race

An original writer and a superb orator

A philosopher, a sociologist and a crusader

A repository of righteousness and piety

A precious gift to mankind by the Almighty

The Ummah has become poorer by his demise

And the world less glorious to the reckoning eyes

The sun and the moon will rise again and again

In search of a man of his calibre, in vain!

THE BEACON IS NO MORE

Obaidur Rehman Nadvi

Maulana Syed Abul Hasan Ali Nadvi, a highly revered personage, the most radiant beacon of the contemporary Islamic scholarship and an interpid preacher of human values has left the worldly coil and entered the life hereafter.

Ali Mian as he was popularly known was a man of versatile genius. He enhanced Arabic and Urdu literature by his valuable contribution. He authored books on varied subjects related to Islamic faith, literature and history. His work has been translated into various foreign and regional languages. His books have been included in syllabi of universities and educational institutions of Islamic countries as well as the West.

Ali Mian is held in high esteem not only in India but also all over the world especially in the Islamic countries. He was conferred "The King Faisal Award" in 1980 for his services to the cause of Islam. Last year, he was conferred the "Scholar of the Year Award" by UAE Government, the award carrying a cash component of rupees one crore, was donated by the Maulana then and there for charity. He had the unique distinction of being entrusted with the Keys of the holiest Islamic place "Khana-e-Kaaba".

Maulana Ali Mian had great regard for Allama Sir Mohammed Iqbal, the poet of East. It was Ali Mian who introduced him in the Islamic world through his book "The Glory Of Iqbal".

He dedicated his whole life to Islam and the well-being of mankind. He had launched a movement called "Payame-e-Insaniyat" (Message of Humanity) in 1974 to spread the message of brotherhood among different communities of India.

Maulana breathed his last on the last day of the 20th century at the age of 85. Though he is no more today with us but his message, his teachings are here to guide us.

The best way to pay homage to him and remember him is to carryout his mission of peace, tranquility and brotherhood on earth.

DEFENDER OF ISLAMIC IDENTITY

Syed Shahabuddin

During the twentieth century, Muslim India has produced great Islamic theologians, interpreters of the Qur'an, scholars of Hadith, Islamic jurists, historians, propagators of the faith, social reformers and educationists, but one cannot name another Islamic scholar whose concerns covered the entire spectrum of the collective existence of the Muslim Indians as a living community in the national and international context, who, for decades, enjoyed universal respect, and who was accepted by the non-Muslims, at the highest level, as the legitimate spokesman for the concerns and aspirations of the entire community.

Maulana Syed Abul Hasan Ali Nadvi was indisputably one of the greatest exponents of Islam in the second half of the twentieth century and because of his command over Arabic, through his writings and speeches, he had a wide area of influence extending far beyond the Sub-continent, particularly in the Arab World.

His exposition of Islam was marked by moderation. He was not a fanatic in any sense of the term but he believed in Islam as a blessing for mankind and as a positive and creative factor in human history. In a sense Islam was perceived by him as a civilizational force which retained its relevance in the modern age as a viable counterpoint to the Western civilisation with all its excesses.

The Maulana's forte was his extraordinary grasp of Islamic history. It is this historic sense of the rise and fall of Islam in different ages and regions, which prompted him ever to take a long-term rather than a

short-term, a broad rather than a narrow, view of the problems the contemporary community faced.

The Maulana was the very anti-thesis of the media image of the fire-eating, narrow minded Mullah. Orthodox as he was, he was far from being conservative in his approach. Umma-conscious as he was, his love of the motherland knew no bounds. He preached 'Jihad' to restore Muslim dominance; He stood for mutual respect, for peaceful co-existence, for human values, for establishing a social ambience based on tolerance and harmony in India and in the world at large.

The Maulana understood the spirit of age. He appreciated the role of Democracy and Nationalism. With his deep insight into the Qur'an and his understanding of the personality of the Holy Prophet, he understood the implications of a multi-religious world, a global village divided into multi-religious States.

Scion of an illustrious family which has produced scholars and spiritual preceptors like Shah Alamullah Naqshbandi and Syed Ahmad Shaheed, the Maulana's father, Hakim Syed Abdul Hai, was an eminent scholar of his time, immortalised by his encyclopaedic work, Nuzhatul Khawatir, (in eight volumes) containing about 5,000 biographical notes on Muslim scholars, theologians, jurists, etc. of India, apart from other notable works.

Syed Abul Hasan Ali was born in 1333 A.H. (1914 AD). Having lost his father at the age of nine, he was brought up by his elder brother, Dr. Syed Abdul Ali Hasani who practised medicine at Lucknow. He specialised in Arabic literature at Nadwatul Ulema, Lucknow, studied Hadith under Sheikh Husain Ahmed Madani at Darul Uloom, Deoband and Tafsir under Maulana Ahmad Ali of Lahore where he came in touch with Iqbal whose poetry left an abiding impression on him. Besides literary and theological studies, Maulana developed keen interest in Islamic history and also learnt English in order to keep himself abreast of contemporary thought. He taught Arabic literature and Tafsir at the Nadwatul Ulema for ten years.

After the demise of his elder brother, he became the Secretary of Nadwatul Ulema and subsequently as Rector he supervised both its academic and administrative management.

In 1947, the Maulana could have followed his mentor Syed Sulaiman Nadvi and migrated to Pakistan but he did not.

In his formative years, the Maulana was associated with the Jamat-e-Islami for a few years after its establishment by Maulana Abul Ala Maudoodi. Then he turned to the Tablighi Jamaat founded by Maulana Ilyas. But the Maulana's genius demanded wider horizon for its unfolding.

Spiritually a disciple of Maulana Abdul Qadir Raipuri, the Maulana belonged to the Sufi Silsila Qadiriya Naqshbandia.

Apart from his long association with Nadwa (as student, teacher, Secretary and Nazim), he served on the Shura of the Darul Uloom, Deoband, chaired the Managing Committee of Darul Musannefin, Azamgarh and established the Academy of Islamic Research and Publications at Lucknow.

A prolific writer his works have been prescribed in the courses of study in a number of Arab Universities. His notable Arabic work *Maza Khasera al-Alam b'inhit-il-Muslimeen* was not only widely acclaimed but also carved out a place for him in the literary circles of the Arab world. Several of his works have since been translated into Arabic, English, Turkish, Bhasha Indonesia, Persian, Tamil and some other languages.

Karavaan-e-Zindagi, his autobiography in 8 volumes, and *Purane-Chiragh* (life sketches of contemporary personalities), his biography of Syed Ahmad Shaheed, his biography of Hazrat Ali, (KW) and his *Tarikh-e-Dawat-o-Azimat* are his prominent contribution to Urdu literature.

He was an Honorary Member of the Academy of Arts and Letters, Damascus and Academy of Arabic Language, Amman and served as Visiting Professor in a number of Arab Universities.

Internationally recognised, he was one of the Founder Members of the *Rabita at-Alam-ul-Islami*, Makka, (1963), and served on the Higher Council of the Islamic University, Medina, the Executive Committee of the Federation of Islamic Universities, Rabat, and as the Chairman of the Board for the Centre of Islamic Studies of the Oxford University. The lectures he delivered at Indian, Arab and Western Universities have been highly appreciated as original contribution to the study of Islam and on Islam's relevance to the modern age.

In 1980, he received the Faisal International Award, followed by the Brunei Award and the UAE Award in 1999.

A great scholar, the Maulana was not confined to the cloister. Not involved in active politics, he never participated in party or electoral politics. He did not even join the All India Muslim Majlis, established by his protégé Dr. A.J. Faridi in 1967, as it took to electoral politics. The Maulana was one of the founders of the All India Muslim Majlis-e-Mushawarat (1964), the All India Muslim Personal Law Board (1972) and the All India Dini Talimi Council. He presided over the Milli Convention in 1979. He also extended his patronage to the Islamic Fiqah Academy and the All India Milli Council when they were established.

To promote communal harmony, the Maulana became one of the founders of FOCUS which was later transformed into Society for Communal Harmony. He also established a movement '*Payam-e-Insaniyat*' to preach the gospel of universal love and brotherhood.

The Maulana valued the Constitution and the secular order as a guarantor of the Islamic identity of the Muslim community and on non-discrimination against them in various spheres of life. But he clearly saw the historic process of assimilation at work in India and the long-term objective of Hindu Nationalism to absorb the Muslim Indians into the Hindu fold. That explains his firm stand on the question of Muslim Personal Law against any interference through legislation or

through judicial pronouncement and on introduction of Saraswati Vandana in Schools in UP.

The great political battles of Muslim community during the last decades of the century were fought under his guidance. The A.I. Muslim Personal Law Board launched in 1985 the movement for legislative nullification of the Supreme Court judgement in the Shah Bano Case which the Muslim Indians saw as the thin end of the wedge for interference with the Shariat and for distorting the Islamic identity of the community. The Muslim Women (Protection of Rights on Divorcees) Act, 1986 was its fruit, though it had several in-built flaws which had landed the community subsequently in endless litigation.

With the Maulana's consent in 1986, the AIMMM and the AIMPLB took up the question of restoration of the Babri Masjid when the unlocking of its doors in January 1986 for regular *darshan* and *pūja* converted it into a de-facto temple. Though he did not directly involve himself in the Babari Masjid Movement (whose Co-ordination Committee was later split to form the A.I. Babri Masjid Action Committees), he guided it at all critical points and participated in negotiations with the government as well as Hindu representatives. Subsequently to the demolition, the AIMPLB, under his presidency took the question in its own hands including the direction of the proceedings in the title suit, the criminal case and the inquiry.

In the last decade of his life the Maulana served as the final arbiter, the last word, the *Marja*, the ultimate point of reference, on any intra-communal differences, even if he did not play any active role in resolving them. He counselled commitment with patience and wisdom, movement within the framework of democracy and rule of law, and dignity and not rhetoric in utterances.

With his off-repeated commitment to the principles of Democracy, Secularism and Non-violence as the only viable foundation for the Indian polity, his constant endeavour for inter-religious dialogue and for reconciliation and harmony, he commanded universal respect for

his moderation, learning and integrity, for his influence in the Muslim community and for his outreach in the Islamic world.

Assiduously sought by eminent political personalities from Indira Gandhi to Atal Behari Vajpayee, the Maulana acted as the bridge between the government and the national parties, on the one hand, and Muslim community, on the other.

The Maulana, it has been correctly observed stood for social reform, religious revival and political awakening but not for Islamic Revolution. He was realistic enough not to chase mirages or instant solutions. He saw clearly that the destiny of Muslim Indians was intertwined with that of the Indian people as a whole and that, in the age of democratic pluralism, an Islamic revolution or the restoration of Islamic power was out of the realm of possibility but it was possible for the Muslim Indians to lead an Islamic life and at the same time participate in managing the affairs of the country and contribute to its progress and development. This was the basis of his efforts to reduce the distance between the Muslims and Hindus, to demolish the wall of distrust between them and to create bonds of understanding and co-operation in rebuilding relations on the terms of common values of the society which he saw as being engulfed by dark forces of hatred and violence.

All his active life, with Lucknow as his base, he wandered ceaselessly, not only within the country but in the Arab-Islamic world and the West, in a constant search, it seems to me, for reconciliation between Islam and the West, between rival ideologies in the Arab-Islamic world, between India and Pakistan and between the Hindu and Muslim Indians. Cautious in taking positions, he always looked beyond the turbulence of the time, through the flames of the current controversy. Even if he took part, his role was that of a mediator, of counselling patience, of avoiding confrontation, of appealing to reason.

A man who personified Islamic values, soft-spoken, cultured and courteous to the core, humility and

modesty, patience and tolerance, moderation and balance, generosity and compassion - all Islamic values - marked his personality. Neither a politician, nor a publicist, essentially a scholar a man of religion, a spiritual person, a modern Dervish, a Mard-e-Momin who combined in himself the highest values of the Shariat and the Tariqat, of orthodoxy and Sufism and who commanded respect for this transparent sincerity, for his simple living and for his selfless devotion to the common cause of the Community and the Nation, a man who lived for Allah alone and who wanted nothing but the good of all is no more.

His demise is the end of an era in the history of the Muslim India and has created a void impossible to fill in the foreseeable future.

May his soul rest in peace. Ameen!

REFORMING INDIVIDUALS - The Prophet's Method

A young man went to the Prophet (pbuh) and asked: "Messenger of Allah, give me permission to commit adultery."

The companions of the Prophet (pbuh) shouted at the youth. The Prophet (pbuh) restrained them and told the young man to come close to him. The young man came and sat before the Prophet (pbuh) who asked him: "Do you like adultery to be committed with your mother?" "No! May Allah make me your ransom!"

"In the same way, people would not like it for their mothers. Would you like it for your daughter?" "No! May Allah make me your ransom!" "In the same way, people would not like it for their daughters. Would you like it for your sister?"

In this way, the Prophet (pbuh) continued, mentioning the youth's maternal and paternal aunts. Each time, the youth answered "No!" and the Prophet (pbuh) replied, "In the same way, people would not like it."

Finally the Prophet (pbuh) placed his hand on the youth's chest and said: "O Lord, purify his heart, forgive his sins, and preserve his chastity."

Thereafter, there was nothing more odious and detestable to the youth than adultery.

*From ISLAM - The Natural Way by
Abdul Wahid Hamid, MELS, London, 1990*

A Man of Hope Through A Century of Turmoil*

Syed Iqbal Zaheer

Having joined Nadwa, Ali Miyan couldn't have found a better place for research, studies, *Da'wah* and writing. Teaching Quranic *tafsir* (commentary), he was forced to study, virtually word by word, commentaries such as *Kasshshaf*, *Ma'alim at- Tanzil*, *Madarik*, along with Rashid Rida's *Al- Manar*, Abdul Kalam Azad's Urdu commentary *Tarjuman al-Qur'an*, those of Abdul Majid Daryabadi, and, for difficult questions, that of Alusi. Could there be a better start for anyone who wished to take up the cause of Islam in his later years? Added to this, the presence of renowned teachers and scholars, a general environment of learning, scholarship and piety the place was a dream come true. Later, teaching History of the Arabic language gave him a sound footing in the language taught him expressions and usage. He ended teaching Shah Waliullah's *Hujjatu Allahi al-Baligha* another masterpiece of the Arabic language.

During those early days at Nadwa, when he also got married, Ali Miyan was chosen to represent the institute and invite Dr. Ambedkar and his community to Islam. Dr. Ambedkar was a low caste Hindu leader, who had realised that so long as he and hundreds of million others like him remained Hindus, he would never be able to lead a respectable life in India and find their rightful place in community. He announced that he was studying various religions and would soon choosing one for adoption. Ali Miyan met him in Bombay, found copy of the Quran and few other Islamic titles on his desk and made a strong appeal for Islam. Ambedkar however, opted for Buddhism. His conversion of course did not make any difference, nor did it score any effect on his followers among the low caste Hindu. They re-

* Excerpts from editorial of "Young Muslim"

mained perhaps resigned to their fate. It is interesting to note that when Ali Miyan was leaving for Bombay, his Arabic teacher, Sheikh Muhammad the Arab, whispered into his ears in his choking voice that if Ambedkar asked him who would give him a new Muslim-his daughter into marriage, he could be told that an Arab- a descendant of the (Madina) Ansar - was ready to do that. But, could someone outside of the fold of the Islam ever have understood the Equality and brotherhood of Islam?

In the year 1936 he had the opportunity to travel to Tonk where the remnants of the descendants of Sayyad Ahmed Shaheed were living, notably his great grandson Muhammad Isma'il. There he had chance to lay his hands on a work running into several volumes detailing the life, times and struggle of Sayyad Ahmed Shaheed. It was here, a little before sunrise that with his legs dipped in the river Banas- by which surely Sayyid Ahmed and the Mujahideen accompanying him would have time and again performed *Wudhu*-he wrote the foreword for his book *Seerat Sayyid Ahmed Shaheed*.

It was during those days (1938) that Maulana Ashraf Ali Thanwi fell sick and visited Lucknow for treatment, staying there for quite a while. Scholars milled around him. Ali Miyan was one of those who visited him for profit.

Built on an Arabic article he had earlier got published in *Al- Manar*, he finished writing the Urdu *Seerat Sayyid Ahmed Shaheed* by the end of 1937. He had it with him when he went to Lahore to meet Dr. Iqbal. Although the poet was sick he gave him more time than was expected of a person who was destined to die in that sickness. However, Ali Miyan, seeing his sickness, didn't have the strength to ask him for a foreword for the book. It was decreed to be written by Syed Sulayman Nadwi, who produced a piece of its own class for a work that was to prove a landmark for Ali Miyan. The book hoisted him up, installing him right in the ranks of the leading writers of the time.

As if for the Divine will to prepare him intellectually for the writing of the text books for Nadwa, a task only expert educationalists can perform well, in 1938 he was asked to write a book on Islam for the Islamic courses in the Aligarh Muslim University.

The year 1939 saw the publication of *Seerat Sayyid Ahmed Shaheed*. It was not the life history of an individual. It was not the life history of a jihadic struggle to establish the Islamic system of life on a patch of land. Accordingly, it was preceded by efforts to cleanse the body politic of the Muslim Umma of the sub- Continent of *shirk* (Association with Allah). And *Bid'ah* (innovation Islam). Tens of thousands were encouraged to repent, enter into an allegiance with Sayyid Ahmed Shaheed, the leader of the movement whose strongest spokesman was Shah Ismail Shaheed. After considerable reformation, deliberations and preparations Jihad was finally launched in the sarhad area (1823). Its final target was the British occupation but had to start with the Sikhs who controlled the Sarhand area. However, once the struggle began, the powerful Muslim landlords of the area stood up against the movement; fighting the two forces. Sikhs and Muslim, the top leaders of the movement were martyred in Balakot, in Karbala - like fashion, and the movement died in the same fashion as that led by Hussein. At a time when the Muslims were being beaten on every front, their lands were under colonial rules, and the youth were feeling humiliated and let down by their scholars and leaders who would not advise them taking up arms against the established regimes, this rekindling of the jihad memories through the life of Sayyid Ahmed Shaheed helped arousing their spirits. It ran as an electric current through the youth and the religiously committed. Some people read it ten times over. It drew appreciation even from a man of Hazrat Ashraf Ali Thanwi's stature.

Moved by the inadequacy of classical Arabic readers designed for senior-class students in the good old days, Ali Miyan took up the task of preparing a new

anthology of Arabic prose and poetry. For the first time writings of such old masters as Muhiuddin ibn Arabiyy (Sheikh-al-Akbar), Hasan-al-Busari, Mas'udi, Ghazali, Ibn Jawzi, Ibn Hibban, Ibn Taymiyyah, Ibn Qayyim, Ibn Khaldun and Shah Waliullah were included in the work called *Mukhtaraat* (Selections). In a couple of years the book reached the Arab lands and quickly got included as a course book in several institutions. It is still used for Master Degree courses in several Universities in India. In 1987 Saudi Arabian education authorities also prescribed the book for high school level courses and so, it was reprinted in Jeddah.

While teaching Arabic language at Nadwa he produced *Al-qira'at al Raashidah* in three volumes in about 2 years time. It won appreciation by way of inclusion in the Arabic courses. By 1944 he also brought out another set of children's book for the religious courses titled Stories of the Prophets for Children- in Arabic. This one won the appreciation of even Sayyid Qutb who wrote a foreword for its second publication. The book was soon included in the syllabi of various countries including Saudi Arabia. A fourth in 1975 and a fifth in 1977 followed the first three volumes of this work. The five together cover all the Major Prophets mentioned in the Quran. A little later he followed up the children's series with the life of the prophet, also in Arabic, for people of all ages. It was also well received and was included as a course material by various universities of Arab world.

In 1939 he met another important figure of the century, Maulana Manzoor Ahmed No'mani. Maulana Manzoor Ahmed No'mani had read his Seerat Sayyid Ahmed Shaheed and had asked him through a letter if, beyond the words, Ali Miyan was ready to take some practical steps towards reformation and renaissance. Soon the two were on track together, travelling to various parts of North India in search of a movement or collective work that they could join or launch themselves. Preparation of the youth for a jihadic struggle

was one of the objectives. During those days Maulana Mawdudi toured through the Mewat region (now Haryana) meeting Maulana Ilyas and studying the reformation movement that Maulana Ilyas had launched among the masses. Maulana Mawdudi wrote a powerful article on the Tablighee movement in his *Tarjuman al- Qur'an* which impressed both Ali Miyan and Manzoor No'mani. It was also during that journey that for the first time he met the famous Sheikh Abdul Qadir who ran his Khanqah from Ra'ipur. This journey took him to Nizamuddin, the centre of Tablighee movement. He came back much impressed by the effectiveness of the work, the simplicity of its founder and workers, and the depth of sincerity found in the rank and file.

In 1944 Ali Miyan began to write the book that did to him what Seerat Sayyid Ahmed Shaheed had done for him in the Indian sub-continent: introducing him to the Arab and Islamic world as someone whose exact title could be awaited. Completed in 1948, the book different from those of the modernists as well as the classical, expressing thoughts that were neither eastern nor western, a theme that was innovative, an approach that was novel, a style that was fresh, ideas that were modern, a language that was classical, and a conclusion that was refreshing for the tired souls. (Imam Hasan al-Banna had just been assassinated and Ikhwan was undergoing a ban in Egypt). After *Fi Zilal Qur'an* and *Ma'aalim fi at- Tareeq of Sayyid Qutab*, no other book had gained as much popularity in the Arab world as this one: *Maa Dhaa Khasiral Alam Al- Insani Bin Hitaat al Muslimeen*. Nor have any other work exercised such extensive influence. Although first printed in 1951, even at the end of the century it was enough in the Arab world to introduce Ali Miyan as the Author of *Maa Dhaa Khaisiral Alam*.

At the start the book *Maa Dhaa Khaisiral Alam* details out the situation of the world previous to the advent of Islam: the Roman, Persian, Chinese and Indian worlds, demonstrating that the world was then sunk in

injustice, misery, moral bankruptcy and debauchery. It also illustrated the situation in the Arab world and specifically, in the Arabian Peninsula. He showed that was, (as evidenced by the judgement of the contemporaries, in the unanimous voice of both Arabs as well as the non- Arabs), not at the bottom of the world in the injustice, moral bankruptcy and debauchery, but right in a pit of its own. It was a pit, which, if visited by those who were at the bottom of the non-Arab world, would leave them gasping.

Next it moved to showing what changes the personality and teachings of prophet Mohammed (on whom be peace) brought into the lives of the earliest converts. Also showing what it was that could be counted as the distinguishing and outstanding part of the prophetic message. What were the objectives and the means that were adopted to attain those objectives. He also showed what was the central theme of the prophetic message that had to be kept by every reforming movement before its eyes. The third chapter considered the rise and fall of the Turkish caliphate, discussing reason that led to the great decline. That was followed by the most important part of the book which discussed the reasons of the rise of the western power and leadership, and why it was that the west abandoned Christianity and took materialism as its goal of life and civilisation. The chapter also pointed out the dangers the world faced, real and perceptible-time would confirm-as a result of the change in leadership, from Islamic (a combination of intellectual, moral and spiritual) to the western (a combination of mental, physical and animalistic prowess's) that accepted no moral binding, no spiritual up turning and believed in no other objective but the ever more exploitation of man and materials. Islam on the other hand being what it is: an optimum- best package, allowed for the building of the body and reconstruction of the world, but at the same time, delivered enough sugar-burner to the body to assure good health. Further, in contrast to the Western ways, which allowed no

reprieve, Islam made enough space in what was already built to allow for ever more number of those who laboured to sneak a siesta in, before the next construction activity began. Such an Islam- the companion – runner that halted the runner before he dropped dead out of exhaustion – the world had no choice but to accept, willy- nilly, and the Muslims too had no choice but to live by. That is because the Muslims fell for something else or something else was targeted at them, in either case they would be losers. The Muslims are like watermelons, if the knife fell on the watermelons it would cut it, and if the watermelon fell on the knife it would be cut. In either case the Muslims would be the ones to suffer a cut.

That reminder was followed by suggestions as to how the Islamic world could regain its true position: not as leaders, but as demonstrative co-workers, and save the world and themselves from the impending gradual, but sure destruction. Faith and action, spirit, intellect, morals and ideals, industries and military were to be tools that the Muslims were to skilfully employ. The Arabs were invited to play the leadership role. Reminding them that they were no weightier than scrap material of the human order if they did not realise, acknowledge and follow the precepts of the prophet raised among them.

The book, written partly in India, partly in the Arab world, was not exactly a hot cake, but the curve of sales records kept rising up. It underwent dozens of reprints. It was translated into major Islamic languages and the second Arabic print was decorated with Sayyid Qutab's powerful foreword who was himself much moved by the book. In 1982 *Dar-al- Qalam* (Kuwait) published it in 1,00,000 copies, of which 92,000 went to Saudi Arabian Ministry of Education.

Early in 1947 Ali Miyan started off for a tour to the Arab world. In addition to *Maa Dhaa....* Another article that he wrote before taking up the journey helped in introducing him to the Arab religious and literary circles.

Entitled, "To the Representatives of Islamic World" it was written for the representatives of the Islamic countries that were attending a conference at Delhi called by Nehru. The paper couldn't be presented in the conference and so was later published in the news paper The Dawn, Delhi. It was a powerful article, which pointed out that the Muslim Ummah came into existence at a time when the world was not short of skilled, and specialised men who could build and beautify the world. Artists, architects, planners, builders, artisans, administrators and statesmen were plenty at that time. The need was for a new nation that had its roots in the right faith and ideals: those that the humanity needed most. The clashes that took place at Makkah and Madinah, between the early Muslims and pagans occurred precisely because the Muslims stood for faith, principles and ideals. Early Islam, when the Quraysh made an offer to the prophet to accept the leadership, wealth and women, in return of cessation of his prophetic activities, and when the prophet rejected that offer preferring to fight it out at Badr, Uhud and Hunayn, (undergoing severe hardships and exposing himself and the movement to great dangers) then, it was to demonstrate that it was not power, wealth, or any other worldly objective that the Muslims had before them. The pagans received the message in no ambiguous terms that the Muslim people are very different in the contemporary world. They seem to have accepted the same principles of life that the prophet and companions fought against. If there happens to be an international conference today, in which Muslim nations are also represented, along with the world community, the Muslim would be unrecognisable and indistinguishable from the rest of the participants. Neither in words, appearance, nor in actions and activities, would they be any different from those others in gathering who hold dear the same faiths and ideals as the pagan Quraysh did. If those of the Quraish who were slaughtered at Badr were brought back to life and if they asked the Muslims of today: How can you justify

your present attitudes towards those principles and morals over which you slaughtered us? Then, how will they reply?

It was another of those powerful themes that Ali Miyan was to use again and again when addressing the Arabs during the time he spent in Hejaz and other parts of the Arab world between 1947 and 1951. That journey in fact was taken in the cause of Tableegh.

Those days he wrote another powerful article, this time in Urdu. It was not universally appreciated though. It was too truthful not to hurt a people that wore a 'holier than thou' attitude, towards this life, and their attitude, It criticised the Muslims over their outlook towards the challenges they were facing. He placed his diagnostic finger on the national weaknesses that seemed to be taking their root in the body politic of the Ummah, and were about to acquire the status of their national character. The weaknesses that he pointed out were:

- (a) A tendency to give preference to personal interests over those of the nation at the cost of principles.
- (b) Refusal to accept the challenge the west had thrown at them.
- (c) Refusal to act and work hard.
- (d) The demonstration of cowardice.
- (e) Unconditional following of the secular and national leadership.
- (f) Outpouring of emotions and sentiments in writings and speeches.

He pointed out that the depth of intellectual and moral decline of the Muslims had reached such levels that seemed to gloat over the calamities of their enemies and almost waited for them to occur. Their moral bankruptcy had suffered such decline that they were not ready to concede that their adversaries had anything good in them. Because of their inaction, they seemed to be so dispirited that they, over estimated the power and capabilities of their adversaries. The reason for such

decline seemed to him to be the result of modern education that the colonial powers had designed for them.

Having read articles on the Tablighee movement, he felt a pressing inner urge to meet Maulana Ilyas. The first meeting took place in 1940. He was swept off his feet. Sincerity, simplicity, sacrifice, humility, love of Allah, care of the people, accurate understanding of the religion and its demands, complete confidence that the truth would prevail, and many other qualities that one only reads in books describing the first generation of Muslims, were richly present in Maulana Ilyas. In fact, these qualities reflected in some measure or the other, in all those who came under his influence and were serving the cause of Tablighee movement. Ali Miyan was deeply impressed by him and his work and was immediately won over to the cause. In fact, it wasn't difficult for him to be won over. He had done a good amount of reading on reformation movements of the past and having seen another movement out bidding, knew the difference, as he put, in-between, two movements. One relied on intelligence, voracious reading, vast knowledge, and which had appeared as a reaction to certain historical factors, while, the other had its root in devotion, a strong belief in Allah, an in depth understanding of the Qur'an, a comprehension of the prophet's life that was steeped in love, and a true and sincere adherence to Islamic principles. Soon he began to work in earnest and established an effective Tablighee base at Lucknow. Initially he involved the students of Nadwa, which in fact proved to be beneficial to the institution that seemed to be on the road to becoming a mere seat of learning, instead of a seat of religious activities, Da'wah and Jihad. Maulana Ilyas, eager to draw the scholars and the scholarly to the movement, fully appreciated his contribution, and sent his guidelines continually until his death in 1944. Surely, Ali Miyan too profited from him and received a few lessons that served him well during the coming years of da'wah works.

After the initiation of the work in Lucknow. Al Miyan moved on to work in surrounding cities and provinces. By 1942 the work had expanded so much that he resigned from teaching post at Nadwa to devote his full attention to the Tablighee work. Pressed up by financial needs, in a year's time came back as a teacher. But by 1945 he said final good bye to paid jobs, depending, there onward on whatever he earned from his writing, which of course didn't amount to much. Several big offers that came his way from universities, both Indian and foreign, and several lean patches during which he and his family were on the verge of starvation, didn't change his resolve. Meanwhile, with the expansion in the agenda of the reformation movement was the crying need. Although the new Amir, Maulana Yusuf, Maulana Ilyas's son, was not well disposed to any such expansion of the agenda, on his own Ali Miyan introduced a few changes in his own approach. (For instance, the Quranic and Hadith dars sessions held by him, Maulana Manzoor Ahmed No'mani and others in the Lucknow Tablighee Headquarters)

Between 1945 and 1947 he toured the north Indian region several times: from the east to west, in his efforts to popularise its work. In June 1947 it was decided that he should tour the Hejaz area (Saudi Arabia) along with a few others and try to popularise the movement among the Arabs there. He travelled with his wife and mother and spent almost a whole year there. In Hejaz he was able to win over quite a few intellectuals and shuyukh to the Tablighee cause. There were many doubts and lots of scepticism about the method and efficacy of the work (which, strangely speaking have a history of persistence) and his friendship with Sheikh 'Umar bin Hasan Al Sheikh, one of the descendants of Sheikh Abdul Wahhab, and chief of the higher body of scholars in Saudi Arabia helped him in carrying on the movement. The Sheikh was so convinced that on various occasions he spoke openly in favour of the move-

ment without which perhaps no work could have been done there.

Having laid the foundation for *Tablighee* work in the Hejaz, he returned in 1948 to a sub-continent that had undergone division, and, the day he landed at Lucknow, Gandhi was assassinated.

In 1948, Ali Miyan had returned to an India where tremendous transformations had taken place within a short period of time since independence. The Hindus had turned highly prejudiced, offensive and violent. People in high places who were supposed to talk sense were uttering nonsense. Important figures such as Purshottam Das Tandon, Sampurnandji and others were in the forefront asking Muslims why they couldn't give their children Hindu names. Why they couldn't write Urdu in Hindi script? Why did they break fast with dates? Why did they cling to their culture? And so on. Muslims were too overwhelmed to answer. Many of their leaders had left for Pakistan and the rest blamed the Muslims for the situation. Muslims felt lost, unable to cope up with the situation. It was only Maulana Hifzur Rahman Seoharvi (the writer of "Life Histories of the Prophets") who spoke out openly and fearlessly against these attacks reminding the Hindus that having opposed partition of the country, what he and his organisation (Jami'at Ulema-e-Hind) were paying as price, was something the Hindus criticising them had never paid. Ali Miyan called for a conference of scholars, intellectuals, leaders and social workers in which he read out a speech inviting the participants to gather their strength, look positive, and build up anew. Could religion, which had followers who said, like Abu Bakar did, "Will this religion be damaged while I am alive?" - could such a religion ever face the threat of extinction?

In 1950 he was back in *Hejaz*. The upward journey was done in the company of Sheikh Abdul Qadir Ra'ipuri. Apart from Hajj, the idea was to work for the *Tablighee* cause. Other important *Tablighee* workers were already in. On arrival by sea he found a sea of

change between the Arabia of 1947 and that of 1950. The new generation had swiftly opted for Westernism. With the United States as the new *Qiblah*, materialistic way of life seemed to have taken a strong hold of the literate and the illiterate. He realised immediately that in comparison to the Western storm the *Da'wah* efforts, books and pamphlets were mere ripples in the sea. The first introductory session proved to be a test session. The selected audience consisted of a member of the Saudi Consultative Council, a few editors of influential magazines, officers from various ministries and high placed people. With their usual craft the Arabs dug into him. Satisfied, that after all he knew sufficient Arabic, was familiar with writers like Thai Hussain, Aqqad etc., knew all about communism and could manage some English, they arranged that he should speak on the radio. Several "Radio Speeches" helped him in reaching a wide audience. However, soon he realised that Egypt was the literary and cultural capital of the Arab world. Culture, literary genre, ideas and ideologies were imported from there. If he wished to exercise any influence on the youth of this part of the world, he will have to first address those of the Egypt.

With the travel expenses arranged by his brother and Maulana Zakariyah (Sheikh al-Hadith) he travelled to Egypt. Cairo then (1951) was a galaxy of scholars, literary masters and Shuyukh. Some of those then living in Cairo were the greatest figures of the Islamic world: Dr. Ahmed Amin Bek, Taha Hussain, Abbas Mahmud al-Aqqad, Mohammed Hussain al-Haykal, Tawfiq al-Hakim, Ahmad Hasan Zayyat, Mansur Fahim Pasha, Sheikh Abdul Majeed Saleem (Sheikh al-Azhar), Hasanayn Muhammad Makhluaf, Ahmad bin Abdur Rahman (Hasan al-Banna's father), Hamid al-Fiqi, Abdul Wahhab bek Khallaf, Zahid al-Kawthari, Fouad Abdul Baqi, Mufti Sayyid al-Hussaini, Abdul Karim Rayfi, Abdul Rahman Azzam Pasha, Amin Mahmud Khattab, Muhiyuddin Khateem, Sayyid Qutub, Mahmud Muhammad Shakir, Muhammad al-Ghazali, Sa'id

Ramadhan and many others. Ali Miyan and other colleagues were all but lost, invisible in the galaxy. "*Maa Dhaa...*" and the Egyptian youth came to his rescue. They took him around to young men's associations, hostels, seminars and meetings allowing him to address young men from Egypt, Turkey, Syria, Indonesia, Eritrea and students from all over the Islamic world. Members of the *Ikhwan* (although then under a ban) took him around to almost an end to end tour of Egypt. When he moved, the *Tablighee* workers also moved along to work among the masses. Their platform was the mosque while that of Ali Miyan were public halls. It was during those tours that he realised the depth of *Ikhwan* work not merely in big cities, but small towns and even villages. Sheikh Hasan al Banna (who had been martyred a little earlier) seemed to have affected every facet of Egyptian life and every section of people. He was not only moved by the wide expanse of this work, but also the depth of reformation among the individuals. Sincerity, love of Islam, discipline, sacrifice, brotherhood, moral rectitude, hard work, realism, interest in constructive social works, undaunted faith in Islam - in every individual who came under the influence of *Ikhwan*, young or old, the laity or the scholar, rich or poor, were qualities that, according to Ali Miyan he never happened to see earlier or later in a group of people anywhere else. From Egypt he went to Sudan, then to Syria, Jordan, Palestine, taking the *Tablighee* work with him, although himself delivering lectures to the educated class. Touching on *Hejaz* again, he was back in India after a tour that stretched over a 13-14 months period.

An important change took place in his approach. Back in India now, was effected by the observation that there was need to address the non-Muslims along with the Muslims. Addressing huge mixed gathering- Muslims and non Muslims, initially from the *Tablighee* platforms - he pointed out that the primary reasons for the modern degradation were an insatiable love of this world, selfishness, and weakening of moral values.

Maulana Manzoor No'mani was once again with him in several tours that were undertaken in the north-Indian regions for this purpose. The non-Muslims generally received the messages well, but, although by 1957 it developed into a full fledged movement, it did not bear much fruit since it did not have any plan of action. The demand was restoration of good sense, and moral behaviour: not very attractive things for the modern Industrial society.

In 1953 he began to write a new book, "*Tarikh-e Da'wat wa Azimat*" (Saviours of Islamic Spirit). Its first volume came out in 1954. It consisted of life histories and achievements of Islamic personalities between 'Umar ibn 'Abd al- 'Aziz of the first century until Maulana Jalaluddin Rumi of the seventh century. Maulana Ra'ipuri read it several times over. Even Manazir Ahsan Geelani had generous words of praise for it. Its second volume came out in 1956. It presents the life of Imam Ibn-i-Taymiyyah and his students. The third was written between 1961 and 1963 when he was suffering from cataract problem in his eye and had to dictate his writings. It consists of the lives of Sheikh Nizamuddin Awliya' and Sheikh Yahya Minyari. The fourth part, that speaks of Mujaddid Alf-Thani came out as late as 1980. The intention was to follow up with a fifth volume on Shah Waliullah and his students, but it never came to be written.

In 1955 Dr. Mustafa Sibai, who was a Professor in Law at the University of Damascus and a member of Jordanian Parliament, invited him to come and join the staff at the newly opened College of Shari'ah in the University. He declined, but agreed to go as a visiting professor. The lectures delivered at intervals, over a three month period, were well attended by scholars, intellectuals and the religiously committed. He also twice spoke on the radio. In some of the speeches he criticised the Arabs for their present role and the un-Islamic attitude, which manifested itself in the powerful Arab nationalism. On one occasion he told them that he had

not expected that the Arabs would deliver the message to the Asians and others, and then abandon it themselves.

From Syria he travelled to Lebanon and then to Turkey delivering lectures. In June 1956 he was back in Syria to attend an Islamic conference in which Maulana Shafi' Deobandi, Maulana Maududi and Maulana Zafar Ahmed Ansari were some of the notable figures of the subcontinent. He was made a member of the prestigious "Literary Society" of Damascus.

In 1958 when Sa'id Ramadhan went to Germany for his doctorate degree, he asked Ali Miyan to take over the editorship of his magazine "*Al-Muslimoon*" that he brought out from Damascus. Two editorials that he wrote for that magazine were combined into one called, "*An Apostasy that has no Abu Bakr for it*". He pointed out the dangers of a new kind of apostasy that had appeared in the wake of Western cultural onslaught on the world of Islam. It was coming along with the modern education. It was the most massive ever apostasy movement since the time of the Prophet (saws). As against previous waves of apostasy, this one had a different character. Those who had become apostates under its influence did not deny God, and did not go to a Church, temple or elsewhere to announce of their change of religion. Nor does the Islamic society take any notice of someone who betrayed the signs of this new kind of apostasy. No Muslim ever boycotts them and no one ever sees any difference between this apostate and the true Muslims. A large number of the educated class had already caught the disease, and seemed to be beyond cure. But the new generation had to be saved. He pointed out the dangers of neglecting this new, stealthily but fast-advancing malady which would eat away at Muslim Ummah's root and branch from within like termites eat away at wood. What was required was a firm resolve to fight it out, with new educational institutions, new literature and, most of all, new resolve.

Later, when printed as a pamphlet, entitled "An Apostasy that has no Abu Bakr for it," proved to be an instant hit. It sold better than hot cakes. Many organisations and institutions reprinted and published it. Translated into several languages, it was distributed among the pilgrims in Arafat and mina during the Hajj season. None of his books or articles received as wide a publicity as this one did. When he was introduced to Imam Khomeini in one of the conferences of world assembly of Muslims at Makka, Khomeini quipped, " Ah yes. You are the author of an apostasy that...." I have read your article. It should rather have been entitled " An apostasy that has no Abul Hasan for it." By Abul Hasan he meant ' Ali ibn-i-Abu Talib!

Whatever others did to fight out the new apostasy danger, Ali Miyan himself opened a new Academy in 1959 that was to prepare and publish literature that would appeal to new generation education on western lines. It was called " Academy of Islamic Research & Publication." Over a period of 25 years, it published some 200 titles in various languages and exported books to several Islamic countries.

In 1961 when his brother died, Ali Miyan was given the rectorship of Nadwa. Its financial problems forced him to travel to Kuwait. He had set the condition that he would only engage himself in Da'wah activities. Making appeals and collecting funds would be done in separate sessions by another team. He delivered speeches in Mosques, academies and association halls, cautioning the Arabs over the proper use of their newly found wealth. He also wrote a letter to Sheikh Abdullah Salem Al- Sabah- the ruler of Kuwait-pointing out the responsibility that Kuwait bore and the things it had to do to enter into family of nations as an equal contributor. It could only do that if it pursued an Islamic agenda. He also pointed out that dangers in allowing establishing places of worship devoted to other religions, which went against the prophet's command that two religions ought not to exist in this peninsula.

In 1961 when the *Jami'at Islamiyyah* (The International Islamic University) was established in Madina, he was offered a teaching post. In keeping with his vow not to accept a paid job, he declined; He was made a member of consultancy council of the University and travelled there quite often to attend its meetings. The same year the "World Muslim League" came into being and he was also made a founding member of the organisation based at Makka. In 1962 he delivered eight lectures at the University in Madina on the topic of "Prophethood and Prophets in the Light of the Quran." The lectures were well attended. The rector Sheikh Abdul Aziz bin Abdullah Baaz used to personally attend them. In 1963 he met Faisal bin 'Abdul Aziz who was then the crown Prince and expressed his fears that the development pressures could change the Islamic character of the two holy cities Makka and Madina. Thereafter, when Faisal had become the King of the country, he wrote him two letters pointing out that true development did not consist merely in the availability of the means of comfort. The very class of people who make the most of the facilities made available to them - the rich and the well-to-do- have always in the past proved to be the ungrateful class which rebelled against the established political system and brought revolutionary changes. It was the religious class, which was the backbone of the country, which could be relied upon the patriotism and faithfulness to a country. Somewhere in 1965, he personally met the king and expressed his concern over the country's emphasis on material development. The king assured him that attention was being paid to the heritage of the past also. Ali Miyan felt however that he was facing constraints.

Invited by Dr. Sa'id Ramadhan in 1963 to attend the yearly conference of the Geneva Islamic Centre, he travelled there, and there on to other parts of Europe and England. His most important speech was "between East and West" which was delivered in the London University. It was impromptu translated by Dr. Zafar Ishaq

Ansari. Muhammad Asad, Dr. Hameedullah, Dr. Zaki Ali. Dr. Abdullah Abbas Nadvi were some others present on that occasion.

In the meanwhile hatred against Muslims in India was mounting. Riots were the order of the day since independence. But 1963 and 1964 would be remembered as the most cruel times for Muslims. A series of riots broke out, one after another, in a chain that was difficult to deny that they were planned by those who had been spreading hatred for several decades and preparing the common people for an onslaught. Calcutta, Jamshedpur, Rourkela, and Ranchi witnessed such riots that forced a man like Jaya Prakash Narayan to say, "There were no limits in barbarism that were not crossed. Such horrible things were done that are impossible to imagine." Ali Miyan could no more talk of peace, responsibility, good sense and so forth. Blood patches on the walls and skulls in the fields lying like water melon were calling for some action. He, Manzoor No'mani and others decided to see Vinoba Bhave, the famous social worker. The memorandum that was presented said, "India stands at new corner. Should it take the road to destruction or national reconstruction? The country is at a such a juncture that if a few courageous people stood up with resolve, they could change the direction. A firm word from such a person could do what governments cannot achieve. It can only be those who have the past record of honesty, integrity, patriotism and sincerity. According to the delegates who had the backing of Jaya Prakash Narayan, Vinoba Bhave was the man." But, disappointingly he showed no concern for the massive human losses. He seemed to be concerned with cows. He was working very hard on getting cow slaughter banned. Disappointment with the majority community, again forced the Muslims to turn inward and work out other ways of achieving safety of life and property. A political platform was necessary. The need gave birth to "Muslim Majlis-e-Mushawarat" (The Muslim Consultative Body) of which he became a member of the advisory

board. It was decided that awareness program should be launched and the sensible elements of the non-Muslims should also be involved. A series of mass meetings were organised. When the delegates of the Majlis travelled around, evoking peace, Ali Miyan spoke at Jamshedpur to mixed audience of Hindus, Muslims and Christians, in a mass meeting chaired by the General Manager of the TATA company. With reference to the steel industry of the TATA's he said in his speech that "If steel was given voice it would say that I have not been created so that man may cut man's throat. If that happens then it is not I, the steel, that needs to be blamed. The blame is on those educated people who use me not for constructive but for destructive purposes." The TATA General Manager whispered in Ali Miyan's ears that there was need for more speeches of that class.

In 1966 he penned down another important work "The Four Pillars Of Islam." Like many, he had begun to be alarmed by the influential modernistic writers who were giving the rituals of Islam a materialistic and utilitarian colouring. Prayers and fasts, for instance, were for self-discipline. *Zakah*, a solution to economic problems. *Hajj* was an international conference. Ali Miyan dug out material from Imam Ghazali, Shah Waliullah, Ibn Qayyim and others, along with *hadith* material and demonstrated the moral and spiritual benefits of the rituals. In a way this happens to be the most important of his writings. Admittedly, no such work exists even in Arabic language, and perhaps will be observed better than even "*Maa Dhaa...*". One wishes that his intention to write a separate book on faiths and beliefs, the first pillar of Islam had been accomplished.

Two years later in 1965 he added another important work to the list of his writings. In Arabic, It was the addendum on "*Maa Dhaa...*" titled "The Struggle Between The Muslim and Western Ideologies," it analysed the situation prevalent in every major Islamic country. The problem that these Muslims were facing,

how to treat the onslaught of the western ways of life, culture and thought. Instead of the Muslim (political) leadership working out a compromise solution, since total rejection was not workable, nor total acceptance advisable, they seemed to be engaged in internal struggle. On the one side were the political leaders and rulers who had accepted west's superiority in everything and were its staunchest protagonists in their own countries. They believe that the only path to development and progress was the western path, and Islam and Islamists stand on the path as highway robbers, and the Islamic culture as the barrier that needs to be removed from the path. On the other side were the masses who still clung to their religion and to whom nothing made as strong and appeal as a Quranic call. Nothing blows life in them but examples from the life of their Prophet. Unfortunately, the ruling class considers the more serious committed individuals from among the masses as strong challenge to their rule and so spends its best energies in fighting and curbing them, creating an atmosphere of fear. Rather than this internal confrontation, or, confrontation with the west and its influence, a wiser course would be to work out ways by which the best of the wiser thought and culture that did not clash with the Islamic teachings be incorporated. Obviously, it required courage, wisdom, hard work, and therefore, a new kind of leadership altogether. This book was also well received and was soon translated into several languages. In fact, coming out in 1968, it happened to be the last of his great works, though he wrote several more afterwards.

VEN. ALI MIYAN

V.T. Rajshekar

India's most famous Muslim sant, Ve. Ali Miyan, who released the first issue of Dalit Voice in Bangalore way back in 1981, died in his village of Raebareli, UP on December 31, 1999 at the ripe age of 85.

He also had written the foreword to our book, India's Muslim Problems (DSA 1998), which is considered the best book on the subject.

"Media Centre": We met him on June 26 last at his Islamic University campus, Lucknow, and discussed about the rising war and violence on Dalits and Muslims launched by the Aryan rulers. Ali Miyan fully agreed with our assessment and said he too was deeply worried. We also discussed about the urgent need for a "Media Centre" in Delhi. This was not the first time we were raising this subject with him. The subject was discussed in DV many times. He said he was in full agreement with us about the importance of the media and its urgent need to fight the brahminical press which was suppressing the truth and publishing falsehood. He had not only the intellectual capacity to understand and appreciate our work but also our demand for "Media Centre".

"Appreciation for DV": Every time we met him, Ali Miyan was so nice, hospitable and extremely receptive. He had no disagreement with us. □

- Dalit Voice -

GREAT INDIAN AMBASSADOR

Khalid Rashid*

The most radiant beacon light of the contemporary Islamic Scholarship, Maulana Abul Hasan Ali Nadvi, popularly known as Ali Mian left for his heavenly abode on the last day of the last century, in the holiest month of the Islamic Calendar and on the holiest Islamic day i.e. Friday. On the last day of his 85 years he took a bath, wore a sherwani, sprayed perfume in preparation for the Friday namaz. But before namaz, he began reading the Qur'an. It was at that time that the divine call came.

Maulana Ali Mian was born in 1914 at his ancestral village in Raebareli. His father, Maulana Abdul Hai, was also a great Islamic writer, who died when his son was only nine years old. Ali Miyan was brought up by his mother and elder brother, Dr. Abdul Ali. He pursued his studies at Nadwatul Ulema and also at Lucknow University.

He started as a teacher of Arabic and Tafseer, i.e. the explanation of the Qur'an and went on to become the co-rector of Nadwa on December 18, 1960. He was appointed the Rector of this prestigious Islamic University on December 18, 1961. Soon, he established himself as a scholar of Islamic thought, literature and history. He was a powerful, eloquent writer and orator both in Urdu and Arabic. His work soon transcended the geographical boundaries.

Ali Miyan was the most respected *Alim* not only in India but all over the world, especially in the Gulf countries. He was given the most prestigious award of the Islamic world which is as popular as the Nobel Prize i.e. the King Faisal Award in 1980 by the Kingdom of Saudi

* Naib Imam of Idgah, Lucknow

Arabia. The popularity and respect that he used to command in the Gulf can be measured by the fact that recently, he was given the keys of the holiest Islamic place i.e. the *Khane-e-Kabba*, which is the highest honour for any Muslim in the world. Last year, he was given the Personality of Year award by the Government of UAE. The award carried a rupees one crore amount which he donated for charity. Recently, the Government of Brunei conferred on him an award and due to the Maulana's ill health, the Minister of Brunei came to India to give the award.

On the one hand, he was the chairman of the All India Muslim Personal Law Board and on the other, he was the Chairman of the Centre of Islamic Studies at the Oxford University. He was also the founder member of the Constituent Council of the "Muslim World League, Makkah", an umbrella organisation of the Islamic Scholars all over the world. He was a member of the Academy of Arts and Letters Damascus, the Higher Council of the Islamic University of Madinah, and member of the Executive Committee of the Federation of the Islamic Universities and many other national and international organisations.

Maulana Ali Miyan loved his country from the depth of his heart. He was the greatest ambassador of India in the Islamic world. He advocated the cause of India before the Islamic countries, especially against Pakistan. Ali Miyan always defended his country the world over. He was a great advocate and defender of democracy and secularism, says the leading cardiologist of the city, Dr. Mansoor-ul-Hasan, the president of the Urdu Scientific Society. He adds that "Ali Miyan was always keen to introduce science and technology in the Madarasas". Dr. Mansoor, who regularly attended to him as a doctor, says that Maulana was a very liberal, courageous and balanced personality. He goes on to add that he came close to Maulana in 1964 when he hosted a dinner in his honour in London House, London, where Ali Miyan had gone to attend a meeting. Dr. Hasan informs that once Ali Miyan told a gathering that "secular-

ism is a tree which will always spread fragrance". He was also a very calm and attentive patient.

"Islam has lost one of the greatest pillars," says Mrs Fatima Rizvi, lecturer in the Institute of Career Studies. Mr. Irfan Ahmad, an NRI, says that "it is only because of Ali Miyan that India is looked up to in the Gulf countries. He was the greatest Indian ambassador who always represented his country with grace."

Dr. Mumtaz Rizvi, of the Cromwell Hospital, London is of the view that "Ali Miyan's death is a great loss to the country and for the Muslims all over the world". He says "there is nobody to replace him."

Fazle Alam, advocate and general secretary of the All India Sunni Youth federation, says Ali Miyan was the greatest inspiration for our organisation. I was personally inspired by his book "The Four Pillars of Islam". Khwaja Mohd. Raiq, secretary Jamiat-ul-Ulema, says that "Ali Miyan was a king beyond boundaries." Ali Miyan was one of the greatest of Islamic authors. He wrote about a hundred books in Urdu and Arabic which were translated to English, French and many other languages. Some of his books in English are Muhammad Rasulullah, Saviours of Islamic Spirit (in three volumes), The Four Pillars of Islam, Islamic Concept of Prophethood, Western Civilisation, Islam and Muslims, Glory of Iqbal, Islam and the World, Muslims in India, Faith versus Materialism, From the Depth of the Heart in America, Religion and Civilisation, Tales of the Prophets, and Status of Women in Islam. Many of his books are included in the syllabi of the Islamic Universities and Institutions all over the world.

According to Tariq Rasheed, President of the Islamic Centre of Greater Orlando, Florida, USA, "Ali Miyan was a very popular personality in America. His books are widely read and his thoughts are sincerely followed in America too." He adds that "It is because of Ali Miyan that the people of America are of the view that Indian Muslims are educated and learned."

Maulana Ali Miyan had great respect for human rights and values. He launched a movement called

'Payam-e-Insaniyat' in 1974 and travelled all over India to spread the message of humanity. On the last day of his great life he appealed to the hijackers of IC 814 to release the passengers, condemning terrorism.

Courtesy: Hindustan Times

ABUL HASAN ALI NADVI

M. H. Faruqi

Maulana Abul Hasan Ali Nadvi or Ali Mian, as he was lovingly called, belonged to that class of Islamic scholars whose death is considered as the death of the world - *Mawt al-'Alim, Mawt al-'Alam!* He was born and based in India, but he belonged to the entire Muslim world, across the artificial divide between the Arab and non- Arab Islamic worlds. His demise (22 Ramadan 1420H/31 December 1999) creates a vacuum in the Islamic intellectual scene, which is going to be felt for a long time.

I had heard his name early in my college days, but my first proper introduction to Ali Mian was through the second volume of his epochal work in Urdu, *Tarikh Dawat wa 'Azimat* A history of *dawah* and fortitude - which he was to complete later in six volumes. The *Tarikh* provides a grand tour of Islamic history, from Umar Ibn Abdul Aaziz (d. 720) to Sayyid Ahmad Shahdeed (1201-1246H/1786-1831).

Ali Mian, as I was to discover later, was able to express himself with felicity- both the spoken and the written word- in Urdu as well as in Arabic. He had a command over both languages; words came to him effortlessly coming as he did from highly cultured family of scholars, authors and the great Mujahid of the early 19th century, Sayyid Ahmad Shaheed.

Maulana Abul Hasan Ali Nadvi's mother, Khayr un- Nisa Begum, was an author, poetess and had memorised the entire Quran by heart (a *Hafizah*). His father, Maulana Hakeem Sayyid Abdul Hai, was a reputed physician as well as an Islamic Scholar. His published works included an eight- volume literary encyclo-

paedia in Arabic, *Nuzhatul Khawatir*, and two historical works in the both Arabic and Urdu, on *The History of Islamic culture in India* and *India during the Islamic period*.

Together with Maulana Sayyid Muhammad Ali Moongeri and Allama Shibli Nu'mani (d.1914), he had helped to found (1311/1893) Nadwatul 'Ulama (Scholar's Society). Both Maulana Muhammad Ali Moongeri and Shibli Nu'mani were leading scholars of their time. Shibli is also the celebrated author of the *Sirah* (life and work) of Prophet, *Sall - Allahu alayhi wa Sallam*, was a founder of the famous Dar al-Musannifeen (house of authors) in Azamgarh. Ali Mian's father was also secretary general of the Islamic School, Dar al- Uloom Nadwatul'Ulama which was founded by Nadwatul' Ulama in 1316/1898.

Nadwa was in fact a movement. It aimed at producing Islamic scholars who would be experts in classical Islamic disciplines and contemporary European thought, able to meet the challenge of new ideas and regain the intellectual initiative lost in the wake of colonial occupation. The school has long since grown into a world-renowned Islamic University; known, in short, as Nadwa.

Ali Mian entered Nadwa in 1929 where he studied under some illustrious teachers such as Sheikh Khalil Bin Muhammad Ansari (d.1966), Professor Taqui al- din Hilaly (d. 1987) and visiting professors like Sayyid Sulaiman Nadvi (d. 1373/1953). Sayyid Sulaiman was also Nadwa's secretary for education.

Maulana Abul Hasan Ali joined the Nadwa in August 1934 as a teacher of *Adab* and *Tafsir* (literature and Quranic studies). Though he bloomed as polymath - scholar, writer, author, historian and leading spokesman on Indian and international Islamic scene- he was, I believe, by inclination, a teacher in the tradition of classical Islamic scholars of history. History was his another love, a passion, but his greatest love was his sense of duty towards Islam and Muslims.

Though a keen historian and concerned with Muslim affairs, Ali Mian seemed to have little taste for politics or political activism. He was not apolitical either; whenever the situation so required, he was there to do whatever he could. There was hardly any event or development of Muslim concern that did not demand his involvement. He thus ended up presiding over at least two major all- India bodies, All India Muslim Majilis-e-Mushawarat and All India Muslim Personal Law Board.

As Nadwa was one the main centres of Islamic thought in India, Ali Mian had the opportunity of personally knowing many prominent figures active in the social, intellectual, religious and political life of the Muslims. From diverse intellectual backgrounds, they helped to broaden his outlook. If Maulana Husain Ahmad Madani's (d.1957) anti- imperialist sentiments seemed to have made him rather uncritically supportive of the Indian National Congress, Maulana Ashraf Ali Thanawi (d1943), from the same Deoband School, was supporting the All India Muslim League's demand for Pakistan as an Islamic state. But this made Ali Mian an observer rather than an activist. As a young, rising scholar, he admired both for their piety and sincerity.

Ali Mian was also intellectually impressed by the scholarship of his contemporary, Abul 'Ala Mawdudi (d.1979). He even joined Jama'at-e-Islami, albeit briefly, when it was founded in 1941.

However, as he said, there were "two major turning points in my life from where (my) life took a new path (better and more auspicious, I believe). The first turn was when I came in touch with Maulana Ahmad Ali sahib Lahori (d. 1962); the second turn came when God sent me to Maulana Muhammad Ilyas, *Rahmat-ul-lah 'alayhi* (d.1944). If I had not met Maulana Ahmad Ali Sahib, for good or for worse, in any case, my life would have been very different from the present one; and with probably little taste for anything other than literature and history, writing and editing. However, in the company of the Maulana (Ahmad Ali Lahori), there rose at least the urge to seek God... and the need to get rid of short-

comings and to reform and regenerate oneself. And for we ordinary people this in it self was a great treasure and great blessing; indeed, true wealth, according to some who can discern." Perhaps, this urge for self-reform and regeneration took him finally to Maulana Abdul-Qadir Raipuri (d. 1962).

It is fair to say that as a keen student, he drew from many fountains of knowledge and piety; more from some than others did. However, he remained his own man, a Nadwa man- though not without some conflict between the heart and the mind. Nadwa had been conceived as bridge institution, to bring together the various trends and tendencies within the Islamic society. Despite all his personal tastes and tendencies, Ali Mian tried to build a bridge wherever he found a breach

He was in Hijaz when India and Pakistan won independence in August 1947. By the time he had returned home in January 1948, the social and political map of the country had undergone a cataclysmic change. The partition of the sub-continent had been envisaged as a friendly split so that instead of living in perpetual tension and conflict, the two entities would be able to live their own lives as neighbours and brothers. That was not to be because those who had conceded Pakistan had done so wily nilly, as a short term arrangement and Pakistan was to be undone as soon as possible.

Muslims in post-Pakistan India were being savagely punished for their 'crime' of having voted for the creation of a new Muslim state, Pakistan. This meant massive and recurrent killing of Muslims and destruction of their homes and properties throughout northern India, from Delhi to Calcutta and parts of central and western India. Many erstwhile Muslim leaders flew to Pakistan; many of those who had not, either joined the ruling party, Indian National Congress, toady-like, or formed new regional parties adopting the secular creed in place of their earlier Muslim-oriented programme. Suddenly, Muslim Indians found themselves without any leader or political party to speak for them and articulate their con-

cerns. One who did try to help as much as he could, by touring the riot-affected areas and speaking out in parliament, was the secretary general of Jami'at-ul-'ulama al-Hind, Maulana Hifzur Rahman Seoharvi (d.1962).

But it was like putting some pieces of plaster over a body riddled with wounds. Muslims were putting up with equanimity, political exclusion, economic deprivation and cultural aggression, but the unceasing, orchestrated anti-Muslim riots, that erupted from time to time, constantly reminded the community to get its act together. Inevitably, Ali Mian found himself drafted into politics, when he agreed to convene jointly together with Dr. Syed Mahmud (d.1971) and other Muslim leaders to hold a two-day (8-9 August 1964) all-party convention at the formation of a consultative umbrella body, the All India Muslim Majlis-e-Mushawarat.

It was a paradox of Ali Mian's persona that although he was a reluctant politician, he could not remain politically indifferent. From there- the formation of Mushawarat- he wrote later, 'began a new epoch of my life, which brought me out of my corner of recluse into the field of service to the *millat* and the *ummah* and which brought me very close to the problems faced by Muslims.'

The Mushawarat experience had its ups and downs. India, the size of a continent, has Muslims dispersed all over the country, from Haryana to Assam and from Himalayas to Cape Comorin. The mere logistic of bringing together the assortment of Muslim leadership countrywide and keeping them together was formidable. More crucially, there were problems of vision and of leadership. Muslim politics had been simply reduced to coping with sporadic outbreaks of anti-Muslim riots or of apologising- by those who felt pressed to do so- for the 'crime' of having supported the demand for Pakistan.

The reluctant politician that he was, Ali Mian had personally set great hopes in the leadership of Dr. Abdul-Jalil Faridi (d.1974). A leading physician, he had emerged on the north Indian political scene to fill the vacuum created by the voluntary, though hasty, retreat

of the all India Muslim League- the party which had, until 14 August 1947, effectively represented the million Muslims of (British) India.

Though the Muslims situation was beset with handicaps, Ali Mian did not believe in giving in to failures or disappointments. Once when Dr. Syed Mahmud was feeling low due to vicious propaganda against Mushawarat by the Indian press, he wrote to him, reminding him of famous Urdu verse which roughly translates as: 'In the mad business of love, the profit is total and the only loss is losing one's life and that's not such a big loss.'

For his part, however, whenever he could, Ali Mian tried to sneak back to his main love, the academy. But, as politics has no holidays, he didn't have any.

One after another, on questions of religious education, Muslim personal law, Babari Mosque, the all India Muslim Majilis-e-Mushawarat, he was recalled from his retreat, to preside over Muslim meetings and the bodies at the regional as well as national level. He got ever more inextricably involved in the life of Muslim India. While it helped to clarify and sharpen his own vision enormously, he always saw himself as a reservist, willing to rush to the front whenever the call came. But he liked a return to his teaching seat as soon as he could.

Ali Mian's written address for the All India Muslim Personal Law Board meeting on 29-30 October 1999- two months before his demise- was probably his last public statement, but he had his future vision for Muslims.

Firstly, he said, Muslims were Indian citizens by choice and not under sufferance; secondly, it was their decision that they shall live in their country, India, with all their religious obligations and particularities without giving up an iota of those obligations and specialities; thirdly, they loved their country and its land. And regardless of their territorial citizenship, their cultural identity was universal and Abrahamic, and there was no question of their accepting to become second class citizens. Therefore, he warned, any attempt to take away

any of their natural moral, legal and human rights would have serious repercussions.

Visiting the Islamic Foundation in Leicester in September 1991, which he almost invariably did after the annual meetings of the board of trustees of the Oxford centre for Islamic studies, he wrote later, he had not decided what he was going to say in his address. But he got his cue when the meeting opened with the recitation from *Surah Ibrahim* (14:24-25): How Allah sets forth a parable? —a Goodly word (*Kalimah Tayyabah*), like a goodly tree, whose root is firmly fixed, and it's branches(reach) to the heavens. It brings forth its fruit, at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may deliberate and take heed.

Ali Mian went on to develop his talk around the theme that Islam was like a lofty, perennial tree and it was incumbent upon Muslims to partake and share its fruits with the rest of the humanity.

On an earlier occasion, in June 1969, the renowned Urdu poet Mahir ul Qadiri (d.1978) was visiting London and his friends were holding a reception for him when they learnt that Ali Mian was in town. They sent an invitation through his host requesting the Maulana to join them as an honoured guest. The host seemed unsure whether it would be appropriate for a person of Ali Mian's stature to attend a reception where someone else was to be the guest of honour.

Ali Mian had no such complex, however. Despite his eye condition for the treatment of which he was in London, he came to the reception 'out of my attachment to Mahir Sahib'. Inevitably, he was asked to speak on the work of Mahir ul Qadiri and, extempore, Ali Mian delivered a brilliant address on the rich and the refined, noble and literary, ethical and aesthetic quality of Mahir's poetry. His speech bore his own sublime literary and cultural taste.

One could say that Ali Mian was a man of culture before he became a scholar and of literature before he became one of the few most popular and published

authors in the Muslim world. His literary influence came from Mohammed Iqbal (d.1938) whom he had met in 1929 when he was barely 15. He had surprised Iqbal by presenting him an Arabic translation of his poem, Chand (Moon), and Iqbal advised him to concentrate more on writing in Arabic.

When Ali Mian went to see him again in November 1937 Iqbal talked about the pre- Islamic *Jahiliya* Arabic poetry as well as *Tasawwuf*. Speaking about *Tasawwuf*, he (Iqbal) criticised the extravagance in some Sufi thinking with regard to *wajd* and *sawa* (rapture produced by listening to poetry).

When it came to the revival of Islam in India, Iqbal extolled (the work of) Shaikh Ahmad Sirhindi (1624). Shah Waliullah Muhaddith Dehlawi (d. 1755) and Sultan Mohiyuddin Alamgir (d.1707). He said: ' I always maintain that but for them and their work Indian philosophy and culture would have eaten up Islam' in India.

Ali Mian had found Iqbal to be in total harmony with his own convictions and affections, as he wrote later in his definitive work *Rawai 'Iqbal in Arabic* (translated into Urdu as *Nuqoosh-e-Iqbal*). Iqbal's poetry was a lovely blend of faith, passion and ambition.

Iqbal had also attracted him because he was a rebel and powerful critic of the west's materialistic civilisation; because he was intensely concerned with recovering the lost glory of Islam; because he was the greatest enemy of the ideology of narrow nationalism, my people right or wrong; and because Iqbal was the greatest champion of the cause of the humanity and Islam. His poetry was an invitation to the eternal and universal message of Mohammed, *salla- llahu alayhi wa sallam*. He called for the revival of the Islamic Civilisation, for conquering the universe and rebuilding our inner self as well as the outer horizons.

Ali Mian took pride in the fact that of those from the Muslim world who had gone to British universities in the days of the Empire, particularly to Oxford and Cambridge, Iqbal and Maulana Muhammad Ali Jauhar

(d.1931) had returned as rebels, untainted and uncorrupted by any un-Islamic influence or affection; and that both came from the continent. He did not know of any such 'rebels' in other Muslim countries.

Iqbal was so relevant to an Arab world riven by parochial nationalism that the great Syrian poet, writer and Scholar, Ali Tantawi (d.19 June 1999), wrote an open letter to Ali Mian (Al-Muslimoon, vol.6, no.3), urging him to let the Arabic readers too savour the thoughts of Iqbal. Ali Mian sat down to work on *Rawai Iqbal*.

He picked up those parts of Iqbal's poetry which were pertinent to Arab condition, particularly wherein he warns Arabs against being seduced by the new *jahiliya* of nationalism and modernism. He tells them that the Arab world was not defined by boundary, it was defined by Muhammad al-Arabi, *salla-llahu Allayhi wa sallam*, and tries to urge and inspire them to resume their historical role and regain their destiny. Of course, Iqbal also provides the critique and gives reasons for his call to rebel against a materialist and predatory civilisation, a civilisation that is sick and in the process of committing suicide.

Ali Mian himself never spared a frank thought whether he spoke to or wrote for an Arab audience, whatever royal or republican, from the Gulf to the Ocean, telling them where had they gone wrong and what was expected of them. He was visiting Damascus (4 and 5 August 1973) when two days after his arrival, the secret police paid him a midnight visit at his hotel and escorted him and members of his delegation to the Lebanese Border.

When the Egyptian government protested to the government of India against Ali Mian's criticism of Jamal Abdan Nasir's policy of repressing Islam and Muslims in the name of nationalism and socialism, he told them that he was neither unfamiliar with the Arab world, nor his information based on secondary sources. And that as a Muslim as well as someone intimately connected with the Arab culture, he considered himself a member of the larger Arab family; he shared its pains and its

pleasures and had no less lien on the Arab world than any Taha Husain (d. 1973), Aqqad, Ahmad Amin (d.1954) or Muhammad Ali Kurd (d.1953).

On his visit to Sanaa(1976), Ali Mian reported being welcomed by a senior scholar, Shaikh Yasin Abdul-Aziz who said that in his personal view, there were two options before those who wanted to uphold the supremacy of Islam. Either the people of Iman ascended power or Iman reached those who were occupying the seat of power. Shaikh Yasin said he believed that Ali Mian preferred the second portion. Ali Mian said, 'yes'.

Generally Ali Mian kept himself aloof from the company of kings and presidents. However, he confessed, that of all the heads of state or government, he had met, he had not felt so close and in such affinity with as he had been with King Faisal and President Ziaul Haq.' Both were martyred, he wrote. Both, Faisal and Zia, used to give a sincere and respectful hearing to his counsels.

In one of his visits(1984), Ali Mian presented Ziaul Haq with a model of the Dome of the Rock, which he had brought from Amman. The idea was to suggest to him that the liberation of Jerusalem and Palestine was one of the prime responsibilities of a Muslim ruler. **Zia asked what could he do for him? "The greatest service, you can do is to keep good relations with India so that we may carry on in peace our educational, welfare and constructive work." Zia agreed.**

A Pakistani columnist recently wrote, on the authority of a former Supreme Court (Shariah bench) judge- now a member of General Pervez Musharraf's national Security Council- Dr. Mahmood Ghazi, (Haroon al- Rashid, A message for General Pervez Musharraf, *Jang*, London, 3 January 2000) about another meeting between Ali Mian and Ziaul Haq. The then Law Minister and distinguished Jurist, A.K Brohi (d.1987), had met Ali Mian in *Madinah Almunawwarah* and found him disturbed at having twice dreamed the Prophet, *Salla- llahu Allyhi Wa Sallam*, asking him, "what are you doing about our security?" Ali Mian interpreted this as a forewarning

about some unknown but impending plot against the security of the Haram and came to conclusion that he should entrust the matter to the 'Commander of the largest army of the Muslim world'.

Brohi rang Zia and asked him to make sure that he saw Ali Mian who was on his way home via Karachi. Zia, Ali Mian and Brohi met together. Ali Mian reported his dream and told Zia he had done his duty and that he (Zia) would now be answerable on the day of Judgement. Ali Mian could not hold back his tears, nor could Zia or Brohi. Zia then said to Ali Mian in a humble but firm voice that if he saw the prophet, *Salla- llahu Allayhi Wa sallam*, again in his dream he may report to him, pledging that each and every soldier of the Pakistan Army would lay down his life but never let anyone come near the Haramayn.

Ali Mian had already been feeling uncomfortable with interneqine conflict in the Gulf when Zia died in a 'mysterious' plane crash in August 1988. The events that were to follow, as if in sequel, seemed to call for, in his own words, some Mu'tasim who could stand up to defend any Muslim who was wronged in any corner of the world. But here was a situation in which neither of the two opinions mentioned by Shaikh Yasin Abdul- Aziz seemed available. Neither the people of Iman had been able to attain power nor those in power were showing much Iman. (Mu'tasim Billah was son of the Abbasi caliph, Haroon Al- Rashid. When it was reported to him that an oppressed Muslim woman in a non- Muslim territory had been crying, ['O Mu'tasim! Where are you?'], he wrote his will and left his court immediately on the Mission to rescue her.)

Ali Mian's personality and vision seemed largely defined by his six volume magnum opus, *Tarikh -i- dawat wa Azimat*, translated into English under the rather less expressive title, *Saviours of Islamic Spirit*. The *tarikh* answers the key questions in Islamic history viz. What's there in Islamic society which, despite all the vicissitudes and debacles, explains its undiminished resilience? Why, as an Urdu poet said, the more it is re-

pressed, the more it rises? The Islamic history is a history of da'wah and fortitude and which keeps on refreshing and reviving itself through *Tajdeed* and *Islah* and *Jihad*.

Tarikh-i- Dawat wa Azimat takes us on more than a millennium long tour of this history, beginning from the lives and times of the fifth right- guided caliph, 'Umar ibn Abdul Aziz(d,720) to Hasan Al- Basri (d.1728), Ahmad Ibn Hanbal (d.1111), Salahuddin Ayyubi (d.1193), Ibn Taymiyah (d.1328), Khawaja Nizamuddin Auwilya (d.1624), Aurangzeb Alamgir, Shah Waliullah Dehlawi, and Sayyid Ahmad Shaheed (d.1831). It is a curvi linear history in which we find brave and wise, mujahid and scholarly individuals rising up, from time to time and straighten the line whenever it seemed to zigzag.

'Umar Ibn Abdul Aziz had ascended power as a 'royal' caliph but had chosen to give up his 'royalty' and become a ruler in the tradition of the right guided caliphs. So did Aurangzeb Alamgir, who had inherited the crown, but governed the Mughal empire in almost the same styles that of 'Umar Ibn Abdul Aziz. Ali Tantawi said he regarded him as the sixth right guarded caliph. The others were 'Ulama who had devoted their lives to da'wah, reform and, some of them, like Ibn Taymiyah and Sayyid Ahmad Shaheed, to Jihad. And that is how Muslims were able not only to confront and repel physical as well as intellectual aggression and, also to go on expanding the community of Islam. The Sultans came and went away but Islam kept its course.

Tarikh-i- Dawat wa Azimat provides an alternative view of looking at Islamic history as a history of 'Ulama and intellectuals instead of as a chronicle of sultans and regimes some noble and some horrible. Depending upon their respective circumstances some of the 'Ulama took part in or even led Jihad, others concentrated on winning the hearts and soul of people. Not surprisingly Islamic society has suffered more by the decline of the *Ulama* than the disloyalty of its *umara*.

"Now that you are here in Britain the only way to justify your presence in this country is to make sure that

you behave and conduct yourself as a Muslim and try to be a living example of Islam for your neighbours, friends and workmates". That's my mental precis of the speech which I had heard Ali Mian make in October 1963 at the East London Mosque then at 448, Commercial Road , London E1.

The economic immigration of Muslims into Europe and America was quite a new phenomenon, and Islam certainly does not encourage Muslims to emigrate to non-Muslim lands except for short periods and defined objectives like trade, education, diplomacy and da'wah. But , here, Ali Mian was dealing with *fait accompli*. Therefore , he told his audience that the only way to legitimise their immigration was to conduct themselves as Muslims .

The second point he had made , which is still engraved in my memory, was about inviting people to Islam, and, this, he put quite bluntly; it was not possible to do so without 'hitting' them with the big question, the question about Iman. We do sometimes talk to our non-Muslim friends about Islam or try to explain when they ask a question or express any misgiving but everything was secondary to the fundamental question of beliefs: Belief in God and in the final accountability. And how do we know what is the meaning and purpose of life? Unless you hit them with this straight question, you may go round an round without arriving anywhere.

This was Ali Mian's very first visit to Europe; he had come to London after attending the board meeting of the Islamic Centre Geneva, headed and founded two years earlier by Dr. Sa'eed Ramadan (d.1995). Besides Switzerland and Britain, the visit, had taken him to France Germany and Spain. It was his first exposure to what he had so far been writing about from a distance, from published and impersonal sources. In the event, little that he was able to see or observe was to surprise him; he had, however, seen with his own eyes what he had assumed so far. But the visit did mark the beginning of a new intellectual affair with the West. He came again in 1964 and kept visiting Europe every two years

or so, the last visit being in 1997. He had also visited the US and Canada in 1977 at the invitation of the Muslim Students Association of North America.

At the beginning of May 1983, he received a letter from Professor Khaleeq Ahmad Nizami (d.1997), advising him of a move to establish a centre for Islamic studies at Oxford and that the main proponent of the idea, Dr D G Browning, Vice Principal of St Cross College, Oxford, was keen that he (Ali Mian) joined them in this 'noble work' and help set up such a centre at Oxford. Dr Browning was supervisor of Professor Nizami's son, Farhan Ahmad Nizami, and he wanted Ali Mian to address a seminar on Islam and the West.

Ali Mian later recorded in his autobiographical work *Karawan-e-Zindagi, Volume 2*: 'It had been my wish for many years, sometimes I even prayed for it, that there would be an occasion, a gathering of some distinguished western scholars, when I could freely express my views about the failure of the western civilisation and philosophy of life and also of [the failure of] the moral, intellectual and civilisational leadership of humanity which they happened to hold; and I could present them the truths which year after year, they did not get to hear, and over which their complex of superiority didn't let them think.

'I saw on this occasion a God-sent opportunity for the fulfilment of my wish and I was so joyed that it didn't spare me a moment to look into the motives [behind the establishment of such a centre] and examine critically, in the light of the past experience, in the remotest possibility that such an institution may come to be misused. For, at times, such anticipation and prudence come in the way of taking a step or decision which sometimes becomes the cause of a great good.'

It was with a little apprehension but great expectations that he came to address the Oxford seminar. 'The attendance was not as [high as] I had expected, still the hall was nearly full, of which a number were Indian friends, staff from the Arab missions and Arabs living in London. I had made the mistake of not making

other Islamic centres in England, particularly the people of the Islamic Foundation, Leicester and especially the dear and respected Khurram Jah Murad (d. 1996) and his colleague Manazir Ahsan, responsible for inviting on their own behalf British thinkers and scholars to the seminar. Nevertheless, the number of those who had turned up was satisfactory considering the tradition there of attendance at such meetings.'

Ali Mian had intended this to be his opening address to the West and that is why he had been looking forward to quality attendance. Britain had, he premised, 'spent a considerable period of time in several Muslim lands, particularly in the Indian sub-continent and Egypt' and, disregarding 'the legitimacy of their imperialist presence in those regions', he said, 'it was expected of her, even from purely intellectual point of view, to have taken a genuine interest in trying to understand the nature and spirit of the most predominant and vigorous religion of its colonies, Islam.'

'It was natural then,' he thought, 'to expect that institutions for the study of Islam, the Qur'an and the life of the Prophet, (pbuh) would be set up in Britain, to make an objective study of Islam, free from all prejudices, arising out of the Crusades, and political aims and ambitions.' But instead, Ali Mian went on to note, 'there has only been a one way traffic' between the west and the east with the West using education to produce agents and surrogates for its imperialist objective. That was in the past, but it need not be so in the future as well.

Ali Mian, therefore, told the seminar that the West was, for its own sake, in need of a noble and courageous leadership so that it is able to instil a new life into the decaying frame of modern civilisation. He had concluded by saying that he expected British scholars and academics including the proposed new centre at Oxford, to play active role in such endeavour.

The Oxford Centre for Islamic Studies (OICS) came to be formally incorporated on 9th October 1985, when six of its founding trustees signed the deed of the

centre. Ali Mian was made chairman and it was agreed that of the 14 trustees, one each would come from St. Cross College and the university and the rest would be reputable scholars and distinguished public figures from the Muslim world. Dr. Farhan Nizami was appointed director of the centre.

OICS is today one of the most well resourced centres for Islamic studies in the West, but that has been possible only because of one name, that of Maulana Abul Hasan Ali Nadvi. The centre can rightly be described as Ali Mian's great gift to the West. Although the burden of his legacy is not a light one, and the centre has a long way to go, it has started to do at least one thing: make ideas flow in both directions.

However, insofar Ali Mian was concerned, he was investing mainly in the new Muslim communities in the West: the youths, the students, the professionals and the intellectuals, but not forgetting the mosques and madrassah grassroots. In fact, he was among the few ulema who were equally comfortable and equally popular with both streams, university as well as madrassah-educated.

So whether he spoke in Britain, Europe or North America, there was one common theme in his thoughts. He asked Muslims to live as Muslims, safeguard their identity and make sure that their children too grew up as Muslims. He asked them not to be overwhelmed by the Godlessness of their environment and warned against falling into the trap of plural 'Islams' - American Islam, European Islam, Indian Islam, Pakistani Islam, Arab Islam or Turkish Islam.

He told women that both men and women were created from a single soul and while their roles may be different, their dignity and status were not. Men and women were complementary to each other, he said, and neither was complete without the other; together they fulfilled each other. And marriage, he added, was not mere biological institution, it was as noble as any act of worship.

Ali Mian was not prepared to buy the pre-Hunington ethno-centric theory about the 'Clash of Civilisation', articulated by Rudyard Kipling that 'East is East and the West is West/ Never the Twain shall meet'. He understood Kipling for what he was trying to articulate: the colonialist dichotomy between the so-called West and the so-called East, but actually to rationalise imperialist apartheid. And therefore for him, 'Never the Twain shall meet.'

He saw this divide as artificial. He focused instead on the Islamic view of history which was derived from the axiom that the Creator was One, the mankind was one and the Universe was one. The Universe was designed in harmony and not as warring parts. For God is 'The Lord of the East and of the West; there is no God save him ' (*Muzammil*, 73:9) 'His verily is all creation and commandment. (*Al-A'raf*, 7:54). The Islamic view liberated man from his fears and phobias, divides and dualities. Ali Mian spoke to the West in 'plain' but friendly words *sans* apologetic or polemics.

Speaking at the Divinity College at Harvard, he confessed to his admiration, to even being 'envious of America', for the tremendous vitality of its people, but then he also found it unfortunate both for the US and the world, that 'Islam is not the faith of America'.

He believed it was because the doctrine of original sin had in a subtle way conditioned the western subconscious. It has led to complete pessimism, to the belief that human destiny was 'sin'; and pessimism has in turn split western conscience into two extremes: monasticism and materialism. The revolt against the Church has also spawned a new orthodoxy with its own priests and an ever changing creed, but without arriving anywhere.

Of course, Ali Mian admitted, Muslims too had failed to convey the message of Islam to America. No Muslim country has the courage to talk to the West. 'They consider western civilisation as the last word: as someone has said, "The *Qibla* [the Islamic point of reference] is *Haram* [the Ka'bah in Makkah al-

Mukarramah] and the *Qibla* of the *Haram* is America." Frankly, he added, today, Islamic countries and Muslim ruling elite are incapable of inviting the West to Islam.

That 'today' was 23 years ago in 1977; 'today' in the year 2000 looks years worse. While America had gone over the top in both its ignorance and arrogance, the Muslim ruling elite have chosen to surrender both their dignity and sovereignty. But he asked Muslims to retain their optimism and self-confidence and reach out to fellow Americans and let know about Islam by words as well deeds. Islam stood on its own and did not depend on any regime or elite.

The Islam was the only right and true religion for all humanity, and for all times, was, of course, a matter of faith and conviction. But Ali Mian cherished Islam for a very mundane reason as well. He felt very strongly that if the world today was in such a twisted state, it was very much because it was missing its Muslims from the scene which had deprived the world of balance, creativity and justice; hence, the disorder.

What mankind had lost because of Muslim decline was the subject of his aptly titled work *Maadhaa Khasir-al-'alamo bin-hitaal al-Muslimin*. It was published in 1950 by the prestigious Egyptian Academy for Research, Translation and Publication, Cairo, with a foreword by the leading modernist writer Ahmad Amin (d. 1954). However, many who read the book, including King Abdullah I of Jordan (d. 1951), felt that Ahmad Amin's foreword lacked, a fuller understanding of the book's driving theme. The second and subsequent editions of *Maadhaa Khasir-al-'alamo bin-hitaal al-Muslimin*, therefore carried a new foreword, this one by Sayyid Qutub (d. 1966). Sayyid Qutub was noted not only for the freshness of his scholarship, but also for a dignity of style which was found wanting in many other contemporary Egyptian writers like Ahmad Amin, Taha Husain (1971) *et al*.

'*Maadhaa Khasir-al-'alamo bin-hitaal al-Muslimin*'s historical analysis compels one to believe strongly', wrote Sayyid Qutub, that the 'time has come

when the present leadership of the world should be changed and humanity brought back to the real source of guidance which is aimed at leading man out of darkness into light and from ignorance to knowledge and wisdom. The loss suffered not by Muslims alone but is shared by the whole world. It is a loss that affects the past, the present and the future, both immediate and distant.'

Sayyid Qutub wrote that he hoped the book would make Muslims realise their delinquency and their default and make them conscious of their tremendous potential and so impel them to regain the leadership that they have lost through their own neglect and failure to appreciate the significance of Islamic leadership. To Sayyid Qutub, the book was 'not only a refreshing example of religious and social study but also of how history can be recorded from the larger perspective of Islam'. On the other hand, he noted, the western history of the world was Euro-centric and it had an in-built bias which arose from the western system of education and ideology and their international and religious prejudices.

Translated into English under the title, *Islam and the World*, *Maadhaa Khasir-al-'alamo bin-hitaal al-Muslimin* has also had several editions in Urdu, Persian and Turkish.

Besides translations in other languages, the number of Ali Mian's published works totalled some 167 titles in Arabic and 180 in Urdu and he leaves behind a formidable intellectual legacy. However, the greatest intellectual challenge that the Ummah faces today is to fill the grievous vacuum created by the decline of Muslim leadership.

Courtesy : Impact International

GEOLOGICAL FACTS

"When you look
at the mountains
you think that
they are standing still.
But they are moving,
like the clouds.
Such is the work
of GOD,
Who perfected everything.
He is fully Cognizant of
everything you do."
[Qur'an 27:88]

THE BIG BANG THEORY AND THE BEGINNING OF LIFE

"Do the rejectors
not realise that
the heavens and the earth
used to be
one solid mass that
was rent asunder?
And from water
we made all living things.
Would they believe."
[Quran 21:30]

MAULANA ABUL HASAN ALI NADWI (1914 -1999)

M. Ziaul Haque

In one of his lesser known books, Maulana Abul Hasan Ali Nadwi (Ali Mian) wrote about the founder of Tablighi Jamaat, Maulana Ilyas, that he "lived for Allah alone". This could have as well been a neat summing up of Ali Mian's own life. Anybody who knew him (virtually the whole sub-continent and the entire Muslim world had some idea of who he was) knew it that he did not live for himself: he was as selfless as a mortal can ever be. He did not live for or 'earn' anything for his children, because he had none. He had his God and loved for Him alone like the Prophet (PBUH), his companions and the long line of Muslim Sufis down the ages.

He wrote nearly eighty books, big and small, influential and obscure. The best known among them are a biography of the Prophet (PBUH), a well-received treatise on the impact of the rise and fall of Islam on world civilisations, a few books on Indian Islam and Muslims, including a biography of Maulana Ilyas referred to above. The world extended recognition of his scholarship quite adequately: he was the chairman of Islamic Centre at Oxford University, World Forum of Islamic Literature at Rabat (Morocco) and Foundation for Islamic Studies and Research (Luxembourg). Besides, he was a respected influence on virtually the entire Islamic world academia.

The Maulana was possibly the last in a tradition of Islamic scholars who straddled two worlds - one of scholarship and the other of deep spiritualism and single-minded devotion of God. He was concerned about the gradual dissolution of this tradition and the dissipa-

tion of the Islamic spirit. One of the important works he organised was a series on "Saviours of the Islamic Spirit", a series of books on the great sons of Islam who, over the ages, rose to arrest the backslide and erosion of the Islamic spirit and did manage to restore its glory. The series is on people like Sheikh Sirhindi of Mughal times and Syed Ahmad Shaheed of British Raj days. The latter was among the maulana's ancestors and a warrior scholar. Ali Mian too deserves inclusion in the series and, hopefully, his successors would consider it. Ali Mian's family tree goes back to meet the Prophet's (PBUH) as most Syed's are believed to be of Hashemite stock. This family, as said earlier, is known both for scholarships and spiritual attainment over the generations. About his father, Maulana Hakeem Abdul Hai's scholarship, somebody observed: "*Jo kaam Europe mein academy karti hai wah yahan ek aadmi karta hai*" (What a whole academy does in Europe is accomplished here by a single man). The family's following, which has been quite substantial, was both in spiritual and intellectual domains. The place where he breathed his last, Takia, is, in fact, the *khanqah* (monastery) of his forefathers where even today a lot of Muslims used to come to seek solace and guidance. Among them were some highly erudite ulema, university educated people and poor, illiterate peasants. Ali Mian would listen to them all and patiently apply the balm of soothing words to their running spiritual and emotional wounds. He would talk about Allah and His endless mercy, His all-encompassing grace. This Sufi has recorded his passage through life in a seven-volume autobiography, *Karwan-e-Zindagi* (The Caravan of Life). The full stop to that narrative stretching over 85 long, eventful years was put on December 31, 1999, on the auspicious day of Friday in the holy month of Ramadhan. Muslims all over the world believe that God recalls his dear servants to heaven in such auspicious moments. That he was, is a common Muslim belief in most parts of the world. It was not for nothing that he was the second man in the entire Muslim world, besides the King of Saudi Arabia, to be given the keys of the holy *Kaaba* at Makkah.

Over the last couple of decades, he had been worried about the growing distance between Hindus and Muslims. To try to bring the two communities together, he established a forum called *Payame-Insaniyat* (the call of Humanity) in the Seventys. Prominent men from both the communities were included in the forum. He was also the chairman of the Muslim Personal Law Board on which ulema from all sects and schools of thought of Indian Islam were represented.

He believed that Muslims could be good Indians only by being good Muslims, and attempts to dilute their faith would not make them better Indians as some political groups argue. He was respected for his frankness and towering stature by all sections of society. During his last illness, visitors to his sick bedside included Prime Minister Atal Behari Vajpayee and Congress chief Sonia Gandhi.

Ali Mian's passage into eternity has left the community grief-stricken. To quote an Urdu poet: "*ek shama rah gayee hai, so woh bhi khamosh hai*" (the last candle is silent now). Ali Mian read, enjoyed, appreciated and profusely quoted from poet Iqbal. The poet's words echo through an emotional void left by Ali Mian's passage:

Surood-i-rafta baaz ayad ki na-yad
Naseemayaz Hejaz ayad ki na-ayad
Sar amad rozgar-i-een faqiray
Digar dana-i-raz ayad ki na-yad

(Would the lost melody ever return? Would the evening breeze come again from Hijaz? The days of this fakir are over, Will another seer ever come again?

Courtesy: Nation and the World

PERFECTLY CREATED UNIVERSES

"He created seven universes in layers.
You do not see any imperfection
in the creation by the Most Gracious.

Keep looking;
Do you see any flaw?

Look again and again;
your eyes will come back
stumped and conquered."

MAULANA'S LAST FOREIGN TRIP

Kamran Siddiqui

Octogenarian of world fame, Maulana Abul Hasan Ali Nadvi, rector of Darul Uloom Nadwatul Ulema, Lucknow and President of the All India Muslim Personal Law Board and Darul Musannifeen, has been conferred the Islamic Personality of the year award (1998). The eminent scholar received Dh 1 million from the Crown Prince of Dubai and UAE Minister of Defence, General Sheikh Mohammed bin Rashid Al Maktoum. He donated the sum instantly to Waaqf organisation devoted to religious education in India and the Islamic countries.

"This award is an honour from Allah (SWT) and is more worthy of those who appreciate Deen (faith) and Dawah (preaching) than to me," said Maulana. "I am deeply touched, though I cannot translate my feelings into language," he added. Earlier in 1990, Ali Mian was conferred with Saudi Arabia's prestigious King Faisal Award in recognition of his services to Islam. His profound love and devotion for Islam and Muslim causes led him then also to donate the entire amount to Afghan Mujahideen who were fighting against Russia and to two Islamic institutions of Makkah.

Melodious voices of young *Qaris* echoed in the jam-packed hall as they recited verses from the Holy Qur'an at the concluding ceremony of the second Dubai International Holy Qur'an recitation competition. First Prize went to Libyan, Khalid Mahmood Al Seddiqm who received a cash prize of Dh 2,50,000 from Gen. Sheikh Mohammed. The second prize of Dh 1,50,000 went to Hussain Moussa from Chad, while the third prize of Dh 1,00,000 was awarded to Imdadul Deen Al Hassan from Saudi Arabia.

Naming the event as a great Islamic occasion, Ibrahim Bu Melha, attorney-general of Dubai and chairman of the award's organising committee, said the UAE was honoured and proud of hosting the competition. "The choice of Maulana Abul Hasan Ali Nadvi as the Islamic Personality of the Year 1988 received wide public approval", said Bu Melha, adding that the choice has emphasised the international nature of the award. "This award is a tribute to his remarkable endeavours, his stances and his profound knowledge," he acknowledged.

Ibrahim Bu Melha extended his thanks to members of the international panel of judges for the competition, and the guests of honour who accepted the invitation to attend the closing ceremony. He welcomed Dr. Abdul-Sabour Shaheen, Dr. Abdul Lateef Kanoo, founder of Bait-ul Qur'an in Bahrain, and Sheikh Abdul Al Einain Sheaishaa, a master Qari. "In fact, we were keen to have him here this evening in order to combine the two generations of Qaris, the masters and the beginners," Bu Melha viewed. He concluded his speech by hailing the deed of Gen. Shaikh Mohammed who implanted the first seeds of the award and generously supported it.

A Profile

Remarkable characteristics of Maulana are his broad vision and a great sense of understanding, which he has shown in a flawless manner by keeping in view the psyche and pre-requisites of the modern world. Give a thorough study to his services and you find that he is an institution in himself. He is also known for his tehrik-e-insaniyat movement which is an initiative to harmonise Islam with other communities.

Maulana Ali Mian was born in 1914 in a village near Raebareli of India's Uttar Pradesh state. His father, Maulana Syed Abul Hai, was a great Islamic scholar of his days and writer of various books on religion. Ali Mian had not even crossed a decade when his father bade this world good bye. He was brought up by

his mother and brother. The Maulana had been the student of Allama Syed Sulaiman Nadvi, an Islamic luminary of his time. He learnt the Arabic language and literature from Sheikh Khaleel bin Mohammed bin Husain Yemeni and Taqiuddin Hilali.

Maulana Ali Mian has written more than 100 books in Urdu and Arabic, many of which have been translated into English, French, Turkish and some other languages. The most popular of his books are *Tareekh-e-Dawat-o-Azeemat*, *Nabi-e-Rahamat*, *Islamiat Aur Maghribiat Ki Kashmakash*, *Insaani Aur Maghribiat Ki Kashmakash*, *Insaani Duniya Par Musلمانon Ke Urooj-o-Zawal Kas Asar*, *Mansab-e-Nabuwat*, *Mansab-e-Nubuwwat*, *Mazhab-o-Tamaddun and Musalman Aur Masala-e-Falasteen*.

He is closely associated, in various capacities, with several renowned literary and cultural organisations in India and abroad. He is currently rector of the Darul-Uloom Nadwatul Ulema, Lucknow. Outside India, the Maulana is closely associated with Madinah University, the Islamic Centre of Oxford University and *Rabita Al Alam Al Islami*, as well as consulting editor of Britain's Journal of Islamic Studies. Old students of his Darul Uloom, known with the suffix of 'Nadvi', are engaged in the world of Islamic *Dawah* (dissemination of the message of Islam) all over the world.

His schedule, other than attending seminars and congregations, he remains a pious devotee. His day begins:- "I get up an hour before Fajr (morning prayers) for Tahajjud (late night prayers)," he said. "I take the first opportunity to offer Fajr. Then after I have breakfast I recite the Qur'an. After this, till Zohar (afternoon prayers), I translate books and other works. Then I make Dua (supplication) to the Almighty and after Zohar, have some rest. I get up before Asr (evening prayers) and after Asr there is usually a majlis which I attend. Then I offer Maghrib (dusk prayers) after which there is a majlis again. People ask me questions relating to Islam and I try my best to answer them. After Isha (night prayers) I have my food and for perhaps half-an-hour there is another majlis. Then I go to bed."

In 1939, Nadvi was the first to make field trips to Islamic centres in India, to study their performance first hand. His trips served him well when he later became the member of many Islamic organisations in India, Oman, Egypt, Saudi Arabia and Morocco. His activities have been widely written about; Maulana also runs *Majlis-e-Tahqeeqat-o-Nashriyat-e-Islam* in Lucknow, a premier institution of Islamic research and studies which the Maulana founded in 1959.

A younger face full of promise in his fold is that of the Nadwa's spokesman, disciple and relative of the Maulana. He is Salman-Al-Husaini-Al-Nadwi. Salman did his MA from the Imam Bin Mohammed Al Saud University in Riyadh and later studied at the Hadith Department of the Nadwatul-Ul-Ulema.

In fact, as Islamic missionary, Maulana Ali Mian has devoted his life to the service of Islam and as a humanist to the cause of the poor and the downtrodden.

**This article published in Nation and the World
was written in early 1999 soon after
Maulana's last foreign trip abroad.**

MAULANA SYED ABUL HASAN ALI NADVI

Suleman Kazi

Maulana Syed Abul Hasan Ali Nadvi, popularly known as Maulana Ali Mian, one of the greatest Muslim scholars of modern times, passed away on Friday 31st December 1999 while reading the holy Qur'an and preparing for *Salaatul Jumma* at his home in Takiapur village of Raebareli district.

Syed Abul Hasan Ali was the leading contemporary Muslim scholar of the Indo-Pak subcontinent and undoubtedly one of the greatest Muslim thinkers of modern times whose services to Islam are perhaps more known and appreciated in the Arabic-speaking world than in the Indo-Pak subcontinent. This was mainly because he selected Arabic more than Urdu, his vernacular, as the main vehicle for the dissemination of thought, writing lectures. Maulana Nadvi belonged to the illustrious family of Syed Ahmed Shahid Rahmatullahi Alayh (1786-1831) which produced a number of renowned scholars and mujahidin in the Indo-Pak subcontinent. His father, Maulana Hakim Syed Abdul Hai Rahmatullah Alayh was one of such scholars who produced, among other writings, an eight-volume encyclopaedic biographical world entitled *Nuzhat al-Khawahir*, containing biographical notices of some 5,000 scholars, theologians and jurists of India. Maulana Nadvi received his early education at home, and later joined Nadwatul Ulema where he qualified with distinction. He specialised in Hadith under the tutelage of Maulana Hussain Ahmad Madani Rahamatullahi Alayh and Tafseer under Maulana Ahmed Ali Lahori Rahmatullahi

56, Warwick Road, Batley West, Yorkshire (England)

Alayh. He continued where he began his academic career as teacher of Arabic literature and Quranic exegesis. The renowned Indian Sufi, Maulana Abdul Qadir Raipuri Rahmatullah Alayh, honoured him with the mantle of Khilafat. Apart from being a gifted orator, Maulana Nadvi was a prolific writer. He produced over 50 books and monographs and published innumerable articles in leading journals and periodicals on varied subjects ranging from *Sirah*, biographies of *Sahabah*, history, Arabic literature to books for children and young people. His masterly analysis of the Tahrik-e-Mujahidin led by Syed Ahmad Shahid Rahamatullah Alayah and his learned associates left an indelible mark not only on Indian historiography but Muslim history in general. His multi-volume exposition of the phenomenon of Islamic revival in different periods of Islamic history under the title of *Dawat-wa-Azimat*, translated into English as 'Saviours of Islamic Spirit', marked an important addition to the literature on the subject. Similarly his work on the life of the Prophet Muhammad (SAW) was another significant contribution to the field of Sirah literature.

For over two decades he had been Rector of one of the distinguished educational institutions in India known as Darul Uloom Nadwatul Ulema. He was also president of the Academy of Islamic Research and Publications, Lucknow. The Nadwa was established almost a century ago, in 1894, as an institute of education, research and learning, in the formation and development of which, among others, the celebrated scholar and biographer of the Prophet, Allamah Shibli Nomani (1857-1914), played a significant role. Like Deoband and other institutions in India, Nadwa has produced a number of reputed ulema who played and continue to play a significant role in the advancement of Islamic knowledge in India and beyond. Besides being a founder member of the Rabitah al-Alam al-Islami, based in Makkah al-Mukarramah, Maulana Nadvi was member and patron of a number of learned associations and bodies. He was Chairman, Board of Trustees, of the Oxford Centre for Islamic Studies, Chairman, Managing Com-

mittee, Darul Musannifin, Azamgarh (India), Chairman, All India Muslim Personal Law Board, member, Academy of Letters, Damascus and Higher Council of the Islamic University, Madinah al-Munawwarah, member of the Executive Committee of the Federation of Islamic Universities, Rabat and of the Academy of Arabic Language, Oman. Maulana Nadvi has also been a visiting professor at the University of Damascus and Madinah and addressed numerous conferences and seminars in Europe, America and the Arab world. His publications have been translated into a number of Islamic and European languages and used as text and reference works in many of the universities and institutions of learning all over the world. In recognition of his outstanding services to Islam, Maulana Nadvi became the recipient of the prestigious King Faisal Award in 1980. He was bestowed the "Man of the Year" award by the UAE in 1998. He was also awarded the Sultan Hassan al-Bolkhaih International Prize and "Islamic Scholarship" plaque by Oxford University in 1999.

THE CREATION OF HUMAN BEINGS

"Read in the name of your Lord - Sustainer (Rabb)
Who has created the human being
out of a clot that clings.
Read, for your Lord - Sustainer is
the most Bountiful One,
Who has taught the human being
the use of the pen,
taught the human being
what he did not know!
Nay, verily, the human being becomes
grossly overweening whenever
he believes himself to be self-sufficient:
for, behold, unto your Lord - Sustainer
all must return ... "

[Quran 96:1-830]

MAULANA ALI MIYAN

Chaudhary Sharfuddin

Maulana Abul Hasan Ali Nadvi, popularly known as Maulana Ali Miyan left us on last but one Friday of Ramazan. His death is a great loss to the Muslim world. He was highly-learned scholar who wrote extensively on Islam in Arabic and Urdu, which were translated into several languages and are widely read around the world.

The most distinguished Islamic scholar of South Asia as well as in knowledgeable Islamic circles in the world, Maulana Ali Miyan was the back bone of the Darul Uloom Nadwatul Ulema, Lucknow - a prime Islamic educational institution that has produced numerous well-known Islamic scholars. Knowledge seekers from all over the world come to this institution commonly referred to as the Nadwa. There are hundreds of Madarsas in villages, towns and cities that are affiliated with Nadwa largely due to the selfless dedication and hard work of the Maulana. Although he was the head of Nadwa, he never sought any remuneration for his work or efforts.

His source of income was primarily from the royalty on the books he published.

Maulana Ali Miyan Nadvi's contribution to the Islamic world remains matchless in this century. He had a great command on Arabic language and was repeatedly invited to the Islamic institutions and universities for lectures in the entire Arab world. He was given the key of the Kaaba and was a member of the Raabta-e-Islami for decades. In 1998, when the UAE gave him the most glorious award of the year, a chartered plane was sent to facilitate his journey. He accepted the award but contributed the entire amount of the award money to academic institutions.

Maulana always eschewed politics and never took part in political gatherings. He never favoured any candidate over another, despite relentless posturing by many politicians.

A scholar beyond comparison, the Maulana was one of the gentlest, soft-spoken and kindest human being anyone can ever meet. He was an indisputably revered person and was respected by non-Muslims as well. He commanded a great respect at the highest levels of the government regardless of the party in power.

TEARFUL FAREWELL TO ALI MIYAN

Mohammed Ibrahim

Several hours were yet to the sunset of the last day of the 1999 of the Christian calendar, Maulana Ali Miyan, the oldest son of the Darul Uloom Nadwatul Ulema and the pride of the whole Islamic world breathed his last.

Sayid Abul Hasan Ali Hasani Nadvi, popularly known as Ali Miyan, left this world for his enviable abode in the Hereafter, where he would joyfully reap the rich crop of the precious goods he has already forwarded to the Hereafter. He left the world of clay and water leaving his Alma Mater, Darul Uloom Nadwatul Ulema bewailing her lost son, making orphan numerous Islamic institutions and seats of Islamic studies: the Makkah-based Islamic World League, the London-based Oxford Centre for Islamic Studies, Muslim Personal Law Board of India, Darul Musannifeen, Azamgarh, the World League of Islamic Literature etc., to mention a few.

Although the sad demise of Ali Miyan now is a fact as strong as the worlds other facts, and Almighty Allah's recurring phenomenal announcement "All things are subject to death and decay, save His Face", yet the heart is not willing to accept it even after his burial. The conflict between the heart and intellect is still on. However, facts are facts, and we have to yield to them, sooner or later.

The sorrowful departure of the Maulana is indeed the strongest jolt the Muslim Ummah had to withstand during the twentieth century. He was the greatest figure

among the line of the righteous and sincere Ulema of the century. He enjoyed the trust of all Muslims worldwide, their differences notwithstanding. It was his exceptional qualities and formidable academic competence which qualified him for his forefront position among the world figures of the century.

Again, farewell to Ali Miyan, who was once a true heir to the erudition of his great father, Abdul Hai Hasani, to the historian Shibli Nomani, to noted academician Sayid Sulaiman Nadvi, to the traditional Muhammad Zakaria of Saharanpur and Hussain Ahmad Madani and above all to the righteousness of his spiritual guide, Maulana Abdul Qadir of Raipur.

Truly in the death of Ali Miyan the Ummah has lost its most precious and much-sought-after asset, regaining of which seems almost impossible. Allah only is asked for the atonement of this great loss the Ummah has suffered in Maulana's departure.

May peace be upon you O Ali Miyan!

"We all are from Allah, and to Him we are to return."

AN ERA COMES TO A CLOSE IN ALI MIAN'S DEATH

M. Tariq Khan

Denizens of Lucknow say the end of Maulana Ali Miyan on the last day of the century marks the end of a glorious era. In heartfelt tributes that flowed in from all quarters of the world it was said that the Rector of Nadwat-ul-Ulema and chairman of the Muslim Personal Law Board was one of the last of the great personalities of the modern world.

A distinguished scholar, Maulana Ali Miyan was honoured with the "Islamic Personality of the Year Award" and a purse of 1 million Dirham (Rs. 1 crore) at a glittering ceremony in World Trade Centre at Dubai on January 7 last year. True to his benevolent nature, the Maulana immediately donated the amount to a charitable institution.

He was the first Asian to be conferred with this honour, though far from his first. The Crown prince of Dubai, General Sheikh Mohammed Bin Rashid had sent his private plane to welcome the cleric to Dubai who thus commanded an unparalleled respect amongst the Islamic countries. A 370-page book sketching the life of the Maulana and his contributions towards Islam was also released on that occasion. Soon thereafter, he was again bestowed with another international distinction by the Sultan of Brunei.

But as fate would have it, Ali Miyan suffered a mild paralytic cardiac stroke in the early hours on March 18, 1999. The news of his illness evoked concern both within and outside the country. Right from Prime Minister, Mr. Atal Behari Vajpayee, who called upon him on March 28 and Ms Sonia Gandhi, on July 19, leaders of

various hue and stature inquired about the health of the ailing scholar.

A philanthropist at heart, the cleric was a great lover of peace and humanity. Despite being a moderate, the scholar, also had strong convictions and put his foot down whenever attempts were made to infringe religious freedom. And on such occasions, the usually media-shy Maulana did not hesitate to air his opinion. Be it the issue of common civil code, interference in Muslim Personal Law or making the singing of Vande Matram mandatory in schools. A day before his demise, Ali Miyan had strongly condemned the cowardly act of the hijacking of the Indian Airlines plane, terming it as un-Islamic.

Author of over eighty books which have been translated into a dozen foreign languages, Maulana Ali Miyan occupied an unassailable position and commanded an overwhelming appeal on various schools of Islamic thoughts, playing a pivotal role in bringing them under the umbrella of the All Indian Muslim Personal Law Board, of which he was the chairman. He is credited for making the body a guiding authority for the Indian Muslims.

Besides, Governor Mr. Suraj Bhan and Chief Minister, Mr. Ram Prakash Gupta, almost all political parties and religious organisations have condoled his death. But perhaps the most befitting tribute to the scholar comes from one of his colleagues at Nadwa, who commented, "*Maut woh maut hai jis per zamana kare afsos, yun to duniya mein sabhi aye hain jane ke liye*" (The world grieves the loss of a great personality, though end comes to everybody).

Hindustan Times

ALI MIYAN ON LEADERSHIP

Mohammed Fazlurrahim Mujaddedi

Maulana Syed Abul Hasan Ali Nadvi was of the view that Islam is a total and natural system of human existence and that it represents the highest ethical and moral manifestation of human civilisation as regards the promotion of freedom, human dignity and justice. Maulana used to say that of many challenges Muslims can expect to face in the coming century, three can be highlighted: economic, how to up grade their knowledge and skills while making them relevant to the new age while keeping them in line with the Islamic concept of knowledge; socio-cultural: how to deal with westernization and its attendant values of secularism, nationalism and capitalism, and still maintain their identity. Islamic leadership can exercise leverage with the world community.

About leadership, Maulana had the view that leaders should be involved in a variety of activities, such as directing, planning, negotiating, persuading and evaluation. He was of the view that the leader, who wants to empower others must be generous, humble and people oriented, genuinely concerned about the well being and development of subordinates. He further suggested that the acid test of leadership lies in the ability to ensure solidarity and co-operation among followers and to keep momentum going. For unity and solidarity come through culture of devotion, satisfaction and trust. Maulana emphasised that a good leader should be good communicator who would know when to talk and when to listen and who should ensure the flow of opinions and information throughout the organisation.

To develop trust in his view, leaders must keep their followers informed about the nature of the decisions made and the reason for making them. The fol-

lowers should be consulted on important issues and encouraged to participate in the analysis, formulation, implementation and evaluation of important policies. And lastly the importance of honesty and openness in communication is imperative.

Maulana's book "*Arkan-i- Arba-a*" became very popular among Muslims. Its chapter on Namaz was so interesting that it inspired nobles and commoners to be regular in the performance of their obligatory prayers. Many did learn Namaz and its essentials in the shops and streets. Maulana's entire life was according to this verse of the Holy Qur'an:

"It is only those who have knowledge among His servants that fear Allah. Verily Allah is Almighty and Oft Forgiving." (35:28).

The death of Maulana Abul Hasan Ali Nadvi is a great loss to Muslim Ummah. We pray Almighty Allah to forgive his shortcomings and bestow upon him His special Mercy. Ameen.

A DISTINGUISHED PERSONALITY OF THE TWENTIETH CENTURY

Ali Ahmad Nadwi

The passing away of Syed Abdul Hasan Ali Nadwi was a tremendously shocking event for the Muslim community in the whole world, although Maulana Nadwi's last moments in this world were so splendid that the shock was duly compensated, as it has been reported by the eye witnesses when Maulana breathed his last that he was fresh and active that morning. He recited the glorious Qur'an, and then as preparation for prayer took bath, changed dress, and asked someone to bring the Holy Qur'an but before it was brought to him, he suddenly began to recite Surah Yasin; probably after a minute he leaned towards a pillow and expired. Such a death is a sign of a sublime end. So many times I have heard him invoking in a humble and mild tone for a glorious end by uttering these word: "Ilahi aqibat Mehmood Karna" : (O my Allah! Bless me with a glorious end).

As the news of his demise spread throughout India and beyond, thousands of the people rushed to Rae-Bareilly to attend the funeral prayer. Also it is worth mention that in the night of 27 Ramzan in Makkah and Almadinah, more than two million persons offered funeral prayers for him, by the ordinance of Saudi government. All over the world the mass media in general lamented the demise of Maulana Nadwi, and highlighted the qualities of his great personality. This is clear evidence, which shows respect that the Maulana commanded.

Through his comprehensive study of different essential subjects and the big talents gifted to him by almighty

Allah, he became an eminent scholar in Islamic studies. And soon he earned reputation throughout India and beyond in that capacity.

The first monumental book that he wrote in the Urdu language, was on Hazrat Syed Ahmed Shaheed, which was compiled in two volumes, and had a scholarly preface by Maulana Syed Sulaiman Nadvi. In Arabic his first original and marvelous book was "*Ma za Khaseral Alam bi in hitatil Muslimeen*" which means (what the world lost due to the decline of the Muslims?) The English version of this book appeared by the title "Islam and the world", which was translated by Dr. Asif Qidwai of Lucknow. This book was welcomed throughout the world, especially in the Arab countries. About twenty editions of this book have already been published in the Arab world. Also the translations of this book in Urdu, English and other languages had a very profound impact and vast influence. This book opened a new era in the scholarly career of Maulana Nadvi because it proved a pioneer work in that period.

In early period of his life, Maulana travelled to "Harmain, Makkah and Almadinah to perform pilgrimage (Haj). Later on he had an opportunity to visit these holy places at least annually as the member of the executive board of "Rabita" in Makkah, and a member of the council of Madina university (Jamia Islamia). On these occasions he was invariably invited by different universities to deliver lecture. He spoke to Arabs frankly and often pointed out any unislamic tenet in their culture that came to his notice.

Maulana did not earn respect for his books only, he was also an enthusiastic preacher of Islam, and sincere social reformer. No doubt his books obviously reflected these characteristics. But he did not regard only writing as sufficient. He also strived and struggled for his mission throughout India and abroad to disseminate his thoughts for the propagation of Islamic virtues and values. He joined hands with Syed Abdul Ala Maudoodli for a short period, early in his life. Then he associated himself with Maulana Ilyas Sahib. Later he established his ties with Maulana Shah Abdul Qadir Rae-

puri, a conspicuous spiritual personality. So he achieved an interaction and balance between intellectual and spiritual qualities.

In order to implant real and genuine faith of Islam in Muslims and to create and appreciation and respect for Muslims of India in general, he initiated a new movement by the name of "Payame Insaniyat" (The message of Humanity). Through this new platform he played a vital role, generating confidence and purposefulness in the Muslims of India. He traveled far and wide throughout the country and proclaimed his message in the joint conventions and congregations of the Muslims and other communities. In his lectures, which were almost extempore, he focused upon the ethical values and especially drew the attention of leading religious leaders, political personalities and the media of the nation to meet the exigent needs of the country for maintaining peace and harmony. He condemned the exploitation of their power for trifle political targets and endeavoured to minimize tension and conflicts occurring due to misunderstanding.

In fact there are so many qualities and merits imbibed in his conduct, which established him as a great man in the eyes of all. His most visible qualities, however, are his unblemished character and practice of Islam and its values in his personal life, without any contradiction between call and deed, his sincerity to serve Islam without any lust for the vanities, of this World; so he donated the huge amounts of millions of rupees presented to him in the international awards from different countries. Another distinctive quality is his capability to assimilate whatever is good and sound without any stagnation, criticizing what is wrong and harmful, neglecting the reproach of anybody in this connection. But the main stream of these qualities springs from his closeness and devotion to Allah, and full faith in Islam. May Allah bless his soul and bestow upon him boundless mercies.

INTELLECTUALS HIGHLIGHT STANDARDS SET BY ALI MIAN

Lucknow, February 13, 2000

Scholars, Intellectuals and leaders from all over the country and abroad shared a platform to uphold human rights and express concern over its violation, today. The premises of the Lucknow Christian College were the venue of a function called 'Payame-e-Insaniyat Ba-Yaad-e-Ali Mian' to pay tributes to the Islamic scholar and Rector of Darul Uloom Nadwat-ul-Ulama, Maulana Abul Hasan Ali Nadwi.

The remarkable feature of the congregation was that no contentious issue surfaced in the course of the meet. Markets in the old city, Dubagga, Subzi Mandi and slaughter houses of the city remained closed.

The distinguished speakers, apart from showering praises on the late Maulana, upheld the objective of 'Payame-e-Insaniyat', the campaign initiated by him and said that communal harmony was the pressing need of the hour.

The Imam of Idgah, Maulana Abu Taiyab Ahmad Mian, who was chairman of the Reception Committee, welcomed the guests reminding them of 1973, the year Maulana set out with the task of binding all human beings in one thread of togetherness. He also said that Ali Mian had stated that the big issue of human rights was already the biggest concern of Islam.

Bishop Allan D'souza from New Delhi said the foundation of the country could be strengthened if all religions shared their individual virtues. The chairman of the organising committee Maulana Kalbe Sadiq aired contempt over the political parties who, he said, never wanted people of the country to stand united.

Buddhist scholar, Vante Pragyanand from Bodhi Vihar, Gaya, said whether Buddhism or any other, all religions teach the lesson of tolerance and love for the neighbour. Professor Anees Chishti from Pune who is a general secretary of the society informed that Ali Mian had once been approached by Jews of the Al Hamas organisation in Palestine to use his influence on the Arab world for better ties.

Al Sheikh Husham who had come all the way from Markash hailed the contribution of Ali Mian to Islamic literature while Maulana Mohd Rizwan Kazmi from Hyderabad appealed to the Nadwa to keep up the standards set by the late scholar. Yogi Shankaracharya Swami Anand appealed to the Government to confer up on Ali Mian the Bharat Ratan award.

Hindustan Times

BRIGHTLY FADES A LUMINARY

(The last Journey of a Pious Soul)

Normal routine of Hazrat Maulana Syed Abul Hasan Ali Nadvi was to rise in time for *Tahajjud* and offer *nafils*, some time four, six and up to eight rakats. During the Ramazan of 1420AH (commencing 10.12 1999AD) he was even more particular about *nafils*. He would partake of *sahri* just ten minutes before the expiry time, raise his hands to pray or at times, pray without a raise of hands. After the call for prayers, would offer *Fajr* namaz followed by recitation of *Manzil*. After prayers he would lie down for relaxation. During the last ten days of Ramazan, he would bless people coming to touch his hands, lying down. He rose again at 9:30 each day, go through ablutions, offer two *rakat nafil*, followed by recitation of at least half *juz*, other wise one *juz* from the holy Quran. Then would come the recitation of *Surah Yaseen*, eleven times each day and thirteen times on Thursdays, after which he would seek solace from the Almighty for all righteous, the holy prophet pbuh, reformers, pious persons, crusaders, missionaries, the valiant, those versed in the realm of God and truth, his teachers and well wishers, all dear and near ones and believers at large, down to the present day. During his travels, he would supplicate God for solace and mercy to all Muslims buried in the proximity of his route and in the locality.

Having recently survived a near fatal stroke, there was an apprehension that this was a temporary respite and the world could any moment be deprived of this invaluable possession. He himself would often in an agonising tone utter phrases like " O God , admit me

to thy presence ,”or would say that his departure was round the corner; and “please God, let my end be to your liking .” So much so that he would call out to Almighty for summoning him as the pangs were now unbearable. To one of the attendants, he offered regrets for overworking him, adding this that was to be a short lived stage.

The advent of the month of *Shaban* raised the question among his attendants and physicians as to where Hazarat should stay during the holy month. The physicians insisted upon him staying at Nadva. The matter was left to the discretion of Hazrat himself.

Expressing a desire for visiting Raibareli before Ramazan, he was escorted to Takya on twenty-seventh of *Shaban*. On twenty- eighth, desired to be taken to the mosque where he offered two rakat prayer on a janamaz in the courtyard and another two inside the mosque. Desiring to be taken to the side of rivulet, he stood at the newly constructed stairs, uttering *Mashaa Allah* twice. His wish to be taken to the back of the mosque, where a stone of the days of Syed Sahab is fixed, could not be fulfilled to prevent over strain. Opposite the mosque stands the tomb of Shah IIm-ul-lah where lie burried Hazrats beloved parents, brothers, sisters, a host of other respectable personalities. Leaning against the wall by the stair-case he petitioned the Almighty for their eternal peace. On return, despite fatigue, visited inside the house where the ladies of the family had assembled. Maulana Rabe Hasani Nadvi was also present. Some fifteen minutes later Hazrat returned to his bungalow offered *Zohar* namaz, relaxed a while, offered *Asr* namaz early and left for Lucknow.

Apprehending that he may not see the Holy month through, beseeched God for bestowing this much of favour.

Physicians attending upon him had, in mutual consultation, agreed to let Hazrat spend the last ten days of Ramazan at his native place. The consulting physicians were Dr Nazar Ahmad, Dr Abdul Mabood Khan, Dr Syed Qamaruddin and Col M J Shamsi.

A sizeable contingent accompanied him to Raibareli on twentieth day of Ramazan 1420 AH (Dec. 29, 1999AD) The mosque at Takya was packed with *motakifeen*. On the first day Hazrat inquired about the number of people in the mosque. Informed of its being full to capacity, he attributed it to the pious intentions of the original builder. At 09: 30 pm after the last *taraveeh*, he furnished replies to various queries, as was his wont. Seeing some books written by him which were printed at Damascus and received recently, his remark was that it was God's will that these be written. A special attendant just returned from abroad, brought the news of a benevolent person donating twenty-seven thousand dollars to a translator and publisher in Turkey for publishing all of Hazrat's works, to be distributed, free of cost, among Turks. This news manifestly pleased Hazrat immensely. In the same sitting a query was raised about the life-after for those who abstained from sin. His reply was that the end could be either despicable or commendable. In the end he wanted to know whether the next day would be the last Friday of Ramazan.

On what was destined to be his last day in this world, he adhered strictly to his routine. Rising at nine-thirty in the morning, after ablutions offered *nafl*, recited from Qur'an and performed *Sajada-i-Tilavat*. One reading of the Qur'an had already been completed at Lucknow. Hazrat now recited the thirteenth juz'. Bhai Sabir who had, over the years, performed his tonsorial duties did so on this day too. Hazrat then went for a bath.

Bhai Zaka-ullah-Khan Indori, who was present has the following sequence to narrate: Before entering the bathroom Hazrat inquired whether the day was the twenty-second of Ramzan and also wanted to know if the Friday prayers could be put-off by fifteen minutes. Bhai Abd-ur-Razaq replied that this could be done if Hazrat so desired. Entering the bathroom at eleven-thirty, re-emerged fifteen minutes later, donned his dress, Sherwani being buttoned up by Maulvi Syed Balal Hasani. He asked everyone to get ready and delay

congregational prayer by fifteen minutes, so he could recite *Surah Kahf*. Sitting upon his bed, started reciting *Surah Yaseen* instead of *Kahf*; had gone through ten or may be twelve *ayat* when the tongue ceased and he reclined a little backwards. Maulvi Bilal Hasani supported the head Bhai Abdul Razaq the feet, laying him on the wooden bed. Doctors Syed Qamar-ud-din and Abdul Mabood Khan who were already there, administered oxygen. Injection would not enter the veins and had to be administered on the hip Dr Qamaruddin administered an injection over the heart and hand-massaged the area, attempted oral resuscitation, all in vain. The word spread like wild fire and hordes of devotees, near and dear ones, headed like mad for Raibareli.

The pre-burial bathing was performed by Maulvi Saeed Bano Nadvi of South Africa, who is Hazrat's authorised representative and was here to spend Ramazan. Personal attendant Bhai Abdul Razaq, Mr. Syed Hasan Askari Tariq from Madina, Maulvi Syed Balal Hasani Nadvi special transcriber of Hazrat, Maulvi Nisar-ul-Haq Nadvi, and Maulvi Nayaz Ahmad Nadvi. Bhai Abdul Hameed attendant, Mohammad Ma'az Kandhelvi, Mehmmud Hasani and Syed Shariq lent a helping hand. Among those present were Maulana Syed Mohammad Rabe Hasani Nadvi, Maulvi Syed Salman Husaini Nadvi and Maulvi Syed Abdullah Hasani Nadvi.

Namaz-i-Janaza was announced for 10:00 pm. From 07:00 pm to about 09:45 pm there was an ever swelling throng for a last glimpse of Hazrat. The cortege started at 09:45 pm. The distance which normally would take a mere two minutes, could be traversed in about twenty-five minutes. The pall was placed inside the mosque, close to the pulpit. The funeral prayer was led by Maulana Syed Mohammad Rabe Hasani Nadvi.

Coffin was lowered into the grave at 10:30 pm by Maulana Syed Mohammad Rabe Hasani Nadvi, Maulana Syed Abdullah Hasani Nadvi, Maulvi Syed Abdullah Hasani Nadvi and Bhai Abdul Razaq. The last mentioned and Syed Balal Hasani fixed the wooden planks handed in by Mehboob Mansoorpuri. Before the last plank could be placed, it transpired that the strings

of the coffin had not been undone. Maulvi Balal Hasani descended into the grave and undid them, before the last plank was placed.

Burial, incidentally, was done at the tomb of Shah IIm-ul-lah, where place for just one grave was available.

At 08 : 00 pm the local SHO had reported to SP that one lakh seventy-five thousand people had already arrived. The gathering continued to swell despite severe cold and dense fog. Till much after the burial, vehicle loads from places a far poured in till next morning.

"May the heavens sprinkle dew on thy grave."

The tragic incident occurred on Friday. On the previous day, Thursday, Dr. Ibad-ur-Rahaman Nishat, an authorized representative of Hazrat, mooted the idea of Hazrat going for *Hajj*. Approving of it, he had made up his mind to undertake the pilgrimage. Hazrat was ever careful that the money as comes in should not be pent up. He would continually remind Maulvi Bilal and Maulvi Mehmood to keep him informed of the avenues for purposeful and rightful donation.

Thus departed a soul which in wordly existence, was devoted to propagation of piety, obeisance to Almighty, contentment, largely through self example. The end came when he had decided to undertake a pilgrimage for *Hajj*, was in a state of fasting and preparing for Friday namaz.

To God we belong and unto him shall we repatriate.

Annotations:

- 1- *Tahajjud* – A prayer offered before the first streak of dawn; not compulsory but performed by the devoted ones and by several people, off and on.
- 2- *Nafil*- Literally "additional"; offered in conjunction with prescribed prayers optionally or separately as and when occasion warrants.
- 3- *Rakat*- Basic part of every prayer: every prayer consists of multiple of rakats.

- 4- *Sahri*- A light repast taken just before the commencement of each day's fast with the intention of providing sustenance.
- 5- *Fajr, Zohr, Asr*- morning, afternoon and early evening, compulsory prayers, respectively.
- 6- *Manzil*- A prayer to God, recited usually and specially in times of turmoil, after *fajrnamaz*.
- 7- *Juz*- Holy Quran, for sake of convenience, is divided into thirty parts, almost equal. Each part is known as "Juz" or more commonly in India a "Sipara".
- 8- *Yaseen, Kahf*- Quran consists of 114 chapters, each known as *Surah*. *Sura-i-Yaseen* and *Sura-i-Kahf* are two of such chapters.
- 9- *Janamaz*- Cloth or mattress, maintained meticulously clean, for offering *namaz*.
- 10- *Masha Allah*- As willed by God
- 11- *Motakif* -Those devotees who remain confined in a mosque and engrossed in obeisance to God during the last ten days of *Ramazan*, going out only for unavoidable reasons; plural *motaktifeen*.
- 12- *Taraveeh*- *Namaz* specially offered in *Ramazan* each night after *Isha* (nightly) *namaz*, during which period one round of full Quran is to be recited.
- 13- *Sajada-i-tilavat*- In the text of holy Quran there are some verses, upon recitation of which prostration before God is compulsory. This act is known as *Sajada-i-Tilawat*.
- 14- *Ayat*- Each verse of Quran is known as *ayat*. Literally- indication; guidance.
- 15- *Namaz-i-janaza*- Before the burial of a deceased, a special *namaz* is offered, mainly at the place or near the site of burial, mostly in a mosque.

Narration: Abdul Razaq (Persoani Attendant),
 Syed Bilal Hasani, Syed Mahmood Hasan.
 Setting: Nazrul Hafeez Nadvi.
 English rendering: Mashoon Ahmad

THE FRAGRANCE OF THE EAST FADES AWAY

Maulana Syed Abul Hasan Ali Nadvi, an Islamic scholar of global repute, breathed his last at his native village Daira Shah Ilmullah (Takiya) in Raibareli district of Uttar Pradesh on December 31, 1999. He was 85.

President of All India Muslim Personal Law Board (AIMPLB) and founder member of Makkah based Rabi'at-al-Alam al-Islami, Maulana Abul Hasan Ali, popularly known as Ali Mian, rendered invaluable services in the various educational, literary and research fields in Arabic and Urdu.

Born in a devout Muslim family of Raibareli in January 1914 (6 Muharram-ul-Haram 1333H), Syed Abul Hasan Ali was initiated into theology by his father Maulana Hakim Syed Abdul Hai Hasani Nadvi, who was himself an eminent scholar of his time. His father died when he was only nine leaving the young Ali under the guidance of his elder brother Dr. Syed Abdul Ali Hasani. Besides his brother, those who moulded his personality include his revered mother, Maulana Ahmed Ali Lahori, Maulana Abdul Qadir Raipuri, his teachers Khaleel bin Muhammad Arab and Maulana Haider Hasan Khan.

His grasp of Islamic history and brilliant writings earned Ali Mian a distinguished position among the Muslim intelligentsia quite early in his life.

After completing his education at Lucknow based Darul-Uloom Nadwatul Ulema, he joined Nadwa as a teacher of Arabic and Tafsir literature and served his premier institution in that capacity for about 10 years. Then he succeeded his elder brother as Secretary of Nadwa and later held the responsibility of Rectorship of

Nadwa till the last breath of his life. Besides, he also rendered his services as Deputy Editor of Urdu journal, *Al-Nadwa*.

Maulana Ali Mian was a prolific author with about 80 books of scholarly and research nature to his credit many of which have been rendered into different languages. He made his debut in the literary field at the age of 17 with an Arabic work on Syed Ahmed Shaheed which was published in the Egyptian newspaper, *Al-Manar*. It was followed by *Seerat-i-Syed Ahmed Shaheed* in Urdu written in 1939-40. His masterpiece, *Maza Khasera al-Alam Beinhitail Muslimeen* (Islam and the Muslim World) was so widely acclaimed that it carved out a place for him in the literary circles of the Arab world. His other eminent works include *Western Civilisation*, *Islam and Muslims*, *Faith versus Materialism*, *Nabi-e-Rahamat*, *Islamic Concept of Prophethood*, *Muslims in India*, *Tarikh-i-Dawat-o-Azimat*, *Qadianism: A Critical Study*, *Darya-e-Kabul se Darya-e-Yermuk tak*, *Purane Chirag* besides his biography, *Karwan-e-Zindagi*.

The late Maulana was associated with a number of religious, literary, research and cultural institutions in India and abroad. He was president of Deeni Taalimi Council, UP Chairman of the Managing Committee of Darul Musannifin, Azamgarh, UP; President of the Board of Trustees, Centre for Islamic Studies, Oxford University, UK Member Higher Council of Madinah University Member of Executive Committee of the Islamic Universities Federation, Rabat, Morocco and member of the Academy of Arabic Language, Amman, Jordan.

He has also been visiting Professor at the Damascus and Madinah Universities. Some of his works have the distinction of being prescribed in the syllabi of numerous universities.

Maulana Ali Mian was also one of the recipients of Malik Faisal International Award for his services to the cause of Islam in 1980. Radiance Views Weekly ranked Maulana Ali Mian as the first in a list of 50 distinguished Muslim personalities of India in its special issue (5-11 April 1992) on "Muslims in India".

The Maulana was also associated with Jamaat-e-Islami during 1940s but dissociated himself from the Jamaat fold soon.

Though he was issules, the late Maulana left a large number of his associates and disciples behind him.

His funeral prayer was led by Maulana Rabey Hasani Nadvi and attended by a large number of his associates and well wishers. He was laid to rest in his ancestral graveyard late in the night of December 31.

- The Radiance, Delhi -

GOD'S ULTIMATE POWER AND THE CONCEPT OF THE SMALLEST PARTICLE

“You do not get
into any situation,
nor do you recite
any Quranic verse,
not do you do anything,
without us being witness
thereof as you do it.
Not even an atom's weight
is out of your Lord's control,
be it in the heavens
or the earth.
Nor is there anything smaller
than an atom, or larger,
that is not recorded
in a profound record.”
[Quran 10:61]

HOW MAULANA'S DEMISE WAS REPORTED IN ENGLISH NEWSPAPERS

Ali Mian Is Dead

The Pioneer, 1st January 2000

Only the second person after the King of Saudi Arabia to hold the key of Khana-e-Kaba, renowned Islamic scholar and president of All India Muslim Personal Law Board, Maulana Syed Abul Hasan Ali Nadvi, popularly known as Ali Mian, passed away at his ancestral village Takia in Rae Bareilly on Friday. He was 85 and had suffered a paralytic attack a few months ago.

Ali Mian, Nazim (rector) of the world famous Islamic institution of Darul-Uloom Nadwatul Ulema, Lucknow, complained of uneasiness while reciting the holy Qur'an before the Juma prayer and breathed his last around 11.45 AM. He was issueless and his wife had died about two years ago.

Respected the world over for his views, Ali Mian had authored over 80 books on Islamic faith and literature, which have been translated in over a dozen foreign languages. His father Maulana Abdul Hai was one of the founders of Darul-Uloom, Nadwa, and did the pioneering work on the contribution of the Indian Muslims in the Islamic field. Ali Mian was also the force behind bringing the various schools of thoughts under the umbrella of Muslim Personal Law Board, which has emerged as the guiding light for the Muslims. He was also the chairman of Islamic Centre, Oxford University, chairman World Forum of Islamic literature, chief of the Foundation for Studies and Research, Luxembourg,

founder member of Muslim World League, Saudi Arabia, member, advisory committee, University of Madina besides heading many other organisations.

Ali Mian had specialised in Hadees (tradition of Prophet Mohammed) under the guidance of Maulana Hussain Ahmad Madni and Tafseer (exeqesis) under Maulana Ahmed Ali of Lahore.

Various political and religious leaders have condoled his death. The Prime Minister Atal Behari Vajpayee has expressed grief over the demise of the noted Islamic scholar. "In the Maulana's death, the nation has lost an eminent scholar who will always be remembered for his contribution to the Islamic studies," Mr. Vajpayee said in a condolence message.

Congress president Sonia Gandhi said Ali Mian's contribution as the chairman of Muslim Personal Law Board would never be forgotten. She described Ali Mian as inspiration for her, her family and Congress party.

Former Prime Minister VP Singh recalled his personal association with Ali Mian. The former Prime Minister said he used to consult Ali Mian on critical issues on many occasions. Mr. Singh said Ali Mian contributed a lot to the evolution of Islamic thought and his death was a personal loss to him.

Union Minister of State for Food Processing Shahnawaz Hussain said Ali Mian was a great Islamic scholar, and his absence would be felt not only in Indian but throughout the world.

Union Communications Minister Ram Vilas Paswan said Maulana Ali Mian's contribution as head of the Muslim Personal Law Board would always be remembered. President of Jammāt-e-Islami Hind Maulana Muhammad Sirajul Hasan also expressed sadness and grief at the demise of Ali Mian.

Chief Minister Ram Prakash Gupta, Governor Suraj Bhan and Congress leaders ND Tewari and Karan Singh have also condoled the passing away of the renowned scholar.

The members of the state council of ministers and leaders of several various political parties and social organisations have also expressed grief over the death of the renowned Islamic scholar.

Samajwadi Party chief Mulayam Singh Yadav in his condolence message issued here said Ali Mian's death was an irreparable loss to the country. He said he was a great religious leader whose actions matched his preachings.

Besides, members of the state council of ministers, All India Babri Masjid Action Committee, Muslim Majlis, Students' Islamic Movement of India, All India Sunni Youth Federation and various other religious and social organisations have mourned Ali Mian's death.

Mrkazi Jamiat-Ulema-i-Hind said in Ali Mian's death India has lost its greatest Islamic scholar and respected Muslim religious leader.

Ali Mian Passes Away

The Times of India 1st January 2000

The internationally acclaimed Islamic scholar Maulana Syed Abul Hasan Ali Nadvi, popularly known as Ali Mian, died at his ancestral village in Rae Bareilly around Friday noon. The 85 year old Rector of Darul-Uloom Nadwatul Ulema and Chairman of the Islamic Centre at Oxford University was ailing for sometime but his sudden death cast a pall of gloom over the city and academic circles and many establishments downed their shutters as a mark of respect to the late scholar who had written around eighty books, many of which were translated into several foreign languages including English, French and Persian.

The much respected scholar had recovered from a paralytic attack a few years ago. The couple had no issue but Maulana Rabey Hasan Nadvi, whom the couple had nursed from childhood, was by his side when he collapsed around noon. The funeral is likely to be held at 10 PM on Friday night itself. Ali Mian will be buried in his ancestral village Takiapar. The UP Finance Minister,

Harish Chandra Srivastava, will represent the state government at the funeral, according to official sources.

Dubai last year dispatched its private plane to Lucknow to enable the ailing scholar to receive in person a prestigious award carrying a cash component of Rupees one crore. The Maulana however immediately donated the entire amount to charity. Recently, he became the second person after King Faisal of Saudi Arabia to be given the key of 'Khane-e-Kaba', the abode of Allah. Because of his ill health, however, he failed to travel to Brunei to receive the Hasan-al-Bulqi award and a Brunei minister came to India to give him the award. As the minister was not allowed to visit Lucknow, Nadwa principal Mohd. Rabey Nadvi went to New Delhi to collect the award.

A moderating influence in the Islamic world, Ali Mian had launched a movement called "Payam-e-insaniyat" (message of humanity) in 1974 to spread the message of brotherhood among different sections of the people.

He was chairman of the Muslim Personal Law Board besides being on boards of several prestigious institution.

Ali Mian Passes Away

Hindustan Times 1st January 2000

Renowned Islamic scholar and chairman of the All-India Muslim Personal Law Board, Maulana Syed Abul Hasan Ali Nadvi aka Ali Mian, died at his native village of Takiapur in Rae Bareilly district.

His burial took place in the ancestral graveyard of the family in the Rae Bareilly village at around 10.00 PM, according to reports. Rector of Darul-Uloom Nadwatul Ulema and a revered personality in the Islamic world, Ali Mian breathed his last at around 11.45 am today (31/12/1999). His wife died about two years ago. Maulana Rabey Hasni Nadvi, whom he nourished as child in the absence of any issue, was besides him.

The Maulana who completed 85 years just two days ago, had gone to his ancestral village Takia on Wednesday. The cleric, according to his colleagues in Nadwa, was listening to recitation of Sura-e-Kahaf of Qur'an, when he complained to uneasiness and collapsed.

He had suffered a paralytic cardiac stroke on March 18 and was convalescing. The doctors had advised him complete bed-rest. It was on their advise that the Maulana, who always liked observing Ramadan in his native village had stayed back in the Darul Uloom, Nadwatul Ulema, the Islamic University in the city this time round. However, his well-wishers and family members gave in to his fervent wish when the Maulana insisted on visiting his hometown.

No sooner was the announcement made at Friday noon prayers by mosques in the city, shopkeepers downed their shutters. Overwhelmed by grief and sorrow hundreds of people descended on Darul Uloom Nadwa even as private bus operators pressed their vehicles for carrying mourners to Rae Bareilly.

Son of Islamic Scholar Maulana Abdul Hai, he specialised in 'Hadees' (tradition of Prophet Mohammed) under the tutelage of Maulana Husain Ahmad Madni and mastered 'tafseer' (exegesis) under Maulana Ahmad Ali of Lahore.

He authored over eighty books on subjects related to Islamic faith, literature and history of Arabic and Urdu. A number of his books have been translated into English, French, Turkish, Indonesian, Persian, Filipino and other languages.

Ali Mian launched Payam-e-Insaniyat (message of humanity) way back in 1974 and travelled throughout the length and the breadth of the country to spread the message of love, affection and brotherhood among different sections of the population.

The Maulana was chairman of the Islamic Centre, Oxford University, UK, Chairman of the World Forum of Islamic Literature, Chief of the Foundation For Studies And Research, Luxembourg, founder member

of Muslim World League, Mecca, Saudi Arabia, member advisory committee, University of Madina, besides heading many an organisation.

The District Magistrate and Police Chief of Rae Bareilly district rushed to Takiya village upon hearing the news of his death.

Born in 1914, Ali Mian brought laurels to country for his contribution as an Islamic scholar.

Maulana brought India a rare honour recently when he was handed over the key of Khane-e-Kaba, becoming only second man in the world after Shah Faisal, the King of the Saudi Arabia, to have had this kind of distinction.

Ali Mian's Demise Casts A Shadow Of Gloom

The Times of India. January 1, 2000

A pall of gloom descended on the city when the news of the death of renowned Islamic scholar and All India Muslim Personal Law Board chairman Maulana Syed Abul Hasan Ali Nadvi, popularly known as Ali Mian, was received on Monday.

Dr. Iqtedar Farooqui, former director of NBRI, Lucknow, general secretary of Urdu Scientific Society of which Ali Mian was a patron, said it was both a great personal loss as well as a great setback. "I spent some time sitting besides him as he basked in the sun. He appeared in good health and enquired about my work." "Mujhe to bachpan se hi unkey shafkat meele kyoon ki main aapney walid ke saath unke ghar jata tha" (I have been showered with his affection right from my childhood because I used to accompany my father to his house), recalled an anguished Dr. Farooqui.

Dr. Farooqui spoke of the simplicity and humility of the great Islamic scholar. "He has written preface for all my books", he said and recalled how a delegation of scientists which was visiting Lucknow from the USA expressed their desire to call on Ali Mian. Ali Mian, who was suffering from high fever not only accepted his personal request but he spent over 45 minutes with the

delegation enquiring about the welfare and the work of each one of the delegates personally.

Expressing great sadness at the death, Syed Kalbe Jawwad the Shia cleric said that he learnt about the news at the Friday prayers. "It is a great loss to Islamic world". Ilmi duniya ka bhi shadeed nuksan hua hai" (the world of education has also suffered a heavy loss), he said.

Islamic Scholar Ali Mian Dead

The Hindu, January 1, 2000

Islamic scholar and All India Muslim Personal Law Board chairman Maulana Syed Abul Hasan Ali Nadvi, popularly known as Ali Mian, died today at his native village of Takiapar in the neighbouring Rae Bareilly district in Uttar Pradesh.

The Rector of Darul-Uloom Nadwatul Ulema and a revered personality in the Islamic world, Ali Mian, died at around 11:45 am. As the news spread in the capital city, the people downed their shutters. He brought India a rare honour recently when he was handed over the key of Khana-e-Kaba thus becoming only second man in the world after Shah Faisal, the King of the Saudi Arabia, who is the custodian of the house of Allah, to have this kind of distinction. In a statement yesterday condemning the hijacking of the Indian Airlines Ali Mian had termed it "inhuman, un-Islamic and barbaric."

"No peace loving human being will approve of such a dastardly act," Ali Mian said.

He had expressed deep sorrow and concern over killing of a passenger by the hijackers.

The Prime Minister, Mr. Atal Behari Vajpayee, and the Congress (I) president, Ms. Sonia Gandhi, have expressed grief over the death of Maulana Ali Main.

A Spiritual Guide Of Muslims

The Statesman, 1st January 2000

As news of the tragic demise of renowned Islamic scholar, Maulana Syed Abul Hasan Ali Nadvi, popularly known as Maulana Ali Mian, was announced from the pulpit of a medieval mosque in south Delhi, the spontaneous reaction of the congregation encapsulated all that the All India Muslim Personal Law Board chairman stood for.

"Though I had never met him, I feel orphaned," said a fifty-year-old man. "He was a very pious soul who died in a manner befitting a man of his stature," said another, soon after he learnt that the cleric has completed his ablutions for special Friday prayers and was about to start reciting the Qur'an when his end came.

If there is a consensus on Ali Mian being a spiritual guide of Muslims the world over, it is well deserved. Rector of Darul-Uloom, Nadwatul Ulema, he was blessed with a pedigree most can only cherish. His genealogy went back to Prophet Mohammed. Ali Mian specialised in Hadith (Traditions of Prophet Mohammed). Author of nearly 80 books which were translated into English, French, Hindi etc., his works were not at the level of discourse - they were scholarly efforts which brought out the historical and philosophical aspects of Islam.

Among the better known books of the chairman of Islamic Centre, Oxford University are Impact of Rise and Fall of Islam on World civilisation and a biography of Prophet Mohammed.

Though he attained fame at the international level - just recently he became the second person in the world to be handed over the key of Khana-e-Kaaba - he won the respect of all faiths at home during the Babri Masjid - Ramjanam Bhoomi controversy. Ali Mian preached restraint, urging everybody not to politicise the issue.

He started Payam-e-Insaniyat in 1974 and only a couple of days back denounced the hijacking of the Indian Airlines.

He passed away in his native village at Takiapur, Raebareli. He was 86.

Noted Islamic Scholar Ali Mian is dead.

Saudi Gazette, Jeddah, January 2, 2000

Renowned Islamic scholar Maulana Syed Abul Hasan Ali Nadvi, popularly known as Maulana Ali Mian, died on Friday, according to reports reaching from India.

Ali Mian, the recipient of King Faisal Award for Services to Islam and author of more than 200 books on Islam and Arabic literature, had become weak and frail after suffering from a mild paralytic attack last year. Since then he had been avoiding foreign trips and had confined himself to Nadwatul Ulema in Lucknow of which he was the rector.

Ali Mian was equally popular in India and abroad. Through his writings he became a source of inspiration for a whole generation of people in his own country as well as in the Arab world.

When the prestigious Islamic Centre of Oxford University in London was launched a few years back Ali Mian was made its president.

Last year, the UAE government honoured him with the highest award of the country. This year the government of Brunei also honoured him with the country's highest award.

WAMY pays rich tributes to Ali Nadvi

Arab News, January 2, 2000

Maulana Abul Hasan Ali Nadvi was a non-Arab more learned in Arabic than many Arabs in the world Assembly of Muslim Youth has said in a tribute to the renowned Indian Islamic scholar who died in the north Indian state of Uttar Pradesh on Friday. Dr. Manie Al-

Johani, secretary general of WAMY, said in a statement on Saturday that it had the privilege to nominate Sheikh Nadvi for the King Faisal International Prize for Services to Islam which he won in 1980 along with the late Dr. Mohammed Natsir, ex-Prime Minister of Indonesia and president of Dewan Dakwak Islamiya in the South-east Asian country.

Describing him as the torch-bearer of Islam, Dr. Al-Johani said Ali Mian as Ali Nadvi was popularly known, had carved out a niche for himself with his contributions to Dawa and Islamic literature. He was a great Islamic thinker whose writings blazed a new trail in Muslim renaissance. Al-Johani said Nadvi had devoted his life to the propagation of Islam, adding that he had taken part in several international Islamic conferences. He had also written on over 700 topics, of which 177 were in Arabic, he added.

Meanwhile, a number of organisations of expatriates in the Kingdom have expressed their deep sorrow over the demise of Sheikh Nadvi, V.K. Jaleel of AGES, Jamal Muhammad of Dhishana, A. Farouk of the Alumni Association of Shantapuram Islamiya College expressed their profound sorrow and condolences on the death of Nadvi. P.C. Hamza, publisher of the Meantime magazine also voiced his condolences.

Islamic Scholars Recall Ali Nadvi's Contribution

Arab News, Jeddah, January 7, 2000

With sincere grief and sorrow the Islamic world bid farewell to Sheikh Abul Hasan Ali Nadvi, who died at the age of 85 on December 31, 1999. Sheikh Nadvi was the chairman of the Colloquium of Islamic Scholars known as Nadwatul Ulema in Lucknow, India. Born in 1914 to a family known for its love of scholarship and Islamic studies, he was a founding member of the Makkah-based Muslim World League.

Nadvi, who was popularly known as Ali Mian, travelled all over the world lecturing and participating in numerous Islamic conferences and symposia. He was

highly respected and honoured by Muslims all over the world. He was praised by many universities in recognition of his efforts in the service of Islam.

In appreciation of his distinguished contributions to Islamic thought, Sheikh Abul Hasan won a number of prizes including the King Faisal International Prize in 1980, the Ruler of Dubai Award in 1988 and the Award of the Sultan of Brunei in 1988.

The death of Sheikh Nadvi is a great loss to the Islamic world which in 1999, lost a number of noted scholars. Sheikh Abdul Aziz bin Baz, Sheikh Dr. Mustafa Al-Zarqa, Sheikh Ali Tantawi and Sheikh Nase-ruddin Al-Albany.

Speaking of Nadvi's achievements and his influence on other Islamic scholars Saudi Sheikh Abdul Aziz idn Abdullah Al-Sheikh, grand mufti of Saudi Arabia, said: "The man was well known for his good methods and really influenced Muslims, not only in India, but also throughout the world. His writings indicate his keenness to serve the Islamic dawa."

Dr. Ahmad ibn Osman Al-Tuweijeri, a member of the Shoura Council, said "Nadvi was an eminent reformer in Modern Islamic history. He was a man of asceticism, jihad and literature."

Mourning the death of Sheikh Nadvi, Prof. Ishaq Farhan, president of the Jordan's Al-Zarqaa University, said, "The Sheikh spoke Arabic fluently though he was born in India. He was an associate member of the Arabic Language Academy in Damascus. He loved the language of the Holy Qur'an and wrote many of his books in Arabic. He lectured widely at many academic gatherings in Egypt, the Levant Jordan, Iraq and the Arabian Peninsula."

In recognition of the vital role of literature and its influence on the Islamic nation, Sheikh Nadvi founded the World League of Islamic Literature. He wrote tens of books on Islamic thought and culture. His much quoted book, "What the World Lost After the Decline of Muslims," was read by almost every Muslim scholar. He, along with Abul-Aala Al-Maudoudi, Hassan Al-

Banna, Ali Al-Tantawi, and Muhammad Al-Ghazzali was one of those calling for a present day Islamic renaissance.

Dr. Zaki Badawi, dean of the Muslim College in London, said Nadvi and other Muslim colleagues, stood firmly against dividing the Indian sub-continent into India and Pakistan. They strongly believed that a united India was much better for Muslims. Their belief was intensified after what they witnessed from the sectarian violence which the region still suffers, Badawi said.

The foundation of the Nadwatul Ulema in the 1920s was an alternative to Aligarh Muslim University which was established by the British colonialists. Suspecting the intentions of those orientalists and colonialists according to Badawi, Nadwatul Ulema was established where Al-Nadvi spent most of his life on its staff.

Death of Indian Muslim Cleric Mourned in Dubai.

Gulf News, Dubai, January 1, 2000

Indian scholar Abul Hasan Ali Nadvi, who was named Islamic Personality of the Year for 1998 by the Dubai International Holy Qur'an Award, died yesterday.

Ali Nadvi, 85, died yesterday at his residence in Rai Bareli, India, two months after surviving a mild attack of paralysis.

"We're deeply saddened to hear about the death of Abul Hasan Ali Nadvi. We convey our deep, heartfelt condolences to his family and the whole Muslim community. May Allah accept his efforts for Islam and reward him with paradise," said Moidu K. Abdullah, general secretary of the Dubai Indian Islamic Centre, which plans to hold a condolence meeting today.

"His demise is a great loss. His greatest legacy is acquiring knowledge, using it in a practical way and sharing it with others in a special way," he added.

Born in 1914, in Rai Bareli, Ali Nadvi was a noted Indian Islamic scholar who worked to unify the stand of

Muslims. He played a key role in calling upon non-Muslims to embrace Islam.

In 1962, he called for the formation of an Islamic World League and urged the holding of the first international symposium on Islamic literature, which took place in 1981.

He has written around 200 books on Islam, many of which have been translated into English, French and Turkish. In 1990, he was also honoured with the Award of King Faisal for Serving Islam.

Abul Hasan Ali Nadvi Passes Away

The Muslim World, Mecca, Kingdom of Saudi Arabia:
January 17, 2000

With sincere grief and sorrow the Islamic world bid farewell to Sheikh Abul Hasan Ali Nadvi who died on December 31 1999. Sheikh Nadvi was the chairman of the Colloquium of Islamic Scholars known as Nadwatul Ulema, in Lucknow, India. Born in 1914 to a family known for its live of scholarship and Islamic studies, he was a founding member of the Makkah based Muslim World League.

Nadvi, who was popularly known as Ali Mian, travelled all over the world lecturing and participating in numerous Islamic conferences and symposia. He was highly respected and honoured by Muslims all over the world. He was praised by many universities in recognition of his efforts in the service of Islam. In appreciation of his distinguished contributions to Islamic thought, Sheikh Abul Hasan won a number of prizes including the King Faisal International Prize in 1980, the Ruler of Dubai Award in 1998 and the Award of the Sultan of Brunei in 1998.

The death of Sheikh Nadvi is a great loss to the Islamic world which, in 1999, lost a number of noted scholars - Sheikh Abdul Aziz bin Baz, Sheikh Dr. Mustafa Al-Zarqa, Sheikh Ali Tantawi and Sheikh Nase-ruddin Al-Albany. Speaking of Nadvi's achievements and his influence on other Islamic scholars, Saudi

Sheikh Abdul Aziz ibn Abdullah Al-Sheikh, grand mufti of Saudi Arabia, said: The man was well known for his good methods and greatly influenced Muslims, not only in India, but also throughout the world. His writings indicate his keenness to serve the Islamic dawa.

Dr. Abdullah bin saleh al-Obeid, Secretary General of the Muslim World League said that Sheikh Abul Hasan Ali Nadvi was one of the Muslim religions scholars (Ulema) who illuminated the straight path for the Ummah, served Islam with beautiful preaching not only in the Indian subcontinent but in different parts of the world.

Indian Prime Minister Atal Behari Vajpayee joined the Muslim world in mourning the death of a great scholar that Indian Produced.

"He was an intellectual giant who was highly respected by Muslims and non-Muslims alike both in India and abroad." Vajpayee said.

Dr. Ahmad ibn Osaman Al-Tuweijeri, a member of the Shoura Council, said Nadvi was an eminent reformer in modern Islamic history.

He was a man of asceticism, Jihad and literature. Mourning the death of Sheikh Nadvi, Prof. Ishaq Harha, President of Jordan's Al-Zarqa University, said. The Sheikh spoke Arabic fluently though he was born in India. He was an associate member of the Arabic language Academy in Damascus.

He loved the language of the Holy Qur'an and wrote many of his books in Arabic. He lectured widely at many academic gathering in Egypt, the Levant, Jordan, Iraq and the Arabian Peninsula. In recognition of the vital role of literature and its influence on the Islamic nation, Sheikh Nadvi founded the World League of Islamic Literature. He wrote tens of books on Islamic thought and culture. Almost every Muslim scholar read his much quoted book, What the World Lost after the Decline of Muslims. He, along with Abul Aala Al-Maudoudi, Hassan Al-Banna Ali Al-Tantawi and Mohammed Al-Ghazali, was one of those calling for a present day Islamic renaissance. Dr. Zaki Badawi, Dean of

the Muslim College in London, said Nadvi and other Muslim colleagues stood firmly against dividing the Indian sub-continent into India and Pakistan. They strongly believed that a united India was much better for Muslims. Their belief was intensified after what they witnessed from the sectarian violence which the region still suffers. Badwi said. The foundation of the Nadwatul Ulema in 1920s was an alternative to Aligarh Muslim University which was established by the British colonialists. Suspecting the intentions of those orientalist and colonialists, according to Badawi, Nadwatul Ulema was established.

Ali Mian Laid to Rest.

The Hindu, January 2, 2000

The renowned Islamic scholar, Maulana Ali Mian, was buried on the banks of the Saie river in Takia Kalan village near here last night, adjacent to the "kabar" of his father and mother Khariun-Nisa.

Despite sever cold and dense fog, thousands of people attended the Namaz-e-Janaza of Maulana Ali Mian, led by Maulana Rabey Hasni Nadvi. People from different walks of life continued to flock to the Takia Kalan village.

The Union Home Minister, Mr. Lal Krishna Advani sent a message condoling the death of Ali Mian. Paying glowing tribute to the Islamic scholar, he said, "Ali Main was revered all over the Islamic world for his erudite scholarship and his character."

The Prime Minister, Mr. Atal Behari Vajpayee's condolence message was also delivered to Maulana Rabey in Takia Kalan.

Ali Mian Laid To Rest In Ancestral Graveyard

Times of India, January 2, 2000

The body of renowned Islamic scholar Maulana Abul Hasan Ali Nadvi popularly known as "Ali Mian" was laid to rest in his ancestral graveyard at his home village

of Takiya amid recitation of verses from the holy Qur'an at 10PM on Friday night.

A pall of gloom descended on Rae Bareli as the news of the 86 year old scholar spread in the city. An unending stream of visitors continued to flow into a tiny Takiya village the whole night to pay their tributes to the departed leaders and catch his last glimpse.

According to Mr. Nazrul Hafeez Nadvi, a teacher in Nadwa, who was present in the village, the Maulana took bath, changed his clothes and was reciting from Qur'an when the end came. The two physicians Dr. Qamruddin and Dr. Abdul Mabood attending on him gave him some oxygen but was no avail.

Minutes before his death, the scholar had inquired whether the day was the last Friday of Ramzan and was told that the last Friday would come only next week. He had come to his native village only on Wednesday after having stayed in Lucknow for 20 days.

The death of the scholar occurred in the month of Ramazan and that too on Friday. The devout Muslim consider it a great blessing by the Allah.

Messages of condolences from various parts of the country and abroad continue to pour in. These include from the Prime Minister Atal Behari Vajpayee, the union home minister Mr. L.K. Advani, the Congress President Mrs. Sonia Gandhi and the Congress member of Parliament from Rae Bareli Capt. Satish Sharma.

The UPCC president Salman Khurshid and the Congress leader Pramod Tewari visited Takia village last night and paid their tributes to Ali Mian.

On behalf of the UP chief Minister Ram Parakash Gupta, the urban development minister Mr. Lalji Tandon along with a Minister of state Miss Sheema Rizvi also reached the village to offer his condolences.

The national president of the Samajwadi Party Mr. Mulayam Singh Yadav also visited Takia village toady and condoled the death of the scholar. Mr. Yadav, who drove to Rae Bareli soon after his arrival from Deoria, said he had close ties with the Maulana during the last 15 years. He described Ali Mian "as an

internationally renowned person," who devoted his whole life to the welfare of humanity.

Mohd. Yunus Nagrami, professor in the department of Arabic at the Lucknow University and Chairman, all India Muslim Intellectual forum quoted Urdu poet Iqbal and said with the death of Ali Mian, a perfect man had departed from our midst.

Mr. Mushtaq Naqvi, who has authored several books and had close family ties with the Maulana, said Ali Mian always use his scholarship for the service of mankind. He told me once that Muslims in India should live as a blessing and not as a problem. (Musalmano ko yahan rahmat bankar rahna chahiye, Zehmat ban kar nahin), Mr. Naqvi recalled Rae Bareilly has become poorer with the demise of this great man, who exercised a moderate and lasting influence on the entire Islamic world, he said.

The district Congress Committee and a number of other organisations have also condoled the death of Ali Mian and lauded his services to humanity.

Sonia, Priyanka Visit Nadwa to Condole Ali Mian's Death.

Times of India, January 18, 2000

Congress president and leader of the opposition in the Lok Sabha Sonia Gandhi along with her daughter Priyanka Gandhi on Monday paid a visit to DarulUloom Nadwatul Ulema here to pay condolence on the death of Maulana Syed Abul Hasan Ali Nadvi, popularly known as Ali Main.

Ms. Sonia Gandhi and Priyanka were closetted for about half an hour with Maulana Syed Rabey Hasni Nadvi, who has taken over as the new rector of the internationally renowned Islamic institution of Nadva following Maulana Ali Mian's death.

The mother and daughter, who were on their way to Amethi to oversee the progress of different developmental works, including shramdan programmes being undertaken in the family's traditional parliamentary con-

stituency, talked separately to the Nadva authorities including Maulana Hamza Nadvi, Maulna Syed-ur-Rahman and Maulna Wazeh Rashid Nadvi, on various issues related to the welfare of the country.

Earlier, leader of the Uttar Pradesh Congress Legislature Party (CLP) Pramod Tewari and Mr. Ashok Singh, prominent Congress leader of Rae Bareilly helped the Congress chief in her discussion.

During the unscheduled visit, Ms Gandhi recalled the Nehru and Gandhi family's close relationship with Nadva. Speaking in Urdu Ms. Sonia Gandhi said Maulana Ali Mian's death was a great loss to the country, as he brought many laurels to his scholars here in the Islamic field.

She told the Nadva scholars that she was proud of the old and traditional family relationship with them and their institution and was eager to maintain it. The Congress party chief also sought to assure them that being president of the largest party of the country, she was aware of her responsibilities towards the country.

She reiterated her late husband's commitment towards secularism and said it was her firm belief that it was secularism alone which could keep the country intact. Basic features of the Constitution must be preserved, she stressed.

Ms Gandhi informed Maulana Rabey Nadvi that the Congress Working Committee (CWC) had taken note of the UP government's Bill purported to restrict and regulate the construction of religious places and would take up proper agitational programme against the move. She appreciated the UP Congress stand to oppose the decision and even take to the street against the move described as a violation of the fundamental rights of the people.

A large number of Nadva students had gathered to have a glimpse of the Ms. Sonia Gandhi who obliged them by alighting from the car to wave to them.

Namaz-e-Janaza for Ali Mian.

Hindustan Times, January 6, 2000

A Namaz-e-Janaza (Ghaibana) for renowned Islamic scholar Maulana Ali Mian was offered at Mecca and Madina in Saudi Arabia on the 27th of Ramzan on Tuesday. Imam-e-Haram Mohammed bin Abdullah Assabil has in a condolence messages sent to the Indian Muslim here said the laks of people who offered the namaz prayed for peace to the departed soul. Meanwhile, the UP Assembly paid tributes to Ali Mian by observing a two-minutes silence. The opposition demanded that a new university be set up in memory of the late Islamic scholar.

Namaz-e-Janaza

The Pioneer, January 6, 2000

A Namaz-e-Janaza (Ghaibana) for renowned Islamic scholar Maulana Ali Mian was offered at Mecca and Madina in Saudi Arabia on the 27th of Ramzan on Tuesday.

Imam-e-Haram Mohammed bin Abdullah Assabil has in a condolence messages sent to the Indian Muslim here said the laks of people who offered the namaz prayed for peace to the departed soul.

He said the death of Ali Mian was a great loss to them all.

New Building for AMU Arabic Department

Hindustan Times. January 24, 2000

The Aligarh Muslim University Vice-Chancellor, Dr. M. Rahman, today dedicated the newly-constructed building of Arabic Department in memory of the late Maulana Abul Hasan Ali Nadvi the internatilnally renowned Islamic ideologue.

Inaugrating the building, Mr. rahman said that Ali Mian - as he was popularly known - was a symbol of

communal harmony, national solidarity and brotherhood.

The Vice-Chancellor also inaugurated a two-day all India semicar on "Maulana Syed Abul Hasan Ali Nadvi: His contribution to the development of Arabic and Islamic Literature in India." He said that Maulana Ali Mian was recognised as an authority on the Islamic philosophy.

Ali Mian Chair

The Pioneer. January 5, 2000

The Aligarh Muslim University (AMU) will institute a chair in memory of noted Islamic scholar Ali Mian, who died on December 31. AMU Vice Chancellor M. Rahman made this announcement during a condolence meeting at Aligarh on Tuesday, a university release said here. The VC also recalled the close ties of Maulna Ali Mian with the university an asked the students and teachers to emulate the moral values and teachings of the scholar.

Ali Mian Chair

The Hindustan Times. January 5, 2000

The Aligarh Muslim University (AMU) will institute a chair in memory of noted Islamic scholar Maulana Syed Abul Hasan Ali Nadvi, popularlu known as Ali Mian, Dr. Rahman, VC said today.

Condoling the demise of Ali Mian, the VC said, in his death, not only the Indian Muslims bit the Mulsims of the world had lost a gread defender of the faith and one of the exponents of national unity and cultural harmony.

In his death, Dr. Rahman pointed out, India has lost an able suporter of her cause in the Islamic world.

Hospital Renamed After Ali Mian

Hindustan Times. January 12, 2000

The Hayat Hospital has been renamed after the great Islamic scholar Maulana Ali Mian Nadvi.

Addressing the renaming function here yesterday, renowned surgeon Dr. Ahmad Abdul Hai said that new concept of good health also includes spiritual health along with the physical and mental health.

Dr. Hai, explaining the concept of "positive health", said it lays stress on prevention instead of cure of diseases. The Rector of Nadwatul Ulema, Maulna Mohammad Rabey Hasni Nadvi, said the great duty of man is to serve human beings and Maulana Ali Mian's teachings continue to spread the message of humanity and service to the people and the country.

The All India Muslim Personal Law Board vice president, Maulana Kalbe Sadiq, said Islam's message is to serve humanity irrespective of creed and acting on it would be the best tribute to Maulana Ali Mian, who was a messenger of peace.

The Nadwa College Principal, Maulana Saeedur-Rehman Azmi, Islamic scholar Abdullah Abbas, the Personal Law Board member, Maulana Sajjad Nomani, the hospital director, Dr. M. Zameer, Maulana Wazeh Rashid Nadvi, Hamza Nadvi, hospital director Zaheer Abbas Nadvi and other distinguished citizens were present.

Maulana Ali Mian

The Statesman, January 11, 2000

M. Hashim Kidwai.

On the last day of 1999 Maulana Ali Mian, the world renowned Muslim savant, passed away. In him, not only Indian and Indian Muslims but the entire Islamic world has lost a great scholar and an eminent thinker. He was noted for his deep knowledge and had authored a number of standard books on various branches of Islamic study and other subjects. He was the rector of the

internationally famous religious seminary, Darul Uloom Nadwatul Ulema, Lucknow, and it made great strides under his stewardship.

Ali Mian had received his spiritual training under Maulana Ashraf Ali Thanvi, Maulana Husain Ahmad Madni, Maulana Zakaria and Shah Abdul Qadit. He deeply lamented over the moral degradation of the country and started the Payam-e-Insaniyat Movement which aimed at restoring values.

A president of the All India Muslim Personal Law Board, he successfully led the movement for a legislation for Muslim divorcee women based on the Shariat passed by the Indian Parliament. He also guided the Babri Masjid Movement. His death has created an unbridgeable vacuum.

Death Mourned

The Pioneer, January 2, 2000

Divisional president of CPI(M) Ram Sunder Yadav condoled the death of the rector of Nadwa college and the Islamic scholar Ali Mian. In a letter of condolence, Mr. Yadav said his death created a vacuum. Former Chief Minister UP Kalyan Singh, in his condolence message, stated that Ali Mian was an Islamic leader of international repute. Mr. Singh further added that Ali Mian had contributed a lot to the society. In another condolence message, the Neta Virodhi Dal, in U.P. Council Ahmed Hasan also mourned the death of the Islamic scholar. In his message, Mr. Hasan said that the Islamic scholar was given due respect by all the communities and added that Ali Mian dedicated his entire life in the uplift of Nadwa college.

HOW MAULANA'S DEMISE WAS CONDOLED

Krishna Kant
Vice President Of India.

I am shocked and grieved to learn about the sudden passing away of Maulana Syed Abul Hasan Ali Nadvi.

A fine product of our composite culture and an eloquent exponent of secularism and humanism, Ali Mian helped in shaping the thinking and outlook of a whole generation of Indian people through his innumerable scholarly writings, academic lectures and public speeches. In his death the country has lost an eminent intellectual, academic, educationist and a prominent protagonist of our secular democracy.

I send my heartfelt condolences to the members of the bereaved family and to many friends and admirers of Ali Mian.

Atal Behari Vajpayee
Prime Minister Of India

I am deeply grieved to know that Maulana Abul Hasan Ali Nadvi, one of the world's greatest Islamic scholars in modern times, passed away today. He was an intellectual giant who was highly respected by Muslims and non-Muslims alike, both in India and abroad. He made an outstanding contribution to the spread of Islamic teachings through his scores of acclaimed books, countless discourses and of course the world-

renowned seminary at Nadwa, near Lucknow, which he headed.

Ali Mian, as he was respectfully known, was also a great humanitarian. In his last message, he strongly condemned the hijacking of the Indian Airlines plane, stating, "Nobody having respect and love for human beings can ever approve of such action".

In the passing of Ali Mian, India and the Islamic community all over the world have lost a towering leader. I express my heartfelt condolences on this occasion and join my countrymen in mourning his demise.

L.K. Advani
Home Minister of India

I am saddened to know that Maulana Syed Abul Hasan Ali Nadvi, respectfully known as Ali Mian passed away today at his native village in Rai Bareilly, Uttar Pradesh.

Ali Mian was revered all over the Islamic world for his erudite scholarship and his character. A tall religious leader, Ali Mian won international recognition as an authority on Islamic Theology and Arabic Literature. He was a moving force behind All India Muslim Personal Law Board and excersided moderating influence which went a long way in maintaining communal peace and amity.

I convey my sincere condolences to Dar-ul-Uloom, Nadwatul Ulema, whose distinguished rector he was for many years.

Governor Of Sikkim

On behalf of the government and people of Sikkim and on our own behalf, the lady Governor and myself express our profound condolences on the sad demise of the late Maulana Abul Hasan Ali Nadvi, scholar

of international repute and apostle of secularism, peace and harmony. Our country and the world have sustained an irreparable loss. The vacuum will never be filled. We pray for peace to the departed soul. Kindly convey our grief to all members of the family, relatives and to everyone.

**Ram Vilas Paswan,
Minister of Communication,
Government Of India**

I was shocked to learn about the sad demise of renowned Islamic Scholar in his native village Takiya Rai Bareli.

Besides being a great Islamic scholar he was a true patriot.

He struggled of national integration all along.

As President of All India Muslim Personal Law Board his services will always be remembered.

At this hour of gloom I extend my heartfelt sympathy to Maulana's family.

**Sharad Yadav,
Minister of Civil Aviation,
Government of India**

The news of sudden demise of Maulana Syed Abul Hasan Ali Nadvi (popularly known as Ali Mian) has shocked all of us to the bone. He was a renowned Islamic Scholar and became the second person after King Faisal of Saudi Arabia to be given the key of 'Khana-e-Kaba. With his passing away, yet another link with the past has gone.

I send my heart-felt condolences to the bereaved family members and pray to Almighty that the departed soul may rest in peace.

DR. D.G. Browning
Oxford Centre for Islamic Studies
George Street, Oxford OX1 2AR

It was with great sadness that I learned of the death of Maulana Abul Hasan Ali Nadvi during this Holy Month of Ramadan, May God rest his soul in peace.

I first had that the privilege and pleasure of meeting the Maulana when he came to Oxford in 1982 to discuss the idea of establishing this Centre as an Islamic academic foundation, I now realise that that meeting represented one of the turning-points in my life— not least because, from that time, I enjoyed the trust, friendship and support of a gentleman of deep faith and devotion and of great generosity of spirit.

By the Grace of God it has been possible to make considerable progress towards the achievement of the early vision we shared for the Centre. Such progress owes a very great deal to the Maulana's steadfast commitment and constant support and encouragement over these many years.

Insha'Allah the Centre's future progress towards achieving a better and wider understanding of the enduring values of Islam, and of its past and continuing contribution to the welfare of mankind, will serve as one worthy memorial to the life and work of Maulana Abul Hasan Ali Nadvi.

Please accept my sincere condolences to you personally and to family and friends.

Syed Matloob Ali
Acting Chairman Islamic Centre
Japan

On behalf of Islamic Centre Japan and the Muslim Community in Japan we express our feelings of grief on the sad death of the Muslim worlds highly respectable and valuable personality and the Key holder of Khana-Kaba Maulana Syed Abul Hasan Nadvi. May Allah give him high position in Jannat Firdaus Ameen we have lost a great thinker writer and scholar of the Muslim world and it is a big loss for the world Muslim community.

**Syed Asad Madani,
President
Jamiatul Ulamae Hind,
New Delhi**

The demise of Maulana Syed Abul Hasan Ali Nadvi is a great loss not only to Jamiatul Ulamae Hind but to the entire world. Because of his scholaristic achievements and service to Islam he occupied a place of eminence in the world. As head of the Nadwatul Ulema and Muslim Personal Law Board his personality was a beacon. It seems difficult to fill up the vacuum created by his sudden departure. The nation and the Islamic world will be benefitted by scholarly assets Maulana has left behind.

We pray that God may grant him higher place in heaven and help his family to sustain this loss.

**Dr. M. Rehamn, IAS
Vice Chancellor,
Aligarh Muslim University,
Aligarh.**

I am shocked to learn about the sudden demise of Maulana Abul Hasan Ali Nadvi. How pious and virtuous was the personality of the departed soul. May Allah bestow the departed soul His blessings and special place. His meritorious achievements and messages are a beacon for us. Insha-Allah, University will follow the path shown by him. Teachers and students deeply

mourn Maulana's demise, on behalf of all of them, I extend heartfelt condolence. This calamity, is not the loss of a family but that of the whole society and certainly of the entire Islamic world and the mankind.

**Meer Mahmud Masavi,
Ambassador,
Islamic Republic Of Iran,
New Delhi**

The news of the sad demise of eminent Islamic Scholar Maulana Abul Hasan Ali Nadvi, during the holy month of Ramadhan has caused immense grief. We pray that God Almighty may grant peace to his soul and help all his relatives and students to bear this loss.

**Representative Office of India - Gaza
Deputy Head,**

The religious-Scientific Council of Al Da'watul Salafiyya in Palestine extends its deepest condolences to all scholars, preachers and the family of Al Nadwi at the demise of His Eminence Sheokh Abul Hasan Al-Nadvi. May God rest his soul in Heaven for what he has achieved in safeguarding the religion of Islam.

We pray to God to grant success to all Muslims, leaders and their subjects, to maintain His (Allah's) principles and *Shaira* till the Day of Judgement.

**Ali Mian's Contributions Noted
By Muhammad Yusuf**

The Dubai Indian Islamic center (DIIC) organized a meeting on Tuesday, to condole the death of world renowned Indian Islamic scholar Abul Hasan Ali Nadwi popularly known as Ali Mian.

Various Indian associations like Indian Islahi Center, Islamic Culture Center, Markaz Al Sanniya, MES, MSS, and the South Canara Muslim Association represented by eminent scholars, attended the function. The solemn occasion was a forum mixing the personal with the professional, Even as the late scholar's contri-

butions to Islam were noted, speakers shared memories of Nadwi with the audience.

The function lasted well into the night, and saw tributes being paid to Nadwi in many other languages by a galaxy of intellects.

In his welcoming address, Dr. Moida, general secretary of DIIC, said that the meet was to pray for the soul of Ali Nadwi, to honor him and to respect his efforts for Islam."

"The very fact that he said. Moida noted that the late scholar's works were being used as reference books in many parts of the world.

" We need more scholars like him to represent the true picture of Islam," he concluded.

Abdur Lehman Mohammed, president of DIIC, said that the late Nadwi was a great scholar, thinker, historian and reformer. " His achievements took him to far horizons of knowledge," he said. He said that recent days have seen passing away of many giants of the Islamic world. Among them were Saudi Bin Baz, Shaykh Sharawi and Ali Nadwi. " It is very sad that they are not being replaced," he noted.

Mohammaed said that Nadwi was blessed with an immense intellect and understanding. He was physically frail, but his thoughts had great strength. " With his impeccable style of preaching, he was an institution by himself." Mohammed recalled nadwi's struggle to preserve the secular character of the Indian constitution and protect the rights of minorities.

Nadwi's opposition to the singing of Saraswati Vandana and Vande Matram in government schools in some parts of India prevented the country from splitting on communal lines.

Besides authoring over 100 books, most of which are translated into many languages; Nadwi was connected with many cultural and religious organizations in India and other countries. He was the rector of the Nadwat-ul-ulema in India and was closely linked to the Madina University, the Oxford Islamic Center and the Rabita al Alami al Islami.

Maulana Nadwi was born into a family, which had a record of selfless service to Islam. He studied at Lucknow University, Deoband seminary, in Lahore and at the Nadwat-ul-Ulema.

"But he always offset his formal education with private studies," he added. Before the age of 30, Ali Mian was a scholar of distinction. When he traveled to the Arab world, he was already known there through his books. Mauna Nizamudin concluded his speech saying; 'Ali Mian was the sprit of the Nadawat, which are not just the name of the seminary, but the name of on going educational movement. It primarily teaches people how to respect each other even though they differ in opinions."

Maulana Siddique Nadwi called Ali Mian " one of the foremost persons involved in dawah in India," Abdullah Cherur said that through books newspaper columns and media we could establish a link with Nadwi." According to Cherur, Nadwi could be called a moderniser of the modern era. Humble and affectionate by nature, he had a great sense of responsibility towards Islam. He might be no more, but the light he left behind is there to guide us, "he concluded.

Syed Salahuddin, Managing Director of ETA – ASCON, laced his speech with personal anecdotes. He said that though a friend he had come to know that 30 years ago. Nadwi addressed a gathering of Arabs in the Masjid-UI-Nabawi (PBUH) in Medina. Nadwi would have been 55 year old man then. He was telling the Arabs to observe the way Indian Muslims carefully disposed of the date stone and the reverence they had for the camel.

Indian Muslims do not throw away the date stone and do not pass by the camel without having their feelings aroused . This is not because they have not eaten dates or not seen a camel . It is because the prophet (PBUH) ate the date fruit and rode the camel." According to Salahuddin , anybody who could speak thus to their own land had to have a lot of courage. "Nadwi was true leader , " he observed.

He added that the respect that the Nadawat-UL - Ulema enjoyed was solely because of Ali Mian's personality. "When he was chosen as the Islamic Personality, all Indians became proud as they thought that they had a share in the prize. Such was the charisma of Nadwi. But every soul has to test the taste of death and Nadwi has also tasted it. It is left for us to follow in his footsteps," he concluded.

Dr. Jafri, who has served as a long - time host to Ali Mian recalled many instances of the rectitude of his late guest. Once, Nadwi was presented a costly watch. On his way to the airport, he took it off and told his host to sell it and send the proceeds to the Nadwat-UL-Ulema. "I do not want to wear such expensive items." He said.

Calling Nadwi his "spiritual father," Jafri said that many a time he asked his guest whether he could be of any service to him. Nadwi always turned down the offer. One day, after much pressing, Nadwi said that he would like to have an Arabic typewriter as it would be of use in his work.

"If you want, we are prepared to give you 100,000 typewriters," Jafri remonstrated. But why didn't you ask?" Ali Mian said that he felt embarrassed to ask.

Mustafa Faizee, well known author and educationalist from Kerala, said that "Ali Mian forgot his bodily needs and the needs of his family and gave everything he had for Islam. He made haste in doing all good things. That was his nature. As he conquered himself, he was able to control and guide the cultural outlook of Islam in the previous century. It was the mark of a great Islamic scholar and great man."

Batley Conference Pays Tribute To Maulana Syed Abul Hasan Ali Nadwi

A large number of people assembled at the Pakistan and Kashmir Welfare Association Center in Batley, England on Jan 22 to pay their respects to one of the great Islamic scholar, Maulana Syed Abul Hasan Ali

Nadwi, who passed away in India on December 31, 1999, aged 86.

The conference was organized by Muslims of Battley in association with PKWA to highlight the remarkable achievements of Maulana Nadwi, who was an outstanding theologian, philosopher, gifted writer and orator. He was the rector of the distinguished educational institution in India known as Darul Uloom, Nadwatul Ulama, and Lucknow. He was member and patron of a number of learned associations and bodies throughout the world. Maulana Nadwi produced over 80 books and monographs and published innumerable articles in leading journals and political on varied subjects from seerah, biographies of shahabah (companions of the holy Prophet), history, and Arabic literature to books for children and young people.

Key speakers at the conference included Maulana Atiqur Rehman Sambhali, eldest son of Maulana Muhammad Manzoor No'mani, and author and former editor of Nadai Millat and Al Furqan; Maulana Yaqub Quasmi, chairman and founder of Islamic Research Institute Dewsbury; and Mufti Zubair Dhuda, chairman of Islamic Tarbiyyah Academy Dewsbury. Maulana Nadwi had a close friendship with Maulana Muhammed Manzoor No'mani, a renowned Islamic scholar, and due to this Maulana Atiqur Rehman had a unique opportunity to witness the sterling attributes of Maulana Nadwi first hand. Maulana Atiqur Rehman stressed how Maulana Nadwi grew up in humble surroundings ut was a passionate believer in human excellence and therefore became a great person. He however vouched that despite maulana's international reputation, his humility, simplicity and high moral rectitude did not suffer the slightest. He reminded the audience how the Maulana had from the younger age faced various trials and tribulations, notably the death of his parents at a tender age and poor health, yet he managed to surmount personal difficulties and tragedies to emerge triumphantly. Maulana Atiqur Rehman, poignantly remarked, " Maulana Nadwi was born at a time when the world had many great Is-

lamic scholars but when he died there is none like him ". He explained that Maulana's Nadwi's global appeal was due to an unshakeable belief he had in the creator, indifference to material riches and comforts, and a burning heart for the spiritual welfare of the Muslim Ummah. He cited instances in India and elsewhere when the sagacious advice and soul-stirring speeches and articles of Maulana Nadwi counteracted the menaces of the day which otherwise posed a real threat to the beliefs and practices of the Muslim community. Maulana Yaqub Quasmi, second speaker, had known Maulana Nadwi since 1952 and when the latter visited England in 1969 he had accompanied him on his tour for 10 days. Maulana Quasmi highlighted the multidimensional characteristics of Maulana Nadwi, which made him acceptable among different schools of thought. Even those having a difference of opinion with Maulana Nadwi respected his opinions. According to Maulana Quasmi, Maulana Nadwi had a vision and mission in life, to return the Ummah to recognize its responsibilities as torchbearers of the truth. He reminded the audience how Maulana Nadwi repeatedly emphasized to Muslims in the west to remember that even though they be living in comfort and luxury should there be the slightest danger to their faith they should pack their bags and migrate for the protection and preservation of their faith.

Mufti Zubair Dhuda, third speaker, spoke on the high station Ulama occupied as representatives of the last messenger Sallahū Alayhi Wasallam. He said the " loss of an Alim was equal to the destruction of the world ". Maulana Nadwi belonged to a rare breed of scholars of the highest caliber, and his loss was the tremendous loss to Muslims globally.

Sulemain Kazi, secretary, while thanking the audience for their attendance asked them to pray for Maulana's soul and said " the correct way to display loyalty to him after his demise was by disseminating his teachings.

Dr. Abdullah bin Saleh al-Obeid
The Muslim World
Mecca

All praising to be Allah, The Cherisher of the world Peace and Blessing beupon the most honourable of all prophets and messengers, his household and companion. There is no immortal except Allah. And there is no power except Allah. With faith and submission to the will of Allah, and destiny, I and my brethren in Rabita have received the sad news about demise of the eminent Sheikh Abul Hasan Ali Nadvi on Friday 23 Ramadhan 1420 corresponding to the 31st December 1999 after ling service of Islam and Muslims. He may Allah grant him His infinitve Mercy introduced the genuine Islam and propagated it with wisdom and beautiful and followed the path of the righteous predecessors - May Allah be pleased with them all He called the Muslim to adhere to the Holy Qur'an and Sunnah.

He stressed on the fact that the unity of the Muslim Ummah will Inshallah save them from dissension and dissolution. He may Allah be merciful to him pointed out the causes of the Muslims debasement as being deviated from the genuine Islamic tenent the right behaviour, caring about the useful knowledge which strengthen faith, morality, politics and economy. He was a leading persnality amoinf the Muslims pioneers, who exerted laudable efforts to boost and consolidate the Muslim unity and solidarity.

He was the founder memeber of the Muslim World League (Rabita), a member of the organisation Conference (OCI) amember of the World Supreme Council of Mosques, a member of the Fiqh Council of Rabita. He was also a member of Advisory Council of the Islamic University of Madinah al Munawwarah, a member of its Supreme Council. He was also a founder member of the League of the Islamic Literature in India. He participated in many other activities through Islamic organisations and Institutions; such as the World Assembly of Muslim Youth (WAMY).

At the local level, he was founder member of Nadwat Ulama Organisation, both of which have played significant roles in the cause of Islamic propagation. He was highly respected by all Kings and heads of states in the Muslim World, as well as also highly respected Ulama and academic institutions in the entire Muslim world. He won the King Faisal Prize for serving Islam in 1400 H. In the elapsed years, he was appointed a chairman of Daral-Uloom, and a Secretary General of Nadwatul Ulama. he was specialist in the knowledge of exegesis and the Arabic language and literature. He was also greatly interested in the knowledge of Hadis (the sayings of the prophet Muhammad peace be upon him).

He actively contributed to incdating the Islamic libraries with many and various Islamic books. Among his books are :-The Belief, Worship and Morality, Prophethood and the Prophets- Thhe crisis between Faith, and the Matter- The Conflict between Islam and the Western Ideology. The Seal of the Prophets- Qadyani and the Qadyanism, and many others. He precisely analysed the situations of the co-temporary Muslims, and factors of development, in his books like :- What the World Lost by debasement of the Muslims, and the book Back to Islam, Today we are giving our last respect to on of our Muslim scholars, as we gave a similar last respect before him great Muslim scholars such His Eminent Sheikh Nassar al Alban and His Eminent Shaikh Abdul Aziz bin Baz, may Allah shower them all with His infinite Mercy and grant them abod in paradise. And grant the Muslim Ummah fertitude and resignation.

I pray to the Allah Almighty and urge my Muslium brethren to join me in these blessed days in praying the Almighty Allah to shower His infinite Mercy upon the deceased and grant him abodes among Mujahideen and the Martyrs the good companions.

ALIGARH MUSLIM UNIVERSITY, ALIGARH

The renowned Islamic Philosopher, thinker, social reformer and a great theologian-Maulana Saiyad Abul Hasan Nadwi- is no more and in his passing away on 31st December, 1999 not only the Indian Muslims but the Muslims of the world have lost a great defender of the faith and one of the exponents of the national unity and cultural harmony, India has a friend in need and an able supporter of the Indian cause in the Muslim world. Almighty God has bestowed upon him the best and finest qualities of head and heart. It will be extremely difficult to fill the gap caused due to Maulana Saheb's death.

2. Maulana Saheb, affectionately called Ali Mia, was born on 24th, 1914 in his ancestral home at Rai Bareilly and belonged to the family of Saiyed Ahmed Shaheed. He received his early education in traditional manner and afterwards at Nadwa and at Darul-Uloom, Deoband where he studied Ahadith from Maulana Hussain Ahmad Saheb Madani.

3. Maulana Ali Mian took charge of Nadwat-ul-Ulema after the death of his brother Maulana Abdul Ali in 1961 and since then passed a very active life and devoted his entire energy and life in the service of humanity and specially for the dissemination of religious education and the welfare of Indian Muslims. In 1934, he started at Nadwa and in 1943 he established a "Centre for Studies in Islam for Promotion of Adult Education" and publication of books. In 1951, he started a movement known as "message of humanity". In 1959, he established at Lucknow a centre for research and publication of books on Islam. He helped in establishing a Deeni Talim Council aimed at starting schools in rural India. He was instrumental in the formation of Muslim Personal Law Board in 1972.

4. In recognition of his services he was presented "Shah Faisal Award" by the Saudi Government. The Govt. of U.A.E. declared him as the greatest personality

of 1998 in Islamic world and also presented him a purse of ten lakh Dirham which he endowed for publication of books on Islam and Muslim education. Maulana Ali Mian was the Chief of the Islamic Centre at Oxford, a member of world Islamic movement, a member of Majlis-eMushawarat of Madina University and Darul-uloom Deoband. Recently, he was presented the keys of Khana-eKaaba.

5. Hazrat Maulana Abul Hasan Ali Nadvi had a multi-dimensional personality. He was at a time a renowned scholar, a theologian, a philosopher, a social reformer, a great orator, a great litterateur of style and above all an author of over two hundred fifty books including more than seventy in fluent Arabic on religion, culture, history of biographies. Some of his well known books are Tarikh-e-Dawat-Wa Azeemat, Nai Purane Chiragh, Indian Muslims etc. His works opened up new vistas in the study of religion, culture and history.

6. Maulana Ali Mian had a very special relationship with the Aligarh Muslim University and helped this Centre of Learning in a number of ways for which the University community feels grateful. We, the staff members and students today in this meeting condole the sad demise of Hazrat Maulana Abul Hasan Ali Nadvi. May his soul rest in peace. We pray to Allah to give us strength to bear this tragic loss specially to the bereaved family of Maulana Ali Mian and more particularly to Maulana Rabey Hasani. May God help us to emulate his example.

Prof. H.A.S. Jafri

Registrar

Aligarh Muslim University

Aligarh.

A condolence meeting of the teachers, students and the non-teaching staff of the University was held on 4th January, 2000 in the University to mourn the sad demise of Hazrat Maulana Abul Hasan Ali Saheb Nadvi.

The Vice-Chancellor announced in the meeting that some permanent establishment like Chair may be

instituted in the name of Maulana Ali Mian Saheb to commemorate his memory.

I am sending you, for your perusal, a copy of the condolence resolution as passed in the meeting of the staff and the students of the University. The University community as already mentioned in the resolution has expressed its views about Hazrat Maulana Ali Mian Saheb for all that he did for the University and for the Indian Muslims at large.

Tributes Paid by Dawoodi Bohra Jamat at Aurangabad

Marathwada Dawoodi Bohra Jamat organised a condolence meeting here recently to mourn the sad demise of renowned Islamic scholar and president of the Muslim Personal Law Board, Maulana Ali Mian Saheb. Mr. Zulfiqar Husain presided over.

Recitation of Holy Quran was held on the occasion. Mr. Husain spoke on the life and works of Ali Mian, the author of eighty five books on various subjects on Islam.

Mr. Husain said Ali Mian was respected not only in India but all over the world. The late cleric guided Muslims in India whenever any crisis arose. Ali Mian took firm decision in the matter of Islamic Law (shariat) and his death is an irrevocable loss to humanity. Late Ali Mian started a mission to create awareness among the people under the aegis of 'Payam-e Insaniyat' and 'Islah-e-Maashera'.

Mr. Abdullah Engineer said late Ali Mian firmly defended the Muslim personal law in the famous Shah Bano case. Government accepted the stand taken by the Muslim Personal Law Board under the dynamic leadership of Ali Mian.

A condolence resolution was passed in the meeting. Mr. Iftekhhar Husain Taksali, Mr. Ajmal Husain Dawasaz, Mr. Nooruddin Kaanchwala, Ms Zehra Shaheen and Ms Eliza Dawasaz were present on the occasion.

CONDOLENCE MEETING IN DELHI

Krishna Kant Vice President

Addressing a condolence meeting held on 6th February 2000 in New Delhi, Vice President Krishna Kant asked young generation to follow the path of unity and integrity shown by Late Maulana Ali Mian. Mr. Krishna Kant describing Ali Mian as a great scholar of Arabic and Urdu said that he enlightened not only India but the whole world by his scholarly knowledge. He wrote more than eighty books which will inspire the whole world.

Vishwanath Pratap Singh Former Prime Minister of India

Speaking on this occasion former Prime Minister Vishwanath Pratap Singh describing Ali Mian as an ambassador of peace he struggled throughout his life for unity integrity and brotherhood. He urged that the work initiated by late Maulana for humanity should be followed. We can pay tribute only by maintaining peace and harmony.

Raj Nath Singh Union Minister for Surface Transport

Union Minister for Surface Transport Sri Raj Nath Singh speaking on behalf of Prime Minister Sri Atal Behari Vajpayee said that Mulana was an emblem of Lucknow culture and tradition. He struggled throughout his life by his teachings and knowledge.

Excerpts of Condolence Messages

Dr. Abdullah Sahir Al-Abeed
Gen. Secretary,
World Muslim League, Mecca.

For a long time, he guided Muslims of the whole world ... he told that the welfare and the progress of the ummah depends on co-operation and unity ... he told that cause of the backwardness and stagnation of Muslim ummah was its alienation from true faith and practice... Sheikh Abul Hasan was from among those top leaders who rendered estimable services for the unity of Muslims... Sheikh Abul Hasan Rahmatullah was looked with respect and reverence by Royalties and Heads of the Muslim states ... only a few months back we bade farewell to some highly revered alims who were the travellers of the same path of which the late Sheikh moved whole of his life, I mean by this the great Muhaddith Sheikh Nasir Albani and great Islamic jurist Sheikh Aziz Bin Baz... May Allah shower His bounties on departed souls...

Vice -president,
Rabita Adab Islami
Prof. Teachers Training College
Riyadh

All Muslims of the world particularly Muslims in India bereft of this great learned personality, do not know where to go, whom to bank upon as if the sign of Khaie-o-Barkat is lost from them and they are without the teacher and the guide of many continuous generations, and have lost the biggest Alim and Daee of the

era... may Allahtala... place him amongst the Ambiya,
Shuhada and Siddiqeen(Ameen)

Maulana Shah Abrarul Haq Sahib
Secretary General
Rabita Alam-e-Islami

I cannot express the shock and greif I felt by the
news of demise Hazrat Maulana... May Allah elevate his
position and give us will to follow his advice. Ameen!

Maulana Nizamuddin Saheb,
Gen.Sec. All India MPLB

Millet Islamia was benefited by his literary and
religious insight and by his solicitous guardianship.

Ghulam Mohammed Banatwala, MP
President, A.I.Muslim League.

World has lost a lofty personality.

V.P. Singh
Ex-Prime Minister of India
Maulana Ali Mian's demise is my personal loss.

Sonia Gandhi
President- Indian National Congress

We have not only lost an Islamic thinker but have
lost most reverand religious leader of the world.

Ram Prakash Gupta
Chief Minister-Uttar Pradesh

Most learned Alim of Islam made 'Payam-e-
Insaniyat' his aim of life.

Mulayam Singh Yadav.
President-Samajwadi Party
He practiced what he preached.

'The Aakkaz' daily Saudi Arabia
A leader who made the world realise the Islamic
distinctiveness.

'Al-Madina', daily
Madina Munauwara
With the twentieth century left its most distin-
guished son.

Daily Urdu News
Jeddah
Ali Mian's departure-the last lost of the century.

Arabic Press
Another lamp extinguished and deepened the
darkness.

The defender of the Islamic Assets in India.

The great personality of the century the Islamic thinker
Abul Hasan Ali Nadwi went to his ultimate master.

The Sun of Islamic literature and history went down the
horizon.

The Keyholder of the Kaaba is no more.

An era and a century comes to an end.

SPEECH DELIVERED AT NADWAT- UL-ULAMA BY H.E. AL-SAYYAD ABD-UR-RAHMAN-BIN NASIR-AL- AUHALI: AMBASSADOR IN INDIA FOR KINGDOM OF SAUDI ARABIA

To offer our condolence on the demise of an exalted son of Islamic world, great missionary of Islam, Hazrat Allama Al-Sheikh Abul Hasan Ali Nadvi does provide a degree of comfort and solace to our grief stricken hearts. I held him in high esteem, as a father figure. There was an upheaval, encompassing the entire Islamic world, when during the Ramazan just gone by, a soul devoted absolutely to propagation of the word of God, departed from the world. Recognised worldwide as a herald for Islam, a researcher, writer and orator of the highest order, his very presence would enliven the conferences and seminars. He was extremely dextrous in solving the problems confronting the *Ummah*.

Each one who received enlightenment and had his faculties developed by Hazrat's writings, is on this day steeped in grief as this is a loss not only for India or its clergy, but for the whole Islamic world, which is shaken to the roots. However, the writ of Almighty is final and universal or else, would the holy prophet, (pbuh) leave this world. God's proclamation is that he pbuh is destined, as is everyone, to die.

Hazrat attained an age of eighty-five, each and every moment of which was spent in striving for the resurgence of *Ummat*. At a young age of thirty, he compiled an epoch making book, which was acclaimed far

and wide: Egypt, Syria, Najd, Hejaz, Yemen, Morocco, Algeria. Even the Arab speaking world was aghast with admiration at the quality of language and excellence of style, which to their own admission was beyond capability of hundred literateurs. His command over the syntax and format of Arabic was at par with the best of Arab writers. The book proved to be a harbinger of a long series of writings from his pen. His books were translated into several languages, including English, French, Turkish, Indonesian, Bangla. He was brought up and nurtured in Islamic environs and educated at Nadwat-ul-Ulama, a confluence of rich traditional values and healthy modern concepts.

Hazrat Maulana Nadvi played pioneering role towards inter-linking all Muslims and established academic and cultural societies based on religious principles. He was one of the founders of *Rabita-i-Alam-i-Islami* (organisation of co-ordination among Muslims of the world). He was the exalted president of *Rabita-i-Adab-i-Islami* (co-ordination of Islamic literature across the world). He was a venerable member of the executive council of University of Medina *Motamir-i-Islami-i-Alam*, *Majlis-ul-Ala-lil-Masajid* and *Majma-ul-Lilgha-al-Arabia* of Jordan. His blessings, attention and efforts benefited every organisation and society of the Arab World.

I fail to find words eloquent enough for depicting the services rendered by the departed great one from the platform of Nadwat-ul-Ulema, which were directed at creating unity among Muslims of the world. Hazrat had considerable say in the efforts made by the Kingdom of Saudi Arabia and Saudi dynasty, down from the times of His Majesty King Abdul Aziz to the present custodian of the two holy shrines, King Fahd bin Abdul Aziz. The great luminary Al-Sheikh Abdul Aziz bin Baz, who also was to me a father figure, and to whom the world bade farewell a few months back, had a close rapport with Hazrat. Their Majesties King Faisal and Khalid held Hazrat in high esteem and he was presented King Faisal award in 1980, in respectful appreciation of his services to the cause of Islam.

I feel deprived as I could avail of the privilege of personal contact with Hazrat just once when I kissed his forehead in obeissance as a humble visitor. It is beyond me to describe the sense of grief that rents my heart at this moment. Those who had the privilege of his company continuously or could avail of it repeatedly, deserve to be congratulated. May his abode be in God's sprawling heavens and may the Almighty reward him on behalf of the whole Islamic World. God indeed is omnipotent.

In the end, I would felicitate the eminent man of wisdom Sheikh Mohammed Rabe Al-Hasani Nadvi on his selection as the supreme authority of Nadwat-ul-Ulema and pray that he lives up to the lofty standards of his illustrious predecessor. May God grant him longevity and sustained dynamism.□

English rendering
by Mashoon Ahmad

ALI MIAN

The Pioneer, May 13, 2000

Maulana Ali Mian had been posthumously conferred Shah Waliullah memorial award for advancement and projection of Islamic heritage of India. The prestigious award, named after 18th century Muslim scholar and savant, carries a cash of Rs. one lakh and scroll of honour. It will be received by Maulana Sayyed Muhammed Rabey, rector of Darul Uloom Nadwatul Ulema at a special function to be held later this year.

ALI MIYAN REFUTES ALLEGATION AGAINST HIM ON BABRI MASJID ISSUE

Nadwatul Ulama
PO Box 93
Lucknow 226 007
Dated Feb. 23, 1998

Dear Prof. Ludden,

My attention has been drawn, though belatedly, to the article of Zoya Hasan 'Communal Mobilisation and Changing Majority' which forms part of the book 'Making India Hindu' an OUP publication, edited by you.

Zoya Hasan in her article has mentioned that I had struck a deal with the then Prime Minister Rajiv Gandhi that he should concede to my demand on revoking the Shah Bano verdict and AIMPB would not involve itself with Babri Masjid dispute. She further says that the deal was that Muslims would get the revocation of the court verdict through Parliament while Hindus would be granted 'darshan' at the disputed place by unlocking the gate of the mosque.

Zoya's accusation against me is concocted and erroneous. Before making such a fictitious remark she could have got it verified from me. Rajiv Gandhi did not discuss Ayodhya issue with me at any stage. However, after the mosque was unlocked on February 1, 1986 in a meeting with him I expressed my anguish and advised him to get the issue settled amicably with all speed. In this respect my apprehensions proved correct because prolonged procrastination in ar-

iving at any solution resulted in the catastrophe which engulfed the nation on December 6, 1992.

I hope that before this misstatement is further disseminated you will get it corrected in unsold copies, delete it in subsequent editions and make a note of my clarification also.

With best wishes,

Yours Sincerely,

- Sd -

(S. ABUL HASAN ALI)

Prof. David Ludden,
Deptt. of History & S.A. Regional Studies,
University of Pennsylvania,
PHILADELPHIA (USA)

cc: Mr. Mazhar Khan, Oxford University Press, YMCA
Library Building, Jai Singh Road, New Delhi - 110 001
for information and taking corrective measures.

The Distinctive Characteristic Of Muslim*

S. Abul Hasan Ali Nadvi

(Maulana's Last Public Speech)

**O ye who believe!
If ye fear Allah,
He will grant you a criterion
(To judge between right and wrong)
Remove from you (all) evil deeds
And forgive you;
for Allah is The Lord
of grace unbounded,
Al-Anfal-29**

My dear friends, the guests who have come here from far off places and my dear and honourable brethren!

The Quranic verse quoted that has just been recited, I, too, was to recite the same and it was I who requested to have it recited. First of all, I congratulate you and congratulate the Muslim public, in general, the service volunteers, the functionaries, the Muslim missionaries who are here or having such a large gathering assembled here which is unanimous on one word, one slogan, the *Kalema*, one faith and creed, one goal and one way of life. It is one such gathering alike of which is hardly ever, at least in India, seen. If not deemed an affront and insolence, I would say, it reminds one of Arafat day, the gathering assembled at Mina and Arafat. It reminds, I would, say, of the egalitarianism (though not mentioned of). There cannot be a greater thing than

* Delivered at Nadwa on June 14, 1999 in Tablighi Ijtima

Arafat, and Mina to be likened to. It is such a gathering which is assembled here.

I would now make this submission before you that it is not some casual incident or event. If there is such a large gathering assembled with a particular goal, with one faith and creed, having one objective and one practice, it would bring about a revolution in the world. I am a student of history. History had been my subject of study. For instance, I have studied it in English, in Arabic and Persian and in Urdu. Not only studied but written also. I am saying, if such a large gathering were of one aim and objective, one faith and creed and were assembled with integrity, it would cause a revolution in the world.

The Quranic verse that I have just recited and was also recited by Maulana Maaz, too:- O ye who believeAllah says. Very few may have pondered over it that it is a sensational and alarming verse, a verse making one get jolted, a verse which can bring about revolutions. It is a verse from Allah who is the Lord of all the worlds the object of worship of all the worlds, the Creator of ginn and human beings alike Events cannot take place without his order. It is He Who makes empires changed, makes the conditions changed, makes the bondsmen freed and the freed ones bondsmen. It is He who has said it. Sometimes, a thing that is read and recited very often, little ponderance is lent to it. The glorious Qur'an is, in fact, something that could render the nights sleepless. It is something which nourishes not not the body but the soul. The Almighty Allah who knows all that is seen and unseen, who has absolute power and authority, who is, by right, all powerful, all alone worthy of being worshipped, it is He who says: O ye who believe! If ye fear Allah, He will grant you a criterion (to judge between right and wrong)....

This fear (the Taqwa) is not a simple word. Usually, one who takes little food is said to be God fearing; one who wears simple dress is called by people God-fearing, one who abstains from back-biting, slander-

mongering is said to be God-fearing. Nevertheless, the word Taqwa, in the Quranic parlance and the Quranic terminology is much more comprehensive and revolutionising. It is a word that could make the world changed altogether. Allah says: O ye believers! if ye fear Allah,....., and mind you, the word used for fear is not the Arabic or Urdu *khauf*, it is Taqwa. It covers creeds and doctrines. It covers deeds and practices. It covers aims and objectives. It covers the way of life, morals and manners and what not. If you have the dread of God, the God would bestow a distinctive characteristic for good and for ever. Wherever a Muslim passes by, a Muslim who is God fearing, a Muslim who abides by the Shariat, a Muslim who obeys the dictates of Allah and his Prophet, a Muslim who wishes well of humanity, a human being who is the disseminator of the Guidance, a human being who is virtuous, who keeps his eyes lowered, his tongue guarded, his heart empty of mundane gains and the greed, his mind pure of evil plots and schemes - such a man, such a Muslim wherever would he pass by, fingers would be raised to point him out. Look, there is a Muslim going; There is a man of God, Allah's bondsman going. That would be your distinction, your distinctive feature. Allah says: He will create within you a distinctive characteristic. I am constrained to translate the word *Furqan* with distinctive characteristic. But, the fact is, *Furqan*, is so eloquent and so extensive that I feel, despite that Urdu is my mother-tongue and I belong to non-Arab schools of learning, it is not easy to translate the word *Furqan*. The words, the expression that can be intelligible to the general public is being used by me. And that is Allah would bestow upon you a distinctive characteristic. Where upon, the fingers would be raised to point you out, the eyes would be lifted to look at you. People would point at you. People would have sometimes, sleepless nights and would, sometimes, wake up out of slumber saying: Look, there is a Muslim going. Look how virtuous Muslims are. See for yourself, he does not let his eyes fall on Non-Mahram. In case there is something on the

road that might hurt the wayfarer, something that one could stumble at, he removes it. He is not the one who would push and elbow the people. He walks with conscience, with dignity, with goodwill and compassion for others. One who serves. It was this very state of earlier Muslims. One Muslim family, one Muslim tribe, one Muslim who spoke one language - and such Muslim individuals could be counted on fingers - if reached anywhere, the history is witness to the fact that the cities in their entirety embraced Islam and became Muslims. And thus Islam spread. Like a wind blows, the wind of Islam blew. Just by looking at Muslims people embraced Islam. How so ever far people may be in ignorance and slumber, whatsoever craze and greed there might be for wealth, or for fair sex, howsoever strong might be longing for the dignity or for the beauty, or anything whatsoever, a human being is gifted by Almighty Allah with the talent of reproducing the effect of the influence. And this world which is still on the move - and be mindful that I am saying in my capacity of a student of history, in the capacity of one who is aware of human psychology, in the capacity of a counsellor - this world which is still on the move, despite such an intense fanaticism today, and has not been destroyed even as a result of heinous and ghastly crimes and sins, the polytheism and idolatry, the egoisticism, the mammon-worshipping, the tyranny and brutality, it is only because of this characteristic being still extant and survived among the people which is the instinct of being influenced and impressed, the capacity to become righteous and pious. So, I say it and let me say it with rather candour. Who knows whether there will be another opportunity or not and if there would be another, would it be to speak to such a large gathering and such an impressionable gathering which has converged here from far flung corners in order to listen to the talk of Allah and His Prophet that is to be talked in this evangelist assembly. So, what better occasion can there be than this to say that the world is yet not deprived of the instinct and aptitude to be influenced and impressed and in it

only lies the secret of the world's survival that the world is still allowed to exist and remain extant by Allah, the creator of the Worlds, who knows that the man still has the will to learn lesson, be benefited, be warned, and become virtuous, may be more or may be less, but he has. Here you are. You would Insha-Allah (God-willing), be doing the dissemination service, performing the Ta-bleeghi mission, abiding by the principles, forming teams to be iterant throughout the country. Please listen to me! I am saying just one thing which no one else would, perhaps say. I am not being distrustful. Yet, I am afraid others would not say it, human as they are. In this country where you do live, you have to live like one who has a distinctive characteristic that is called *Furqan*. This distinctive characteristic should be such as would make the people change their creeds, their mores and manners, their views and outlooks, their precepts and perceptions, their relations and connections. There are Muslims in such a large number in our country and are not able to make an impact! How is it possible!

Allah who is Omniscient and knows each and everything, Seen and Unseen, who is the creator of the human nature, is saying: If you fear Allah, He would grant you a criterion (a catalytic feature). If you fear Allah, He would bestow on you a grandeur of distinction; He would give birth to an entirely novel situation. what would that be? It would be that peoples convictions would be changed, ethics be changed, relations be improved, people would have fear of Allah developed in themselves. There are Muslims in such a large number in this country, yet no revolution has taken place, no change is effected. It shows that we have not acted upon 'If you fear Allah...' in toto. If the injunction 'If you fear Allah...' is acted upon as called upon, so what we fear Allah, we act according to the injunctions of His Prophet and the Shariat which he has brought us and the Qur'an and all this makes a marked distinction not only in convictions and beliefs, even in passions and perceptions, in relations and behaviours, in each and every thing, the result would then be 'Ye would be

granted a criterion', you would be made a catalyst. It would then create a distinctive grandeur in you. You would catch sight of people. Fingers would be raised to point out. Not only fingers but feet would proceed towards you. The direction of peoples lives would be turned towards you. You may perhaps find it difficult to contain them, to contain even yourself. That is to say that, Islam would get spread among the people. The lives would be changed. And all this mammon worshipping, libido worshipping, glory and grandeur worshipping, the politics worshipping etc. that are rampant today like epidemics would be suppressed and subdued. It would then be difficult for the people to retain their persuasions, their interests, their privileges, their advantages. If there are Muslims and they are pursuing the path of Islam and have Islamic character, Islamic convictions, it would then be difficult for the people to remain unchanged. Their disposition would be tilted towards Islam to the extent that great politicians, leaders, men of letters, orators and great speakers would be found difficult to be restrained. So, why does that not happen?

You may now observe that it does not happen because our lives are not fully cast in the mould of Islam. That is why it is necessary that our creeds are correct, our conducts are correct, our morals are correct. Our aims and objectives in life should also be correct. They should be different and distinctive from those of others. 'There is nothing there on the road for the people to stumble at. That was there some time back, we had seen. It appears that some Muslim had passed this way', people should say. There was someone in distress and no one bothered about him. And if found that someone had paid attention to him and he is no more in distress, people should say: it appears that some Muslim had passed his way. The passion for wealth, for possessions, should be much less in them than in others. In respect of the latent desire, certain latent weaknesses that are there, sometimes, they should be very pronouncedly and conspicuously different from others.

It should be enough to explain that to say that he is a Muslim. If you read history, you will find countries en masse have undergone revolution in the wake of Muslims reaching there even though in small numbers.

Just consider how far is the Arabian Peninsula where-from Islam spread to Spain in Europe where lakhs of people, innumerable in fact embraced Islam. How far is the Arabian Peninsula from this very country. How far is the Arabian Peninsula from Turkey, from Algiers, Morocco and the far west regions of Africa... etc. I have had the privilege to visit most these countries. Except Spain where a systematic effort was made to wipe out Islam therefrom and to exterminate their language for which even more errors were committed by Muslims who are also responsible to some extent, Islam is till date extant in the rest of all these countries. So, if you look at the distances, in terms of space, in terms of time, the differences in language, the difference in thoughts and precepts, the differences in upbringings you will find them poles apart. Notwithstanding, the entire countries to their last men embraced Islam. That was because of mores and morals of Muslims, because of dissemination of the Call to Islam. That was because of their character cast in the mould of that of the Prophet (SAW). That was because of the practical paragon that they placed before them. Now at present you see what is the state of Muslims. There are so many Muslims here. I would say just about this very gathering that if we become true Muslims and act upon Islam in toto and represent what is described by Allah in 'If you fear Allah...' and "That day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion". and "O ye who believe! Enter into Islam whole heartedly; and follow not the footsteps of the Satan for he is to you an awed enemy".

Allah says: "O you Muslims, those who have confessed the faith, get yourself fully covered by Islam by surrendering yourself totally before Allah the Almighty. "*Kaffatan*" (in toto), covers every thing. *Kaffa-*

tan that is totally morally, as well as conventionally, practically as well as ethically, socially as well as legally. Those who are conversant with Arabic know and understand how much intensive as well as extensive is the world *Kaffatan*. How much comprehensive it is. It comprehends those who are entering, or have entered, Islam as well as what they are entering, or have entered into, that is Islam. That is cent-percent Muslims have to enter cent-percent Islam. There is no proportion here. Neither in the number of Muslims; it is not said for instance, seventy percent of you Muslims enter the Islam. Nor, is there proportion in Islam. That is, it is not said that enter, say, into eighty percent of Islam. Instead, what is meant is that all of Muslims have to enter into the total and entire Islam.

It demands that the inheritance, the distribution of the bequest, should be done correctly. The dues and obligations should be settled duly and properly. The obligations one owes towards his parents, towards his wife, or her husband (as the case may be), towards brothers, towards relatives, towards co-citizens, towards compatriots should all be fully fulfilled. [O ye believers! enter into Islam whole heartedly; and follow not the footsteps of the Satan for he is to you an avowed enemy.]

It can be said only by Allah, the Supreme and the Sublime, who is in the know of the Unseen even, that is He made His command "Enter into Islam whole heartedly" precede what He made to follow, that is: "and follow not the footsteps of Satan". Apparently it was not necessary to say that. But, no; He said that along with getting entered into the Islam, in toto, you have to be careful that you do not follow in the footsteps of Satan, the Devil, and to not obey him. You have to refrain yourselves from following in Satan's footsteps. In stead you have to follow in the footsteps of the Prophet (SAW). [Ye have indeed in the messenger of Allah an excellent exemplary for him who hopes in Allah and the Final Day. And who remembers Allah much]. You have perfect paragon in the life of the Prophet (SAW).

Dear Brethren! Notwithstanding my ill-health, I say it with candour and candidness: Do go from here with this pledge that you (all of us) would act according to Islam and adopt such a life that would make its impact on the whole environment, on the neighbourhood and the vicinity, on all the people all-around, the entire city, each and every one. People should say that the life of the Muslim is something different. Where the people stagger and fall flat stumbled, these Muslims stand there firm and rooted. Where the man puts his conscience on the sale, these Muslims are unpurchasable and not-for-sale there. Neither Governments can buy them, nor the political institutions. Neither the rich can buy them, nor the beauty and charm. Neither position of glory, nor attainment can buy them. Nothing can buy them. It is Allah who has created them and it is Allah who has bestowed upon them the boons of religion. No power in the world, no empire, no authority, no wealth, no benefits can now buy them. This should be the character of Muslims.

Had we the character different from what we have the entire country would have been today admiring and appreciative of Islam and would have benefited from Islam. And wherever it had been so, exactly that was the result that the people, and even the adversaries have admitted that their religion is a true one. They are men of principles, men with dread of God in them, men who recognised the hereafter, who recognised the reality. It all has been corroborated by them.

And whatever Islam exists today, not only here but everywhere in the world, it is this role-model of Islam that has gone far, to large extent, into it. Just look how the great men individually went to different parts of the world and did wonders. Look at this very country, the India itself. Khwaja Moinuddin Chishti came to Ajmer and lakhs and lakhs of people embraced Islam. In lakhs, there is no exaggeration in it. Similarly Hazrat Syed Ali Hamadani came to Kashmir and the majority embraced Islam. The number of such people is countless. Just one or two people from the among the pupils

or disciples went somewhere and made the Islam reach each and every house, each and every locality and mohalla. Not mohalla but each and every house. All that we and you have to do is to make our lives such as that would represent what Allah describes in 'would grant you...'. He will, he said, create you a distinctive characteristic that would make the fingers lifted towards you, make their ears wide-open for you. Further than glued towards you, they will point at you. Further than this they will fall on your feet saying that these are Muslims. These are their creeds. These are their deeds. These are their mores and manners. These are their passions and wishes. All these should be their criteria. It is this message that I wish and want you to go with from here. On any further topic and on the principles of the Tableeghi Jamat I do not feel any need to dilate upon and say anything being sure that it must have exhaustively been expatiated upon and whatever might have been left out would be covered, too, in the ensuing time In-sha-Allah. We, too, have learnt them from there. And you, too, would learn them likewise. But, again to remind you and please do never forget that your lives must have a mark of distinction for which there can be no other world more eloquent than in the Qur'an, the "*Furqan*".

There should be a "*Furqan*", a distinctive mark in your lives, a catalytic character. Whoever looks at it must say: here is a Muslim. He cannot do such-a-such thing and such-a-such thing can be done only by a Muslim. There are not only hundreds but thousands of instances in history that Muslim did what can never be thought of by anyone in the world. Such a sacrifice one can make! Such a courage one can show! Such an altruism one can display! Yes, no doubt, Muslims have done it. These are recorded in history. It is all recorded. It is recorded that the Muslims with their exemplary and extra-ordinary, rather ideal, manner of action made thousands of people get into the fold of Islam. Read the history. See how after having attained the victory Muslims treated the vanquished with mercy and

humanitarian compassion. That made the people hordes after hordes, enter the fold of Islam. Those who had come to fight them fell on their feet. Fell on their feet and embraced Islam. Today in India, it is not only Islam and our religion that we have obligations due to them but have obligations due to our homeland, too. It is our homeland, at all events. Allah has made us born in this country. He has selected this country for us. One loves his home. It is our home. In it we have to adopt such a course of action as would make the people get themselves rectified, have their lives, rather revolutionised. These tyrannies that are being perpetrated through politics, sometimes through domination. It is sometimes in regard with the goal and objectives. All this should stop. Let there be justice and equity prevalent everywhere. Let the fear of God be prevalent everywhere and in everyone. Let the people be generally God fearing. With the fear of God, the respect for the humanity should get cultivated and promoted. It is the respect for the humanity which is needed today. It is exactly this much that I want to ask you that you should go from here with this pledge and commitment make up your mind before you leave this place, make your hearts fully resolved on that you have to make your lives such as would make the people take notice of it, as would attract their ears and eyes, their fingers are raised first to point out at, and then their feet proceed towards you. They tell each other to walk up to you and learn your way of life from you, to be benefited from you. It would be then and thereafter that this congregation of ours would in all respects be considered revolutionising. It is, in any case blessed. It is, even otherwise, extremely blessed. It is not a simple or insignificant thing that in the name of Allah and on the call of the religion such a large number of people get assembled. We offer our gratitude to Allah for, and are proud of it. The souls of founders of Darul-Uloom Nadwatul Ulama would also be pleased and rejoicing today that such a large gathering is assembled here. Notwithstanding, it is also necessary that your lives are revolu-

tionised. They undergo a revolution. A revolution that is not confined to yourself transmitted to whoever comes in contact with you. One which makes impact on others makes an impact in regard with creeds, in regard with conducts and behaviours in regard with intentions as well as efforts. In all respects, your lives should serve as beacons for others and serve the mission of Islam's propagation. It should become a sort of magnet. And what worth is the magnet? If it attracts, it attracts only the iron. If a magnet can do that, can a Muslim not attract a nation, a colony of people, a city towards him? Is he devoid of the power to attract? Have it from me that hundreds of magnets may be sacrificed at the alter of the faith of a Muslim. If the Muslim does not have this power, it means he lacks in his magnetic power. He must have in him this magnetic power also.

May Allah, the Supreme and the Sublime, grant us well as you His favours to be able to become in all respects, in respect of our wishes, our actions, or morals, our pursuits, our resolves and plans true Muslims

Amin!

Translated by: S.Ehsanul Haq Nadvi

ROLE OF MUSLIMS IN THE STRUGGLE FOR FREEDOM

Syed Abul Hasan Ali Nadwi

When piecemeal usurpation of India by the British invaders started, the farsighted citizens realized that they wanted to seize control of this vast, fertile, and historic subcontinent (and as far the knowledge of the author is concerned), the first to apprehend this perilous situation were Muslim intellectuals and religious scholars. It is a matter of historic revelation and surprise too, that the foremost among them was a saint and a hermit, a reformer and a preacher, Syed Ahmed (known as syed sahib) . He was brought up in a purely religious and reformative environment. He, however wrote a touching letter to Raja Hindu Rao, a vizir of Gwalior, expressing his feelings and attempted to arouse his patriotic and national sense of honor. The first para of his letter runs as under:

"It is well known to your honor that these foreign colonists and traders from beyond the seas have become powerful and rulers of (a large part) the world. They have brought down many governments and disgraced the nobility. The powers that be have become helpless. That is why a few effete and ill-equipped irregulars have been compelled to take up arms against them..."

Besides other European authors, Sir William Hunter admits in one of his books that spark of freedom lit by '*mujahideen*' (followers of Syed Sahib) burst into a conflagration and engulfed whole of India.

Muslims in the Forefront

Muslims have played a very significant role in the national struggle for freedom. They have been in the

forefront of it. It was, after all, from their hands that the British wrested power in India. When British imperialism was spreading its tentacles over the country and devouring one province after the other, the first man to realize the gravity of the danger was Tipu Sultan of Mysore. He saw clearly that unless determined efforts were made in time to thwart the nefarious designs of the greedy aliens, the whole of India would ultimately be swallowed up by them. With this resolve, he unsheathed his sword and jumped into a fierce, life and death struggle against the British exploiters.

Tipu Sultan's Crusade

Tipu Sultan made a valiant bid to unite the Indian princes against the British usurpers. He even wrote to Sultan Salim III of Turkey to join hands with him for the expulsion of the British. His whole life was spent in the struggle. He came on the verge of success, the English were about to be swept out of the land, but they managed to achieve through diplomacy what they could not gain by arms. They cleverly obtained the support of some rulers of the south, and by use of other methods of treachery and deceit brought to nought the patriotic ambitions of that gallant son of Mysore. Tipu Sultan was, finally, killed in the thick of battle on May 4, 1799. He preferred death to a life of servitude under the British. His famous, historic, words spoken a little before he met his death were: "To live for a day like a tiger is far more precious than to live for a hundred years like a jackal." It is reported that when the British Commander General Harris, received the news of the Sultan's death and went to inspect his corpse, he cried out in exultation: "From today India is ours."

The history of India does not tell of a braver patriot and a more uncompromising enemy of foreign rule than him. In his lifetime he was the most hated man among the English. To give vent to their spite, Englishmen in India went to the extent of giving their dogs the name of Tipu. The practice continued for quite long.

War of Independence

The Indian sepoys, in May 1857, rose in open revolt against the oppressive deeds of the British masters, the contemptuous treatment meted out by them to their Indian subordinates and their insatiable lust for money and persistent violation of the religious sentiments of Hindus and Muslims. The sepoy uprising quickly developed into a national war with the Muslims fighting shoulder to shoulder for the emancipation for the motherland. The rebels marched towards Delhi, the seat of the last of the Mughal emperors Bhadur Shah Zafar, and proclaimed him to be the spearhead of their struggle and symbol of national resistance. Battle was fought all over India under his flag. He was the unanimous choice of the people and their rightful leader and ruler, and Delhi, the nerve center of patriotic India.

Share Of Muslims

Though the war of independence was truly a national war in which Hindus and Muslims had participated freely and equally and India had not yet seen a more stirring spectacle of popular enthusiasm, unity and patriotism, its leadership was predominantly in the hands of Muslims. More often than not, the leaders of the movement, at various levels belonged to the Muslim community.

Vengeance of the British

After the failure of the movement, for reasons that are well known, the British took a savage revenge from the Indians and let loose a spate of fury, which revived the memories of Chengiz Khan and Halaku. The rebels were ruthlessly pursued, caught and punished. There was ruin and resolution everywhere. The three young sons of the emperor, whom the British themselves had given asylum, were killed by them so ruthlessly that it made even the Englishmen shudder. Thirty-three other members of the royal family, including the old and the infirm, were, also slain along with them. The aging emperor himself was put to severest indignity. He

was tried for treason in excessively humiliating circumstances and would have certainly been put to death had a high ranking English army officer not guaranteed the security of his life. He was exiled to Burma to spend the rest of his days in utter poverty.

Death and Desolation

As the victorious British army entered the city of Delhi the terrible havoc it wrought there provided eloquent commentary to the Quranic verse:

"Kings, when they enter a country despoil it, and make the noblest of its people the meanest: thus do they behave".

The troops were given a free hand to plunder the city for three days and they made use of the opportunity with such enthusiasm that an English Officer, Lord Lawrence, felt compelled to write to General Penny, who was the General-in-Command, in such strong words about the whole affair, "I believe we shall lastingly, and indeed, justly be abused for the way in which we have despoiled all classes without distinction."

For three days death and destruction reigned supreme in Delhi. People were slain indiscriminately, shops were looted, and houses were burnt. Men, women and children fled the town in thousands. In the end, the city which, till the day before, was the seat of Muslim splendour was reduced to shambles. A graphic account of the general ruin and the exploitation is his memoirs by Lord Roberts who had led the English army from Kanpur to Delhi. This entry bears the date, September 24, 1857, which means that it was made soon after the Red Fort of Delhi had fallen to the British. Wrote Lord Roberts:

"That march through Delhi in the early morning light was gruesome proceedings. Our way by the Lahori gate from the Chandni Chowk led through a veritable city of the dead; not a sound was to be heard but the falling of our own footsteps; not a living creature was to be seen. Dead bodies were strewn about in all directions, in every attitude that the death-struggle had caused them

assume, now in every stage of decomposition. We marched in silence or involuntarily spoke in whispers, as though fearing to disturb those ghastly remains of humanity. The sights we encountered were horrible and sickening to the last degree. Here a dog gnawed at an uncovered limb, there a vulture disturbed by our approach from its loathsome meal, but too completely gorged to fly, fluttered away to safer distance. In many instances, the positions of the dead bodies were appallingly life like. Some with their arms uplifted as if beckoning, and, indeed, the whole scene weird and terrible beyond description. Our horses seemed to feel the horror of it as much as we did, for they shook and snorted in evident terror. The atmosphere was unimaginably disgusting, laden as it was with the most noxious and sickening odors."

Islamic Rebellion

It was, indeed, a general massacre, but the wrath seemed to be directed particularly against the Muslims, for many among the higher British authorities associated the uprising with an Islamic '*jihad*' and believed that the moving spirit behind it were Muslims. To quote Henry Mead; "This rebellion, in its present phase, cannot be called a sepoy mutiny. It did begin with the sepoys, but soon its true nature was revealed. It was an Islamic revolt."

Another narrator of the dreadful drama says "An English officer had made it a principle to treat every Muslim as a rebel. He would enquire from everyone he saw if he was a Hindu or a Muslim, and would shoot him dead right there if he turned out to be a Muslim."

Mass Execution of Muslims

After Delhi had been subdued and the British control was firmly established over it, there began the public executions. Scaffolds were built along the thoroughfares and such places were treated as centers of entertainment by the Englishmen. They would collect there in-groups to 'enjoy' the executions. Several local-

ties of Muslims were totally wiped out. " Twenty- seven thousand Muslims were executed, to speak nothing of those killed in the general massacre. It seemed that the British were determined to blot out of existence the entire Muslim race. They killed the children and the way they treated the women simply belies description. It rends the heart to think of it."

Lord Roberts writing to his mother on June 21, 1857 remarked, " the death that seems to have the greatest effect is being blown from a gun. It is rather a horrible sight, but in these times, we cannot be particular." The purpose of this "business" was to show "these rascally Musalmans that, with God's help, Englishmen will be the masters of India."

Price Of the Struggle for Freedom

The Muslims, thus, had to pay most heavily for waging the struggle for freedom. The British held them to be the major offenders and decided that their future generations should also be made to bear the burden of their guilt. The attitude of the British bureaucracy can well be gauged from the following quotations from Henry Harrington Thomas of the Bengal Civil Service in his pamphlet, 'Late Rebellion in India and Our Future Policy' written in 1858, i.e. only a year after the rebellion:

" I have stated that the Hindus were not the contrivers or the primary movers of the 1857 rebellion and so I know and shall attempt to show that it was the result of a Mohammedan conspiracy. Left to their resources, the Hindus never would or could have compassed such an undertaking.... They (the Mohammedans) have been uniformly the same from the times of the first Caliphs to the present day proud, intolerant, and cruel, ever aiming at Mohammedan supremacy by whatever means, and ever fostering a deep hatred of Christians "

Exclusion of Muslims from Public Services

This attitude towards the Muslims continued to be the cornerstone of the British policy in India for

long time. The Muslims were debarred from lucrative government jobs and were ejected from all other gainful occupations, their trade was ruined and the endowments from which their schools used to be maintained were confiscated. A system of education, which ran counter to their cultural and intellectual ideals and aspirations, was introduced deliberately in the country.

It was sometimes openly stated in official notifications for government vacancies that Hindus should be considered for appointment. Thus, William Hunter has reproduced the following extract from a Cacutta Persian paper (Durban), dated July 1, 1869.

"Recently, when several vacancies occurred in the office of the Sunderbans Commissioner, that official in advertising them in government Gazette, stated that the appointments would be none but Hindus."

Commenting on the above complaint, the author goes on to say:

"The Muslims have sunk so low that, even when qualified for government appointment, they are studiously kept out of it by Government notifications. Nobody takes note of their hapless conditions, and the higher authorities do not deign even to acknowledge their existence.

Unconcealed Vindictiveness

The British made no attempt to conceal their ill will against the Muslims. They caught hold of them at the slightest excuse and showed no mercy. They waged a fierce war against the small band of '*Mujahidins*' (Crusaders) beleaguered in the tribal belt of the Northwest. Whoever was suspected by them to be in league with '*Mujahidins*' or with the party of Syed Ahmad Shahid was arrested and legal proceedings were started against him. Innumerable religious leaders, merchants and noblemen were tried on these grounds at Patna, Thaneshwar and Lahore, and sentenced to heavy terms of imprisonment. Some of them were branded as *Wahabis* and punished on that account. Symptomatic of the boundless British hatred of the Muslims was the judgement delivered by an English Judge while con-

demning the three alleged wahabis leaders, Maulana Yahya Khan, Mohammed Jaffar Thanasari and Mohammed Shafi Lahori to death. The learned Judge in the course of his Judgement remarked:

" You will be hanged till death, your properties will be confiscated and your corpses will not be handed over to your relatives. Instead, you will be buried contemptuously in the jail compound,"

After the judgement had been passed, parties of Englishmen and women visited the jail to see condemned prisoners in their cells and take delight in their sighs and groans. But when they found that the prisoners, instead of being sad and dejected, were actually exulting in their state and looking forward expectantly to the martyrdom that had so blissfully fallen to their lot, they felt cheated and urged upon the Government for the revision of their sentence to one of life imprisonment. Ultimately the Deputy Commissioner of Ambala to the unfortunate men that the chief court had altered the death penalty passed against them to transportation for life announced it. He said:

"You rejoice over the sentence of death and look upon it as martyrdom. The government, therefore, have decided not to award you the punishment you like so much. The death sentence passed against you has been changed to that of transportation for life."

The three prisoners along with two others, Maulana Ahmadullah Azimabadi and Maulvi Abdul Rahim Sadiqpuri were, then, deported to the Andamans in 1865 where Maulana Yahaya Ali and Maulana Ahmadullah died. The entire property of Sadiqpuri in Patna was seized by the government, their houses were ploughed down and official buildings were constructed on their sites. The tombs of their ancestors were demolished. All this was done to quench the mad thirst for vengeance.

Several other noted Ulamas were sent to the Andaman Islands to serve life sentences in banishment. These included Maulana Fazl-i Haq Khairabadi, Mufti Inayat Ahmad Kakorvi and Mufti Mazhar Karim Dary-

abadi , of whom Maulana Fazl-i-Haq met his death in exile while the other two returned home on completing their sentences.

This policy of unmitigated spite and revengefulness was responsible for the political and educational backwardness that came over the Muslims during the earlier stages of British rule and from which they have not been able to recover as yet.

The formation of the Indian National Congress

The first session of the Indian National Congress was held in 1884. It was attended by some prominent Muslim representatives .The fourth session at Madras, in 1887, was presided over by a Muslim, Mr. Badruddin Tayyabji, and Muslim delegates drawn from different walks of life participated in it in sufficient strength. Mr. Humayun Jah announced a donation of Rs 5000 in that session to the congress.

Sir Syed Ahmad Khan's Disagreement

Initially, Sir Syed Ahmad Khan was a supporter of a common political platform, but he later changed his mind. His contention was that the political and educational backwardness of Muslims demanded that they should disassociate themselves from the national movement and avoid incurring the displeasure of the British Government by joining hands with the extremists of Bengal and other Hindu agitators. He felt that a separate non-political organization will serve the interests of the Muslims better; the other course, that political collaboration with the Hindus in opposition to the British was fraught with the danger of reviving old wounds and creating fresh difficulties for them.

The support of the Ulama to the Congress

Notwithstanding Sir Syed Ahmad Khan's opposition, a large number of independent Muslims, under the leadership of the Ulama, extended full support and cooperation to the nationalist activities and the Congress. They did not consider politics to be the 'forbid-

den fruit' for Muslims. In 1888, a whole set of religious decrees was published by Maulana Mohammad sahib of Ludhina urging upon Muslims to ally them with the congress. These decrees were signed not only by prominent religious leaders of India like Maulana Rasheed Ahmad Gangohi and Maulana Lutfullah of Ali-garh but of Madina and Baghdad as well.

The Balkan War and its repercussions In India

A wave of repugnance and anger arose among Muslims against the European Powers- particularly British which was, then their spearhead – with the out break of the Balkan war in 1912. The Islamic political consciousness, gaining in strength as it had been steadily, reached its climax and burst in the east like a boil that had been suppurating for a long time. It was during these days that Maulana Abul Kalam Azad started publishing his fiery weekly paper, Al-Hilal. It became popular immediately and acquired a readership among Muslims running into lakhs. Its trenchant criticism of Britain and West was followed eagerly throughout the country. In addition to it Maulana Muhammad Ali's English weekly, Comrade (which made its appearance originally from Calcutta and was, later, shifted to Delhi) and Maulana Zafar Ali Khan's Zamidar (Lahore) and host of other Muslim newspapers and periodicals helped to produce a vigorous anti- British feeling among the educated sections of the community. In the upshot, Maulana Muhammad Ali, Maulana Shaukat Ali, Maulana Abul Kalam Azad and Maulana Hasrat Mohani were arrested and put behind the bars.

Maulana Mahmud-ul-Hasan of Deoband

The principal of the Muslim religious institution of Deoband, Maulana Mahmud-ul-Hasan (who later came to be known as Sheikh-ul-Hind) was sworn enemy of British imperialism. No greater antagonist of British had, indeed, been seen in India since the time of Tipu Sultan. A staunch ally of the Ottoman Empire since it symbolized the power of Islam in the world and also held the

Muslim Caliphate and an indefatigable fighter in the path of India's freedom, he had dedicated his whole life to the cause of India's freedom, and to the liquidation of the British empire. He did not stop even at establishing secret contacts with Afghan Government and with the revolutionary leaders of Turkey like Anwar Pasha. He was taken into custody in 1916 by Sharif Husain at Madina in Arabia who handed him over of the British. The Maulana and his associates, Maulana Husain Ahmad Madani, Maulana Uzair ul, Hakim Nusrat Husain and Maulvi Waheed Ahmad, were deported to the Mediterranean Island of Malta in 1917 where they remained till 1920.

Maulana Abdul Bari of Firangi Mahal

So was Maulana Abdul Bari of Firangi Mahal a tireless champion of India's freedom. He organized the Jami'at-i-Ulama-i-Hind to bring the religious leaders of Muslims on a united platform in the struggle for national independence and took leading part in Khilafat movement. During his lifetime the Firangi Mahal in Lucknow functioned as the key center of Muslim politics.

Rowlatt Report

Came the Rowlatt report in 1918, which made the Muslims the main target of its attack and laid the blame for anti-British activity largely at their door. It further brought matters to a head.

Khilafat Movement and Hindu-Muslim Unity

The Ali Brothers- Mohammad Ali and Shaukat Ali were released a year later. A wonderful spectacle of Hindu-Muslim unity was seen thereafter everywhere in India. The two communities gloriously forgot their dissensions and linking their destinies with each other marched forward like a single body to do or die for the attainment of national freedom and the preservation of the Ottoman Empire. The country's atmosphere was electrified with rare revolutionary feeling.

India had witnessed a stupendous political awak-

ening. It was ablaze from end to end with the resentment against the British masters. Such was the setting in which Gandhi made his debut on the political stage of the Nation. He undertook a countrywide tour in the company of Maulana Muhammad Ali and Maulana Shukat Ali, addressing mammoth public gatherings from place to place and arousing the masses for the national struggle. Such a tremendous popular upsurge had never been seen in India before.

Non- cooperation Movement.

In 1920, Gandhi and Maulana Abul Kalam Azad presented before the people the two-pronged program of non- cooperation with the British Government at all levels and boycott of foreign goods. The proposals found ready acceptance with the masses as the major weapons of their movement and they proved to be so effective that the Government was compelled to take full note of them. The British were threatened in India with a complete breakdown of the administrative machinery and general insurrection. The inherent weakness of foreign rule was thoroughly exposed.

British Atrocities on Moplas

During the struggle for freedom, the Mopla Muslims of Malabar suffered the severest loss in terms of life and property. Provoked by unmitigated tyranny and coercion, the Moplas rose in armed revolt against the British government on August 21, 1921. The rebellion, which lasted for little over six months, assumed such massive proportions that the Government had to call in even a warship to deal with it and they spent fifty-one lakhs of rupees on its suppression from August to December alone. Thousands of Moplas were killed. As an instance of the ghastly atrocities perpetrated by the British, Mopla prisoners were herded together like cattle in the compartments of a railway train which three doctors had unanimously declared unfit for human transport, with the result that a great many of them perished on the way. The British paid no heed to their loud cries

of anguish and pathetic requests for water. The detenus were kept under strict vigilance and subjected to all kinds of humiliation after the rebellion and been quelled, and, for a long time, the Moplas, in general, were denied the enjoyment of ordinary civil liberties. The committee of inquiry appointed in 1922 by the Special Commissioner of Malabar reported the "there are at least 35,000 Mopla women and children whose condition is extremely miserable and unless proper measures are taken for their relief, many of them are likely to die of disease and starvation.

SANT KABIR

S. Abul Hasan Ali Nadvi

Kabir is a genius of a different order. He has gazed into the mystery of life and seen the vision of the ineffable light. He brings from the world of beyond a new message for the individual and for society. He dreams of a future purified of insincerities, untruths, ugliness, inequalities.

Kabir is no retiring ascetic who has abandoned the world in despair, nor is he an idealiser who finds good in all things, he is eager to lift the sword in the moral struggle of the world and strike a doughty blow for the victory of righteousness, and he is not afraid of administering stern even harsh rebuke to all infringements of rational conduct and all degradations of human dignity. He is a mighty warrior, an intrepid pathfinder, the great pioneer of the unity of the Hindu and Muslim community of India.

Kabir's life is shrouded in obscurity. Different writers give different dates of his birth and death. According to Macauliffe, whose date is accepted by Bhandarkar, he was born in 1398 A.D. (1455 Samvat); Sitaram Saran Bhagvan Prasad quotes a Doha which gives 1492 A.D. (1549 Samvat) as the date of death and says that Kabir lived for a hundred and one years.

Sikandar Lodi (1488-1517), impressed by the simple earnestness of Kabir, allowed him to get out of the hands of the Pandits and Maulavis persecuting him by a temporary exile. Kabir's teaching was so much akin to the then prevailing Sufi antinomianism that it would have hardly appeared to him deserving of severe punishment.

What was Kabir's message? In the words of Nabhaji, Kabir refused to acknowledge caste distinctions or to recognise the authority of the six schools of Hindu Philosophy, nor did he set any store by the four divisions of life prescribed by Brahmins.

The Mission of Kabir was to preach a religion of love which would unite all castes and creeds.

The expression of Kabir's teachings was shaped by that of Sufi, saints and poets. In the Hindi language, he had no precursor, and the only models which he could follow were Muslim ones, e.g., *Pandnama* of Farid-ud-din Attar a comparison of the headings of the poems of both brings that out clearly. He must also have heard the poems of Jalal-ud-din Rumi and Sa'di besides the teachings of other Sufis, for there are echoes of them in his works. For instance, "when you came into the world the people laughed but you wept, do not conduct yourself in a manner that after your (death) people should laugh at you," is a paraphrase of the well known line of Sa'di.

PROTECT YOUR FAITH AND HERITAGE

S. Abul Hasan Ali Nadwi

I have been travelling through the United States and Canada for the last three weeks and have, during that time, made dozens of speeches. But a speech is after all a formal public address with some well-worked rhetorical flourishes to hammer home certain ideas. Brother and sister Muslims and friends, I should like to speak informally, as one of the family. I shall recount some personal impressions and offer a few suggestions, all in the earnest hope that you will think them over seriously.

After meeting different people and representatives of different organizations, I have arrived at certain conclusions. These are, so to speak, the pulses I have taken during this visit for which I am deeply grateful to MSA and other well wishers. I pray to God, and ask you also to join me in the prayer, that at today's meeting, I may say only what is going to be useful and beneficial to you in the long run, and that this journey of mine does not turn out to be a futile exercise. For I am often assailed by doubt about whether I have justified all the trouble- It has been a long and expensive affair and friends have spared no pains to make it possible. Will I not be called by God to account for it? May what I am going to say today serve to make up for my failings?

There is dearth of speeches, and it has also become customary to put questions of the speaker at the end of a speech. Often it happens that even during a

* From a speech delivered at the Muslim Community Centre of Chicago on 20 June, 1977. As there was a very representative gathering and it was going to be the last speech of the tour, Hazrat thought it fit to restate briefly what he had seen and felt during his stay in that part of the world, and also to offer some suggestions.

speech the listeners begin to formulate the questions in their minds. In the midst of it all, however, the real thing being said is forgotten. I hope you will not indulge in this exercise until I have finished my talk.

Guard and strengthen your faith

First of all, let me explore you to guard the wealth that you possess in Islam. Do not lose it at any cost. If you fully realized how short the life of the world has been and how long is the life that is to come and through what stages you are to pass in the hereafter, your hair would stand on end in awe. I swear by God that it would have been much better to starve than to invite a risk and imperil the religious future of our children. We will be the greatest losers if we gain everything but lose the wealth of faith.

The Messenger of God, peace be upon him, said, "one of the three qualities essential for tasting the sweetness of faith is that idea of going back to apostasy after a man has embraced Islam is as dreadful to him as being thrown into fire."

Let us not, by our conduct, be the verifiers of the truth of these verses of the Quran:

Shall we tell you of those who lapse most in respect for their deeds? Those whose efforts have been wasted in this life, while they thought they were acquiring good by their works.

The poor believed that they were acquiring God through their works. What I fear is that this might be applicable to us. Many people do not realize when they are doing something reprehensible or immoral. But peculiar curse of this modern civilization is that it never occurs to a man that he can err. He is so smug and self satisfied. For instance, if one enquires of any one in India or Pakistan where his bother is and what he is doing, he will reply with a twinkle in his eye, Masha, Allah, he is in America and earning so many thousand dollars. This is

what is being said back home. Here, for our part, we hear- "how well we have done. What would we be earning had we stayed in Hyderabad, Uttar Pradesh, Bihar, Lahore or Karanchi? Here we are getting more than that what a governor or minister in India or Pakistan gets.'

Be on your guard against this frame of mind and chose the security and preservation of faith above every kind of worldly success so that you do not depart from this world save as truthful Muslims. I say that a man who lives in America and takes the faith unimpaired with him to the next world will, perhaps, merit a greater reward than he who dies in Arabia because he protects the lamp of his faith against all storms and tempests. It is related that the prophet of God, peace be upon him, said;

Some of my brothers will be steadfast in faith and observe their duty to God.' Are we not your brothers?' asked the companions. You are my companion', replied the prophet, 'but my brothers are those who have not seen me, they will be born much later and their faith will be on the unseen, i.e. they will embrace Islam without seeing me'.

Believe me, you can attain the highest level of spiritual excellence in America and good work you do here will be infinitely more pleasing to the Lord- just as the mother feels the more strongly for her child when it is far off and prays the more earnestly for its safety. You are the children of Islam who are placed far away from its cradle and surrounded by forces of apostasy and materialism. YOU will, therefore, be receiving the special attention of God. Do not despair of his mercy.

First, above all, give precedence to Islam in every circumstance. Poverty with faith is million times better than power and wealth without it. By the grace of god, you are an intelligent and educated people. Should there be the least danger to faith go back to your native land or to any other place where there is security of faith; go, and take your family, go even if you have to go

on foot. Whatever the conditions, your endeavor should be to live up to the Divine commandment:

'And die not save as men who have surrendered (unto him) (al-baqara, 2:132)

Purify your Intention

Secondly, let all your deeds be intended in order to seek the favor and countenance of God- no other consideration, whether of fortune or position, should prevail. Worldly gain will, Insha ' Allah, com your way according to your ability and application, but take care of your intention so that you may receive the due reward on what you do. As a tradition of the prophet, peace be upon him, reads;

'The actions are judged according to intentions, and to every man is due what he intended. Thus whosoever migrates for the sake of Allah and his apostle, his migration is accounted for the sake of Allah and his apostle; and whosoever migrates for the sake of this world or to wed a woman, it will be accounted only for the purpose for which it is intended'.

Look into your intention from time to time, and make it right. The aim and idea behind all your acts should be the pleasure and favor of God and the service of Islam and Muslims. You will then, Insha Allah, earns the reward equal in value to that on Jihad, and sometimes, even of martyrdom.

Your effort should be to do everything with Iman (faith in God) and Ihtisab (confident expectation of Divine recompense). A deed carries weight with God only when it is performed with Iman and Ihtisab; all his previous sins will be forgiven.

You may well ask how can fasting be observed with *bad-niyatti* (bad intention). Brothers, *bad-niyati* is one thing; *be-niyati* (absence of intention) is another; and; as I often say, Muslims are more a victim of *be-niyati* than bad *bad-niyati*. At the time of performing a deed they care not to ask themselves whether they are

doing it with the intention pleasing God or out of mere habit and custom or some other motive.

Look after the inward

Thirdly, do not be self-complacent. Look inward, into your heart and mind. Keep your deeds under constant review by cultivating the habit of self-criticism, by being your examiner.

Keep contact with Islamic environment

Fourthly, I would advise you to visit your native countries regularly, every two years or so. Maintain a living contact with the places of your origin. It would be better if you could go to India, Pakistan or the cities of Makka and Madina and spend some time there in a religious environment and in company of virtuous and godly men. The wells of religious fervor and God-consciousness will dry up within you if you go on living here without a break. The battery of the heart must be recharged from time to time by going to your country and spending a few months there. I have noticed that there is a marked difference between those who maintain contact with their native lands and those who do not. People who are out of touch with their home countries generally develop insensitiveness towards religious feelings, values and ideals.

Even if they offer prayer and observe fasting, it is in a routine, almost off-hand manner. I accept this too, is not unavailing, but they grow indifferent to the spiritual content of these acts. They fail to appreciate their substance and have no real idea of the willing bondsmen of the Lord, of the quality of their prayers and the depth and intensity of their feelings.

Religious environment is in the nature of a powerhouse. By the grace of God, this environment still exists in India and Pakistan and men of high moral and spiritual stature are found in whose company the grime

and rust of impoverished belief is removed from the heart. I say this from personal experience. I have felt this even in Saudi Arabia which I visit frequently. There too I have observed that families who have remained in contact with India are in much better shape than those who have adopted the Arab culture and severed their ties with India.

Macca and Madina are, of course, the real centers of Islam, but they too have started accepting thoughtlessly, the influence of the western civilization and the petro-dollars are playing havoc with the social and cultural values of the Arabs. What is more, a sort of complacency is created when people take up residence in those blessed cities. 'We are the inhabitants of Hijaz, we live under the shadow of the House of God, Ka'ba' – this is how they begin to feel.

On the contrary, it is the religious condition of those who maintain a living contact with India that is better and more secure; they make regular return visits, do not lose touch with Urdu in which so many religious books and magazines are published, and welcome the theologians and spiritual mentors from India and Pakistan as their guests and learn from them the law and principles of the share Idaho; they go more frequently to Makka and Madina, perform the *umra* more often and have a greater attachment to the holy city of Madina.

Do not look down upon your precious heritage

Fifthly, I notice that you, living here in America, have a great interest in Islamic literature. There is a growing demand in the United States and Canada for good religious books in English and Urdu, and theologians, writers and leaders from Islamic countries come here and meetings are arranged in their honor. Now, let me impress upon you not to deprecate nor think ill of those who in past times have served the cause of faith.

It is a most dangerous trend and grave folly. Those of our brothers whose knowledge is derived solely from books are, generally, the most prone to this

attitude. When they read such articles or books as are now available they jump to the conclusion that no one had hitherto undertaken a thorough study of Islam. In their immaturity they invent criteria for measuring service to faith, and proceed to pronounce judgement on every reformer of past times. But I tell you they have no idea of the difficult circumstances in which these deep-hearted men carried out their mission. I can only pity the man who, for instance, criticizes Sheikh Abdul Quadir Jilani for spending all his time giving sermons and caring nothing for the setting up of an Islamic state, even though in his days the Abbaside Caliphah had suspended the Islamic order.

Do you know of the magnificent work done by this illustrious man of God? Africa is still indebted to him, for it was through this order that Islam spread there, and also in India, Indonesia and many other countries. God alone knows how many dead hearts were brought to life by him and how many men were delivered from apostasy and polytheism to Islam through his efforts.

He knew that the Abbaside Caliphs belonged to the family of blessed Prophet; they were Arabs and Hashimites, and understood the Quran as well as he did. Then why did they not acquit themselves in a manner befitting Caliphs of Islam? He was convinced that at the root of their failure lay an excessive fondness for power and wealth. So, he set himself first to the task of the moral and spiritual regeneration of the society as a whole. Ask yourself what is wrong with Pakistan? Are not the country and its rulers Muslim? Was it not created in the name of Islam? Only the other day a Pakistani friend was telling me how a young man, related to him, had joined a procession at Lyallpur to protest against the government, someone in the procession raised the cry, "on what was the foundation of Pakistan laid?" The young man replied, 'On La-ilaha illallah Muhammadur Rasulullah'. He had hardly finished the sentence when a bullet hit him in the chest and he dropped to the ground dead. Now, tell me, did that a

Muslim or a non-Muslim fire shot? Why does this happen? Why did a Muslim kill a Muslim? If a person sincerely believed that his country's malaise was primarily due to headlong investment in worldly aims and pleasures and he spent his life fighting against it, what was wrong with that?

Sometimes, it is imagined that if a Muslim is not working for the establishment of an Islamic state, he is simply wasting his time and achieving nothing, no matter if he is a Sheikh Abdul Quadir Jilani or Mujadid Alf-Thani or Shah Waliullah. This view had the effect of an imperfect reading of history. I say without hesitation that if Islam is safe and alive in the world, today, the credit of it does not go to any one section of the Ummah. The theologians, the jurists, the scholars of the traditions, the religious teachers, the spiritual mentors and the Sufi saints, they have all okayed their part.

It may be argued that Imam Abu Hanifa only taught the rules and property of prayer and fasting while he should have seized the power and established an Islamic state. But if, my friends, the Islamic state had come into being, who would have been there to teach how Prayer was to be offered? And of what worth is a caliphate in which no one knows how to perform prayers?

Those who, if we give them power in the land, establish worship and pay the poor due and enjoin what is right and forbid iniquity. And Allah's is the sequel of events. (Al-hajj, 22:41)

The Quran does not say that those whom we will teach how to offer prayer will establish the Islamic Government, but the power and rule is meant for paving the way for prayer so that there should remain no excuse for neglect. Says the Lord

:"Until persecution is no more, and religion is all for Allah. (al-Anfal, 8:39)

Never think that those who preceded us were worthless men, who did not understand Islam or who did not try to establish the whole of it, in form as well as in spirit. In fact they were all doing their best to serve the cause of Islam : some were giving sermons, some teaching the traditions ,others issuing religious decrees and still others writing books. According to his aptitude and circumstances, each of those predecessors was engaged in the propagation and preservation of Islam and in the moral and spiritual instruction of Muslims.

We must not denigrate those who dedicated their lives to teaching the name of Allah, to training and inspiring the Muslims. It would be height of ingratitude to deny or deprecate the services to Islam of those men, generally known by the name of Sufis. Do you not know what a glorious role the Sufi's have played? They have saved the Islamic society from debasement and degeneration. This is a fact. The tide of materialism would have swept the *Muslim Millah* away like a straw had they not performed the fundamental duty. It was their work that prevents sensuality and self-indulgence from becoming the order of the day among Muslims: when anyone succumbed to the temptations of Satan or to his own baser instincts, he went to those godly men and repented. The saints and spiritual mentors produced the right kind of men and took from each the work for which he was most suited. Our reading history is sometimes defective. As I have argued in the foreward of *Tarikh-I-Da'wat-o-'Azimat*, the difficulties not in the history itself , but in the presentation of it as a story revolving round the courts of kings and noble lords, without any worthwhile study of the endeavours to reform and renovate. Take away this imbalance in presentation and no empty deserts no failures of will and spirit, will appear in the history of our society.

Do not be misled into believing that it is only now that some individuals have begun to understand Islam, that no one had achieved earlier. For one thing, to other this puts Islam in a very poor light. The continuance of the Quran will become doubtful and so too its

clarity and accessibility which have been made manifest in divine utterances, such as

'By the scripture which make the plain (al- Zukhruf, 43; 2), and

'This is clear Arabic speech, (al-Nahl, 16:103)

Moreover, how can one be sure that the book which no- one could understand for twelve hundred years has now been completely understood? For my part, I regard as harmful any book or article that gives the impression that the meaning of Islam has not been fully grasped during all these twelve hundred years or that some of the Islamic truths are yet to be unraveled. I can never accept it. The fundamental doctrines of Islam, the Quranic truths and the imperatives of faith have always been with us, without interruption, and whoever imagines that these have not been understood for a long time, betrays a lamentable lack of vision. I challenge anyone to prove that any Islamic truth has been forgotten at any one time by whole of the Islamic world. Ibn-i-Taymiyyah has gone to the extent of claiming that there is not even one Sunnah, which might have been forsaken by the Muslims as a whole. If it had gone unobserved in one part of the Muslim world, it was yet alive in another part.

Men of faith live in the world like the sun, setting here, rising there: rising here, setting there.

The realities of Islam do not become altogether extinct. If they fade away at one place, men arise at another place to stake their lives for the survival of those truths. Never imagine that no-one has been able to understand Islam properly though it has been with us for over a thousand years, as if it were something of riddle or enigma. It is not like the Christian doctrine of the trinity which needs an army of explicators to make sense of it- it is nothing of this sort.

We may not meet again, and, hence, my eagerness to bring the point home to you. I do not want to blame or criticize anyone. My object simply is that the whole thing becomes clear in your minds.

So, have a good opinion of our God- fearing precursors and pray for them. It is set forth in the Quran: And those who came (into the Faith) after them and pray: Our Lord! Forgive us and our brethren who were before us in the faith and place not in our hearts any rancor towards those who believe. Our Lord! Thou art full of pity, merciful. (Al Hashr, 59:10)

There is great protection for faith in thinking well of the precursors, otherwise when the tongue becomes impudent its impudence may keep no bounds.

My brothers, can we dare to say that they did not understand the faith who were much better than us in knowledge, action and repentance? If they did not understand, how can we sure that we do?

Perform Prayers

Sixthly, performing prayer also helps greatly in the protection of faith. Do your best to offer prayer regularly and at the correct times. As the Caliph Umar said ' the most important in all your activities and affairs is prayer. He who protects it, will protect everything, and he who neglects it, will not let anything remain'. Hold fast to your prayer; do not neglect it wherever you are. If nothing more, offer at least the *fard* part, but it is desirable to offer the *sunahs* and *nawafil* as well, for they act as a shield for the obligatory (*fard*).

Beware Of Western Civilization

Beware, finally, of the western civilization, which is now at the peak of its glory and declining. I have noticed here a great laxity in some matters. To put it plainly, the intermixing of the sexes has attained alarming proportions. Do your best to avoid mixed gatherings, if it is necessary for you to attend a party or meeting where ladies are present, maintain a respectful posture. At such gatherings there should be separate enclosure, even a seprate passageway, for men and

women. There is a great protection in it. The Islamic social and cultural design is based on very wise principles and sound and healthy considerations. Free intercourse between men and women is strictly forbidden do not accept such influences of American civilization in Islam. As far as possible, protect the Islamic culture and civilization: think through its distinctive qualities and standards and try to preserve them.

Please do not misunderstand me. I am not advocating cultural arrogance, nor do I support a hostile or negative attitude towards anyone. Whatever I have said is in spirit of sincerity and well-wishing. I entertain respect for everyone and seek a generous, broad temperament. I have relations with people belonging to different schools of thought and hold them in esteem. It is out of a feeling of moral obligation that I have drawn your attention to these things.

I shall, Insha' Allah, be praying for you and hope that you too remember me in your prayers.

FEELING THE PULSE*

S. Abul Hasan Ali Nadvi

The advent of Muslims and establishment of their rule in India, not only endowed the country with a position of power in the world but also contributed no end to intellectual and material enrichment. An outstanding achievement was the development of the system of medical dispensation, known as *Tibb-i-Unani* (Greek system of medicine). Before the ascent and spread of modern medical science, *Tibbi Unani* was, in fact, the most advanced, organized and popular mode of treatment. At the peak of their power, Spain, Iraq, Iran and Turkistan were the main centres where this system thrived and during the middle ages, great pioneers and investigators emerged from these areas. Establishment of a powerful Islamic rule in India, spread of the lore of patronage and encouragement as also of the high esteem in which these rulers held all arts and sciences, drew experts and practitioners of Tibb into the country. This ingress continued from seventh century AH to about the twelfth. These talented persons, with their efficacy and devotion, were instrumental in the Unani system eclipsing all ancient systems. No town or village of India remained without a *Tabeeb*. This system, the most advanced and widespread in the East, was convenient, inexpensive and suited to India's climatic conditions, the factors which contributed to its vast popularity, serving a predominantly economically weak populace. The *Tabeebs* of India, with their capability, experience and selfless efforts raised the system to dizzy heights. During the last period of its zenith, Delhi and

* Written by Maulana Abul Hasan Ali Nadvi in February 1975, as a foreward to "Khandan-i-Azizi", authored by Hakeem Syed Zill-ur-Rahman of Tibbiya College, AMU Aligarh

Lucknow were the main centres and at present India is the only country where this system persists and maintains its prestige.

Foregoing were the terms in which this writer in his book "*Hindustani Musalman*" (Indian Muslims) had introduced the saga of advent of this science and its advancement, eulogizing the expertise and services rendered by the practitioners. This is an irrefutable historical reality, without depiction and acknowledgement of which the history of literature, culture and arts in India would remain incomplete. History bears testimony to the fact that arts and sciences initially imported from outside, were cultivated, developed and the skills of their purveyors so honed through intellect and application in their respective fields that India gained ascendancy over the lands of their origin which were originally centuries ahead. This fact was acknowledged by those countries themselves. As an example, the case of knowledge of *Hadees*, principles of jurisprudence specially the *Hanafi* line of thought, philosophy, logic and some branches of mathematics, in which India progressed ahead of several Islamic countries, eliciting admiration from them, can be mentioned. Same was the case with Unani system of medicine. Even during the early days of British rule, which had brought with it the modern system of medicine, and this period coincided with the decline of Muslim rule and culture, there emerged expert and efficacious *Tabeebs*, who could be the envy of original Greek pioneers and looked upon by them as an honour to their art and profession.

The branch of his family from which this writer comes, has a history of learning and practicing the Unani system of medicine. No information is available of earlier generations but the last four had several personalities well versed in and pursuing this science. Maulana Syed Mohammad Zahir Hasani, maternal grandfather and mental and spiritual mentor of my real grandfather Maulvi Hakeem Syed Fakhruddin Khyali, was an accomplished *Tabeeb*. The lore of efficacy and prescriptions of my grandfather still runs in the family

and vicinity. The family is proud of having been under the tutelage of the illustrious house of Jhanvai Tola, renowned for their efficacy and achievements. The Tabeeps of Jhanvai Tola, with their thorough grasp, honesty, integrity, service to mankind, self-respect, abstinence from self-indulgence and what is foremost, the will to raise their science to greater levels, resurrected the decaying Unani system. This was much like their patients recovering, as if by some miracle and rising from the sick bed by the will of God. In fact, the renaissance of the system was worth far more than curing a few individuals.

My earliest memories are of a lamp already flickering, fuel exhausted, and even the vick largely burnt out, in its last stages of luminiscence. During this period the name and fame of the Tabeeps of Jhanvai Tola ruled the roost, not only in Lucknow but Avadh and Eastern U.P. During my childhood, Shifa-ul-Mulk Hakeem Abdul Rasheed and Hakeem Abdul Hafeez were renowned for their efficacy. Later came the deeds and achievements of Shifa-ul-Mulk Hakeem Abdul Hameed, closely followed by Hakeem Abdul Haleem and Shifa-ul-Mulk Hakeem Abdul Moeid, to whom all and sundry flocked for a panacea. With the march of time, as is the law of Almighty, new stars appeared on the horizon, either from this household or from among their pupils. What now seems all too brief a period, Shifa-ul-Mulk Hakeem Abdul Lateef of this clan and worthy pupils of the family, Shifa-ul-Mulk Maulvi Hakeem Khwaja Shams-ud-din, Shifa-ul-Mulk Hakeem Abdul Haseeb Daryabadi departed, leaving behind a saga of their efficacy and service to mankind. The world would remember them in terms of a couplet by Khwaja Hafiz Shirazi:

"I'd be a slave to the adorable one

Who placed service before self

May the gentle morning breeze comfort him

That ameliorates the suffering of helpless."

To preserve in black and white the accomplishments of such a household was imperative, goes without saying. To quote from Sa'adi:

“Waste not the virtuous name of those gone by
That you too be long remembered in good terms.”

As on date, some proteges, direct or indirect, are still around. Overall, compared to other countries, recorded history of men of medicine and science in India is scarce, the subject not having received due attention. There has not been any work worth mention about the household of Jhanvai Tola, as far as my information goes. The beneficiaries owe it to themselves and to the public at large that this errand is taken up in right earnest.

Hakeem Syed Zill-ur- Rahman Nadvi deserves thanks from all beneficiaries and admirers of this gifted family. He is a protégé of Shifa-ul-Mulk Hakeem Abdul Latif and was close to him. Incidentally, Hakeem Abdul Latif was the last in line to the rich heritage. A person better qualified to take up the recording of the history and description of accomplishments of this clan would be difficult to come by, what with his endowments of broad vision, access to original Persian and Arabic documents, a penchant for history and, devotion. A mere glance over his bibliography is evidence enough of the responsible approach and complete devotion. To my way of thinking the preface to his book should be penned by an experienced physician. As the saying goes; “Worth of a gem is known to a king or to a gem-mologist.”

For some reason it has been entrusted to one who hardly fits the bill and has nothing to be proud of except the ancestors learned in *Unani Tibb* and treating it as a means of service for humanity and their own kin. This tradition ended with my (late) elder brother, Doctor-Hakeem Syed Abdul Ali, who indirectly was a pupil of the house of Jhanvai Tola and directly of Masih-ul-Mulk Hakeem Ajmal Khan. This writer did start off with lessons on the subject under his uncle Maulana Syed Talha, Lecturer Oriental College, Lahore who, in turn, was a pupil of Hakeem Ghulam Raza Khan Sharifi of Delhi, and attended the clinic of elder brother, picking up some prescriptions. Within a short while, however, there

was an intuition that I was not cut out for this line, and that God had willed otherwise. Having been brought up in an environment saturated with Unani system of medicine, I nevertheless, hold this science and its purveyors in highest degree of esteem. Yet my request is to be absolved of responsibility for shortcomings in this presentation, since I do not really measure up to the task, in my own estimation.

As this book of high merit would certainly be perused and studied by highly learned persons and students, on whom rests the onus for survival, reliability and honour of the science and profession, I consider it opportune to present an excerpt of a speech which I delivered before the students of a large Arabic School, delineating the root cause for decline and fall of Islamic learning and *Tibb*. May be this spurs on some ardent one to direct his talents, zeal and vigour to another renaissance of the decaying science, ushering in a new era.

It would be expedient to illustrate the point in a perspicuous manner by taking up the case of *Tibbi-i-Unani*. Once upon a time this science ruled the roost in India and the clinics abounded, to which all and sundry, irrespective of caste and creed, thronged, giving an impression that some tailsman is on offer. Do we attribute the decline of *Tibbi-Unani* to the advent of modern systems, Allopathic, Homoeopathic and the like? I do not subscribe to this line of reasoning and would relate the decline to the fact that practitioners of this system, endowed with the high calibre, investigative approach, are no longer around. Let some one measuring up to anywhere near the standard of Hakeem Hafiz Abdul Wali, Masih-ul-Mulk Hakeem Ajmal Khan, Hakeem Mehmood Khan or Afsar-ul-Atibba Hakeem Abdul Ali, not to mention Galen or Hippocrates, come forth. The science of *Tibb-i-Unani* would revive and its decline would be a forgotten story. Even the practitioners in modern systems would refer the problems to *Tabeefs*. In times gone by, those taking up Unani system, first acquired knowledge and expertise in religion, art and literature.

Almost all learned persons studied *Tlibb*, some adopting it as a profession where as others would not evince much interest and inclination. With highly learned persons practicing this science and applying themselves whole heartedly, the results were far reaching and led to real efficacy. A feel of the pulse was all they would need for a complete grasp over what lurked within.

English rendering: Mashoon Ahmad

CHRONOLOGICAL HISTORY OF THE MUSLIM UMMAH

Year	Date
571	Birth of Prophet Muhammad (SAW).
610	The Prophet receives call to Islam.
613	The public preaching (da'wah) of Islam begins.
615	The first emigration of Muslims to Abyssinia to escape Meccan persecution.
619	"The Year of Sadness" : the deaths of Khadijah, the Prophet's first wife, and of Abu Talib, his uncle and protector, head of the Banu Hashim.
620	The Prophet goes to Taif to seek haven and converts, and is successful in neither. The "Night Journey" in which the Prophet is taken in one night from Mecca to Jerusalem, mounted on Buraq brought to him by the Angel Gabriel. From Temple Mount the Prophet, accompanied by Gabriel, ascends to the Divine Presence.
622	Hijra of the Prophet from Makkah to Madinah.
624	First Muslim victory Battle of Badr.
630	The Prophet conquers Makkah.
632	Death of the Prophet. Abu Bakr (r.a.) becomes 1st Caliph.
634	Abu Bakr dies. Umar bin Khattab (r.a.) becomes 2nd Caliph.
644	Umar martyred. Uthman bin Affan (r.a.) becomes 3rd Caliph.
656	Uthman martyred. Ali bin Abi Talib (r.a.) becomes 4th Caliph.
661	Ali martyred. Begining of Ummayyad Dynasty.
680	Martyrdom of Hussain (r.a.) at Karbala.
710	First Muslim arrival in Spain.
712	Muslim conquest of Sind.
750	Fall of Ummayyads and rise of Abbassid Dynasty.
767	Imam Abu Hnifa (r.a.) dies.
786-809	Caliph Harun Al-Rasheed.
795	Imam Malik (r.a.) dies.
838	Muslims settle in Southern Italy.
855	Imam Hanbal (r.a.) dies.
1096-1099	First Crusade against Islam.
1099 July 15	Crusaders conquer Jerusalem.
1147-1149	Second Crusade against Islam.

Year	Date
1187 Oct. 2	Salahuddin recaptures Jerusalem defeating the Crusaders.
1189-1193	Third Crusade against Islam.
1202-1204	Fourth Crusade against Islam.
1220	Mongols conquer eastern territory of the Caliphate.
1236	Christians capture Cordova
1260	Mamelukes defeat Mongols at Ain Jalut in Palestine.
c 1295	The first establishment of small Islamic Sates in the north of Sumatra, Indonesia.
1300	Begining of Osmani (Ottoman) Dynasty.
1348	Building of Gate of Justice at Alhambra Granada.
1382	Muslims capture Sofia.
1389 June 15	Muslims defeat Serbians at Kosova.
1453	Muslims capture Constantinople, renamed Istanbul
1463	Muslims capture Bosnia.
1492	Christians capture Granada.
1517	Ottoman rule over Syria and Egypt.
1639	Ottoman rule over Iraq.
1792	Death of Muhammad bin Abdul Wahab in Rabia.
1809	The founding of Sokoto Caliphate in Nigeria by Usmanu dan Fodio.
1802	Begining of British involvement in the Arabian Gulf
1830 June	French conquer Algiers and begin occupation.
1839	British occupation of Aden.
1856	Modernising Tanzimat reforms in Turkey: Hatt-i-Humayun.
1857	Revolt against British Rule in India. End of Mughal Dynasty.
1873	The Dutch attack the Muslim Kingdom of Aceh in northern Sumatra, and capture the Sultan.
1881 May	French occupation of Tunisia.
1882 Sept.	British occupy Egypt and Sudan
1884	Muhammad Abduh publishes a magazine, "Al-Urwatul Wuthqa" in Paris advocating Islamic reform.
1901	Ibn Saud begins restoration of Saudi Emirate of Najd.
1908 July 24	Young Turk revolution in Turkey.
1912	K.H. Ahmad Dahlan founds the Muhammadiyah reform movement in Indonesia.
1920	French Mandate for Lebanon and Syria. British Mandate for Palestine, Transjordan and Iraq.
1924	End of Osmani (Ottoman) Islamic Caliphate.
1926	The King of Najd, Abdul Aziz ibn Saud assumes the title of "King of Najd and Hejaz".

Year	Date
1928	Turkey is declared a secular state. Hassan al-Banna founds Al-Ikhwanaul Muslimun (The Muslim Brotherhood).
1932	End of British Mandate in Iraq.
1935	Iran becomes the official name of Persia.
1936	Independence of Egypt.
1939-1945	World War II.
1941	Independence of Syria and Lebanon.
1941 Aug	Abul 'Alaa Al-Maudoodi founds Jama'at-e-Islami in undivided India.
1945 Mar 22	League of Arab States formed.
1945 Aug 17	Independence of Indonesia from the Dutch.
1946	Independence of Transjordan.
1947 Aug 14	Pakistan emerges as a new Muslim state.
1948	Massacres in Palestine by Zionist forces
1948 May 15	Creation of Zionist State of Israel after first Arab-Jew War.
1948	Fall of Hyderabad. Kashmir merged with India.
1951	Libya becomes independent.
1953	The death of King Abdul Aziz Ibn Saud of Saudi Arabia. In November the foundation stone is laid to enlarge the Prophet's Mosque in Madinah.
1956 Oct.	Suez Crisis - Second Arab-Israeli War.
1956	Independence of Sudan, Morocco and Tunisia.
1962	Independence of Algeria
1963	Independence of Malaysia
1965 Feb	Assassination of Malcolm X
1968	The enlargement of the Great Mosque of Makkah, began in 1957, is completed.
1971	India-Pakistan war, creation of Bangladesh.
1973 Oct	Fourth Arab-Israel War.
1974	Turkish Military lands in Cyprus.
1975 Mar 25	King Faisal of Saudi Arabia assassinated.
1979 Feb	Return of Ayatullah Khomeini to Iran.
1979 Dec 27	Soviet troops enter Afghanistan
1981 Dec	Israeli annexation of Golan Heights
1982 June 4	Israeli invasion of Lebanon begins
1982 Sept 16	Massacre at Sabra and Chatilla refugee camps
1987 Dec 9	Begining of Intifada in occupied Palestine
1989 Feb 18	Khomeini declares Fatwa against 'Satanic Verses'.
1989 Feb	Soviet withdrawal from Afghanistan.
1990 Aug 2	Iraqi forces invade Kuwait.
1990 Oct 8	Massacre of Palestinians by Israeli police at Al-Aqsa.

Year	Date
1991	Collapse of USSR. Emergence of Islamic States of Central Asia.
1991 Jan 16	Operation Desert Storm begins against Iraq.
1991 Dec 16	UN rescinds Res. 2279 equating Zionism with Racism.
1991 Dec 26	Islamic Salvation Front (FIS) wins Algerian election, 1st stage.
1992 Jan 1	Bosnia Herzegovina proclaims independence.
1992 Jan 11	Algerian government cancels elections after FIS success
1992 Apr	Escalation of war in Bosnia by the Serb forces.
1992 Dec 6	Ayodhya Mosque destroyed by Hindu extremists.
1992 Dec 17	Israel deports 415 Islamic activists.
1993 Jan 11	Islamic States threaten military action in Bosnia.
1993 Sept 13	PLO-Israeli Peace Accord at Washington
1994 Feb 25	Massacre of Muslims praying in Al-Khalil - Hebron
1994 Oct 25	Jordanian-Israeli Peace Accord

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