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Malice a Serious Evil

S. Abul Hasan Ali Nadwi

The thing that the Prophet of Allah, blessings and peace be on him, has denounced most after Shirk (ascribing partners to Allah) is malice. It is related in a Tradition that in the Night of Deliverance in which Allah generously forgives the sinful, three kinds of people are not granted forgiveness: persons disobedient to their parents, habitual drunkards, and those who nourish ill-will and malice for other Muslims. The Prophet, blessings and peace be on him, has specially instructed Muslims to remain mindful of the rights of relationship on one another. It comes in another Hadith that the Prophet, blessings and peace be on him, said that Allah had ordered him to do nine things, one of which was "that I establish relationship with him who severs relationship with me, forgive him who offends me, and give him who withholds from me." It is not really a matter of credit that one should treat those courteously with whom he has good relationship. Islam urges upon its adherents that they treat even those with courtesy and goodwill who hurt them. ■

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Wisdom of Qur'an

"They are the ones who will be rewarded for their patience: lofty palaces will be granted to them, and they will be received with greeting and salutation. Therein they shall abide for ever: how good an abode, and how good a resting place!"

(Al-Qur'an - 25:75-76)

These *ayaahs* deal with the rewards of patience. The word *cabr* (patience, fortitude) in the Arabic text is used in its most comprehensive sense. Various, it means to endure persecution at the hands of the enemies of Truth with courage and to bear whatever hardships come one's way while striving for the establishment of the true Faith of God.

It also means to remain steadfast against all fears and to refuse to succumb to enticements; to resolutely fulfil one's obligations in spite of Satan's temptations and one's own carnal self; to shun the unlawful and to remain within the bounds of the lawful set by God; to spurn all pleasures and benefits that might accrue from acts of sins, and to cheerfully put up with difficulties and losses in order to follow the Path of righteousness and virtue and to accept every trial and adversity that one might encounter.

In sum, this one word embraces a whole universe of meanings regarding true Faith, a truly religious approach to life, and good moral conduct inspired by religious Faith.

Ghufrah means a lofty building. It is generally translated as the 'upper chamber' which brings to mind a two-storey building. The loftiest buildings constructed here are mere caricatures of the palaces of Paradise. ■

Pearls From the Prophet Mohammad (PBUH)

Tamim al-Dari relates that Allah's Messenger (peace and blessings of Allah be to him) observed: "Al-Din is the name of sincerity and well-wishing." Upon this we said: "For whom?" He replied: "For Allah, His Book, His Messenger and for the leader and the general Muslims."

(Sahih Muslim)

Nasiha means sincerity and well-wishing. *Nasiha* for Allah implies that man's heart is cleansed from all impurities with regard to belief in Allah, i.e. one should believe in Him as the Creator and Master with all His Attributes and with an earnest desire to obey all His commands.

Nasiha for Allah's Book means that it should be sincerely believed as a revelation from the Lord and be read and understood with utmost zeal and enthusiasm.

Nasiha for the Messenger signifies that his Apostleship must be affirmed with perfect sincerity of heart, and whatever he has vouchsafed to humanity should be respected as the Will of God, and he should be respectfully followed in all his precepts and examples.

Nasiha for leaders implies that they should be respected, obeyed and given support in all those affairs which they conduct according to the Shari'ah. And if they deviate from the path of righteousness, they should be advised and admonished, and sincere efforts be made to bring them back to the right path.

Nasiha for general Muslims is that they should be advised in all matters concerning the good of this world as well as the hereafter.

Nasiha thus covers the whole gamut of religion as its scope is as wide as that of Islam. ■

The Cow

India, being an agricultural country, the Cow is regarded an animal of great importance. Among the countries of the world Egypt and India hold the cow a precious animal. However, in India it has become a symbol of worship.

Irrespective of religious affiliation cow is no doubt considered a very useful and friendly animal in this country but of late, a smearing campaign is gaining currency that Muslims, apart from milching the cow for milk slaughter it and make its meat a part of their dietary habit. This allegation is without any logical background.

Late Maulana Abul Hasan Ali Nadwi, a famous Islamic Scholar has once remarked:

“There could have been a customary symposium, deliberations or intellectual discussions among the learned people to refute the charges and to explain the basic principles, regarding the birth and existence of this useful and precious gem of species along with the different religions and native of the world. Many intellectuals and religious evangelists have taken the advantages from these debates. But it would have been difficult for a common man to convince the diehards who hold Muslims as killers of the cow for their political

and communal gains”.

Though there is a past history that in India particularly in the Gangetic belt communal riots have erupted taking the lives of many human beings and causing immense loss to their property on the alleged cow slaughtering. But of late, this issue has assumed dangerous proportion. Now for creating trouble and unrest false rumors are spread about cow slaughtering and beef eating. Recent incident in Dadri, a town in the western part of UP, a mob entered the house of a Muslim and killed him blaming that he had consumed beef. It is the height of intolerance and a dangerous trend to harm the pluralistic way of living.

The cow is no doubt religiously strewn in a section of the society and others must respect their feelings. In most of the states in the country its slaughtering is banned. So one has to obey the law and generally it is respected. On the other hand there must be some tolerance and patience amongst those who worship it. At its cost they should not massacre those who also derive benefits from it in many ways but do not worship it. ■

S.A.

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Muharram

- S. Abul Hasan Ali Nadwi

Muharram is the first month of the Muslim lunar year. Before Islam, and after its advent too, Muharram has been regarded as a sacred month entitled to veneration of the faithful. Many important events occurred on the 10th of this month. One of these was the deliverance of Moses and the Israelites from the tyranny of Pharaoh. Moses and his followers had crossed over to Sinai from Egypt on that day and Pharaoh was drowned in the Red Sea along with his legions. It is related that a few months after his immigration to Madina, the prophet observed the Jews keeping fast on the tenth of Muharram. The Prophet enquired why did they do so? On being informed that it was a memorial of the deliverance of Moses and the children of Israel from the hands of Pharaoh, the Prophet said, "We have a greater right in Moses than they". So he fasted and commanded his followers to fast also. Thus the fast on that day came to be regarded as obligatory before it was made optional with the advent of the Ramadhan fast. Even now many Muslims given to religious observance

among the Sunnis keep the fast on the 10th of Muharram.

A Sorrowful Day

This consecrated and propitious day was, however, to witness a shameful and accursed event which has turned it into a day of mourning for the Muslims. This was the martyrdom of Husain, the second son of Fatimah, the Prophet's daughter. Husain refused to take the oath of fealty to the then Caliph Yazid and left Madina for Kufa with a retinue of his women and children and close relatives. As he approached the plains of Karbala he was intercepted by a vastly numerous and well-armed army of the Caliph under the command of Obeidullah, the governor of Kufa. On the morning of the fatal day (ashra), the 10th of Muharram, 60 A. H. (22nd October, 679 .A. D.) Husain fought bravely till the battle came to an end with the death of the last of his companions. The tragic death of Husain still awakens the sympathy of the faithful who commemorate the memory of his martyrdom with sorrow and indignation.

The Shiah's of India take out processions with tazias' and 'alams' on this occasion and have special gatherings to mourn the death of Husain. Their mourning's last till the fortieth day of Husain's martyrdom, known as chahallum, which falls on the 20th of the succeeding month of Safar.

The Muharram celebrations by the Shi'ah's of Iraq and Iran, where they have sizable populations, and in Oudh, specially Lucknow, where they ruled for one hundred and thirty-six years, are quite impressive and marked by pomp and pageantry. The customs differ from place to place but they normally consist of a passion performance in the course of which more devout Shiah's beat their bodies and faces until the blood flows, processions with taziahs and tabuts are taken out and assemblages are held to lament the martyrdom of Husain. These customs have undergone some changes during the course of time or have been reformed to an extent in certain places but a greater part of the Shi'ah's community still celebrates the function in the traditional manner.

The Sunni Muslims normally do not participate in the passion performances and other celebrations of the Shiah's

since they hold a bit different view of this sorrowful incident from that of the Shiah's. The Sunnis too, of a truth, look up to the martyrdom of Husain as an ennobling example of indomitable courage and valour, of willingness to lay one's life for truth and justice and hold him to be a victim of tyranny and injustice but, in their view, it is not proper to give vent to one's feeling of sorrow through wailings and lamentations. They consider it un-Islamic to bemoan and cry over a past happening and, fruitless too for those whose memory these celebrations seek to preserve. In their view a more befitting way of commemorating the martyrdom of Husain is to inculcate the qualities he possessed and to stick to the path of righteousness like him in face of all odds and difficulties. The Sunni Muslims, therefore, by and large, disassociate themselves from Muharram processions and other rites, preferring to offer solemn invocation of the divine blessings on Husain and his companions through special prayers and recitation of the Quran. However, in certain places, specially in the rural areas, the Sunnis too keep the tazias and follow some of their own customary rites to celebrate the Muharram. ■

Universality of Moral Principles of Islam

- Syed Sulaiman Nadwi

Muhammad (peace and blessings of Allah be upon him) was not sent for a specific time to a particular people or nation. So the Divine Book containing the moral code was not sent to a particular nation or country for guidance for a limited time but it is a universal message and guidance for the whole humanity. It forbids all evil and vice and explains what actions and deeds are virtuous and good in the sight of Allah. We give below a brief detail of those actions and deeds which please Allah and those inviting His displeasure; we must refrain from them.

The virtue of speaking the truth, the evil of telling a lie, condemnation of knowledge without practicing it, forbearance and forgiveness, contentment, patience, gratefulness, steadfastness in the cause of truth, Jihad in Allah's cause, exhortation to alms-giving; generosity, evil of miserliness or avarice, evil of squandering and extravagance, benevolent treatment with the relatives, kith and kin, orphans, the poor and the needy and neighbours and helping the wayfarers, beggars; kindness to slaves, captives, evil of pride and haughtiness, honesty, fulfilling the promise, regard for the treaty, truce, peace, paying Zakat and charity, enjoining good, mutual love, evil of talking ill against anyone and taunting, prohibition of calling by bad names, obeying and serving the

parents. Mutual well-wishing and greeting with Assalamu Alaikum, supporting the truth, loving justice, truthful evidence, adverse effect of false evidence on the heart, evil of walking exultantly and proudly on the earth, amicability, unity, fraternity of mankind and brothers-in-Faith, lawful livelihood, earning by dint of one's own labour, trading, prohibition of begging, enjoining the good and forbidding the abominable (evil), infanticide, prohibition of illegal killing of a person. Bringing up the orphan and safeguarding his wealth and property properly, giving full weight and measure not disturbing the peace of the land, abstaining from obscene, immodest-talk, adultery which is a heinous crime, lowering ones gaze, it is not allowed to enter another house without taking permission, satr(covering the part of the body which must be covered according to the Shari'ah) and hijab (veiling), the evil of dishonesty, deceit, accountability in respect of eyes, ears, heart. Doing good and virtuous deed and shunning vain and evil deeds, regard for promise and trust, sacrifice, forbearance, repelling the evil with the good. The evil of anger. During discussion or argumentation and talk with the enemies. One should be careful about etiquettes. Not to talk ill of the deities of the polytheists. Decision should be based on justice and equity, even the

enemies should be dealt with justly. It is bad to lay an obligation on the person whom you give Zakat or charity, damnation of shouting, hatred against impiety, reprobation, prohibition of robbing, looting and seizing the wealth of another through deceit, fear, piety of heart and the evil of pretending to be pious, dignity in walking, good conduct and behaviour in the meeting, benevolent treatment with the weak and aged persons, women-folk, obeying the husband, fulfilling the right of the wife, the evil of taking false oaths, prohibition of back biting, taunting, slandering. Cleanliness and purification of body, dress, and soul, covering the private parts of the body, prohibition from rebuking the beggar and oppressing the orphan, expression of Allah's favours and rewards, refraining from suspicion, hypocrisy, ostentation, showing off; to be merciful to all, lending, giving up the debt: perseverance, steadfastness, courage and valiance, the evil of showing cowardice by fleeing from the battle-field in the thick of battle, prohibition from drinking, gambling, the good of feeding the hungry, refraining from indecent, foul and immodest talk openly and privately, doing good without any selfish interest, freeing the heart from the love of wealth and property, forbidding oppression, refraining from sin and vice, and rude or indifferent treatment towards the people, exhorting one another to adhere to the truth, truthfulness and integrity in dealings.

A Short Description of the Ahadith Concerning the Moral Conduct and Behaviour

Besides the teachings of the Holy Qur'an, there is vast literature of moral conduct and behaviour based on the sayings of the Holy Prophet (peace and blessings of Allah be upon him) and interpretation of the verses of the Holy Qur'an as mentioned in the books of Ahadith. Kanz-al-A 'mal which is the collection of such Ahadith extends over 187 pages of big size in small print. As regards the number of Ahadith, it comes to 3906. They are divided into 250 chapters and under different topics concerning morals and manners and cover almost all the aspects of moral conduct and behaviour of human-kind and we reproduce below only those topics which have been mentioned in Sahih Bukhari, Jama' Tirmidhi and Sunan Abu Dawud.

Keeping union among the blood-relation, benevolent treatment to parents, tenderness towards children, loving the younger and respecting the elders, liking your brother as you like yourself, benevolent treatment towards the neighbour, kindness with the servants and pardoning their mistakes, bringing up the family, and looking after the needs of the poor and the needy, orphans and widows, helping the blind, sympathizing with the common man, kind treatment with those who are under debt, redressing the grievances of a person who calls for help, wishing well for the Muslims, mercy on animals,

thankfulness for your benefactor, fulfilling the right which one believer possesses over the other, visiting and serving the sick, forbiddance of nursing mutual jealousy, mutual hatred and mutual hostility and the evil of exulting over the other's misfortune, valiance and courage, condemnation of fleeing from the battle-field. Obedience to the Imam or leader, constancy in actions and deeds, doing your own works yourself, sweet talk, cheerful, amiable nature and generosity, refraining from foul and abusive language, hospitality, modesty, politeness and dignity, controlling the anger, forbearance and forgiveness, patience and perseverance, condemnation of being proud of one's ancestral superiority, evil of being suspicious, forbiddance to enter the house of another person without taking permission, and peeping into another's house, wishing well for others, gentleness and politeness, contentment and satisfaction, forbidden to beg, condemnation of publicising one's sins, forbiddance to tell the faults of your brother, prohibition from back-biting, slandering, carrying tales, nursing hatred, grudge, malice and spying, the evil of divulging one's secrets, merit of humility and hospitality, honesty, the evil of using abusive language, forbiddance to praise anyone in his presence, forbiddance to curse, and to indulge in vain and frivolous talk, condemnation of greed, niggardliness, squandering money and extravagance, pride and arrogance, mocking, jeering and making fun of anyone; sanctity of human

life, forbiddance to oppress anyone; to be just and fair in dealings and not to be partial or prejudiced, prohibition from fanaticism, harshness or rigour is not permitted, sympathy and compassion towards the afflicted. The evil of avarice, showing patience over the fate, forbidden to mourn (as it was done in the Day of ignorance), forbiddance of gambling, bidding against the other (for raising the price), exhortation to adhere to truth and not to tell a lie, forbidden to quarrel, give false evidence, the merit of joining the ties of friendship, relationship, forbiddance for a Muslim to have estranged relations with another Muslim beyond three days and without any reason of the Shari'ah. It is forbidden to perpetrate atrocity upon a Muslim, to humiliate him, to insult him, and inviolable is his blood, honour and wealth, condemnation of a hypocrite and one who pays a double game, forbiddance to break the promise, prohibition from dishonesty, deceit, drinking, adultery, theft, the merits of purity and cleanliness, greeting the friends, relatives with Assalamu 'Alaikum and embracing and shaking hands and observing the etiquettes of meeting, eating, drinking, dressing, sitting and dispersing, house-keeping and the special rules and etiquettes relating to moral conduct and behaviour which need to be observed in the case of women.

As man is by his very nature evasive and in the habit of making lame excuses it is necessary that every

aspect of moral conduct and should be explained clearly and in detail to elucidate this point. Further we quote here one or two examples.

Sadaqa and Zakat are tremendous works worthy of immense reward in the Hereafter; but the Torah has confined it to 'ushr and Zakat only and no mention of another charitable act has been made therein. According to the Bible giving away everything to the poor and leading a life of poverty is a virtue. The Holy Prophet (peace and blessings of Allah be upon him) has combined both these teachings and removed the deficiency by clarifying them further. It had not been made clear in the Torah on what quantity of grain or weight of gold and silver and number, cost of other things 'ushr and Zakat were to be levied as an obligatory duty. The Shari'ah of Muhammad (peace and blessings of Allah be upon him) has fixed the time, quantity, weight and number of surplus wealth on which 'ushr and Zakat are payable. He has also explained the nature or kinds of expenditure on which this income can be expended. It has not been ordained that you should spend everything in the path of Allah and become poor and destitute. Instead of this, the Holy Qur'an says:

They ask you what they should spend. Say: What you can spare.

(2 : 219)

But from the moral view-point the believer has been exhorted to suspend his own need and take the

pain to fulfil the need of the other person which is the most excellent of moral virtues. Allah says in the praise of Ansars who put themselves into trouble to alleviate the sufferings of the emigrants (Muhajirin):

But rather prefer (the fugitives) over themselves though they are in want.

(59 : 9)

The Holy Qur'an says praising the companions: And feed with food, the needy, the orphan, and the captive for love of Him.

(76: 4)

The Holy Qur'an exhorts us again and again to spend in the cause of Allah. Some people give those things in sadaqa (charity) and Zakat which are useless, rotten or bad. The Holy Qur'an has forbidden it as it indicates the vanity and impurity of heart and does not fulfil the real purpose i.e. purification of heart and soul for which charity and Zakat are given. It has been said in the Holy Qur'an:

O Ye will not attain piety until ye spend of that which ye love. And whatever ye spend, Allah is aware thereof. (3: 92)

It has been said in verses of the Holy Qur'an:

O ye who believe! spend of the good things which ye have earned, and of that which we bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourself save with disdain; and know

that Allah is Absolute, Owner of Praise.

(2: 267)

They ask thee (O Muhammad), what they shall spend Say: That which ye spend for good (must go) to parents and near kindered and orphans and the needy and the wayfarer. And whatever good ye do, lo! Allah is Aware of it.

(2: 215)

The Messenger of Allah (peace and blessings of Allah be upon him) said: Giving of Sadaqa is essential for every Muslim. It was said (to him): What do you say of him who does not find (the means) to do so? He said: Let him work with both his hands, thus doing benefit to himself and give Sadaqa. It was said to him: What about him who does not have (the means to do so)? He said: Then let him assist the needy, the oppressed. It was said: What do you say of one who cannot even do this? He said: Then he should enjoin what is reputable or what is good. He said: What about him if he cannot do that? He said: He should then abstain from evil, for verily this is sadaqa on his behalf. He (Allah's Messenger) said on another occasion: Enjoining what is good and forbidding from evil is a sadaqa; leading a stray person to the right path is a sadaqa; helping the blind, the poor and the needy is a sadaqa; removing stone, or thorn, or bone from the path is a Sadaqa; pouring water of his bucket into another's bucket is a sadaqa, a good word is a sadaqa. The

significance and the broad sense in which the words, sadaqa and Zakat have been used in Islam can be understood from the above Ahadith.

It has been said in the Holy Qur'an;

O ye who believe! Render not vain your almsgiving by reproach and injury like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day.

(2 :264)

A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.

(2 :263)

If ye publicise your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is informed of what you do.

(2:271)

And pay not (their contributions) save reluctantly.

(2 : 54)

And the likeness of those who spend their wealth in search of Allah's pleasure, and for strengthening of their souls, is as the likeness of a garden on height.

(2 : 265)

And whatsoever good thing ye spend, it is for yourselves when ye spend not save in search of Allah's countenance; and will be repaid to you in full, and will not be wronged.

(2: 272) ■

Ali Miyan's Advice to Leaders of India and Muslim Countries

-S.M. Rabey Hasani Nadwi

Sheikh Syed Abul Hasan 'Ali Nadwi was educated and brought up in an enlightened environment due to which he had developed a very good understanding of the causes and effects of the rise and fall of nations of the world. He had developed the ability to understand and analyze current situation in the light of the past and predict the future. He was very good at predicting the outcome of an outfit by looking at the thinking of its leaders and how much adherence they had in their personal lives to what they were advocating.

He used to closely observe and analyze the events which were unfolding in the subcontinent and Muslim countries and form his own opinion about them in the light of his studies and experiences. He would then approach the leaders and public with his advice and do whatever was within his reach to improve the situation.

To bring islah (reform) among the ruling class, he considered Mujaddid Alf Thani's strategy of prudent advising and counseling to be the most effective method. To reform the educational system, he derived guidance from the methods of Shah Waliyullah Dehlavi, Ibn Khaldun, 'Allamah Ibn Taimiyah, and Shaikhul Islam' Azzuddin bin 'Abdus Salam. To deal with the social and collective issues, he benefitted from the

ideas of Ibn Khaldun. To bring islah among the masses, he took guidance from the methods of Ibn Jauzi and Hasan Basri.

Among the Muslim countries, Sheikh Nadwi gave topmost priority to the Arab countries and Hejaz.' In April 1947, just a few months before the independence of India, the then prime minister Jawaharlal Nehru convened a meeting of the leaders of Asian countries in Delhi. On that occasion, the ameer (head) of Jama'at Tabligh, Sheikh Muhammad Yusuf Kandhlawi sent a message to Sheikh Nadwi (who was in Lucknow at that time) asking him to come prepared to address delegates from the Arab countries. In response, Sheikh Nadwi prepared a very effective and comprehensive paper *Ila Mumatthil-al-Bilad- al-Islamiyah* (Arabic), traveled to Delhi, met the delegates and conveyed his concern and advice to them through that paper.

That paper was later published as a booklet and Sheikh Nadwi made good use of it in his visit to Hejaz which took place shortly thereafter. It was highly appreciated by Arab scholars and leaders. Sheikh Muhammad' Ali Al-Harkan who used to teach in Masjid Nabawi (Prophet's Mosque in Medinah) once read out that paper to his students in his class. Sheikh Harkan was a prominent scholar of hadith from Najd (central part of Saudi Arabia) and later became the minister of law and justice (in

Saudi Arabian government) and the secretary general of the Muslim World League.

In 1947, when Sheikh Nadwi went for hajj, he wrote a detailed letter to the Crown Prince Saud bin 'Abdul-'Aziz al-Saud (d. 1969) who was holding a very powerful and influential position in the Saudi government. In that letter, he reminded the crown prince that the primary duty of the Muslim governments should be to bring lives of their people on the orders of Allah and the ways of the Prophet; the responsibilities of improving living condition, running the government, and making worldly progress were of secondary importance. He also emphasized that Hejaz, because of its special position in the Islamic world, deserved special care and attention. He also acknowledged to the crown prince that there were encouraging signs to indicate that the Saudi government would fulfill its obligations with full resolve and determination.

In the letter, Sheikh Nadwi had also mentioned the profound and thoughtful sentence that 'Umar bin' Abdul' Aziz (d. 720) had written to one of his governors,

O slave of Allah! Prophet Muhammad was sent as a haadi (guide), not as a tax collector.

The letter was read to Shah 'Abdul-'Aziz bin Saud (d. 1953) by Sheikh 'Umar bin Hasan Al-Sheikh who was the most influential person of the kingdom at that time. It was later published as a booklet entitled *Bainal Jibayah Wal Hidauah* and

included in the collection of articles *Ilal Islam Min Jadid*.

Sheikh Nadwi returned to India from Hejaz in 1948. But his heart and mind remained fully occupied with the urge to do d'awah among Arabs and awaken their leaders and eminent people. To get a feel of his enthusiasm and concern, it is worthwhile to look at the following excerpt from his autobiography (*Karwan-e-Zindagi*, vol. I, pp. 351-52):

After returning from Hejaz in 1948, I was completely overwhelmed by the urge to invite Arabs in their own language to the glory of Islam, to their role as leader of not only the Islamic world, but of the entire mankind and to regain their lost status. This urge had become so intense that I started thinking of making it the sale purpose of my life. One can get some sense of that intensity by looking at the letter that I wrote to my friend Sheikh Mas'ud 'Alam Nadwi on Shawwal 6, 1368 Hijri (3 August 1949) when he was in Iraq. I am presenting here an excerpt of that letter.

"Don't spare any effort in planting the seed of deen in this deserted land. Don't leave any stone unturned. Work day and night. Bum your heart. Melt your body. Shed your blood and tears to such an extent that Tigris and Euphrates feel sorry for being too tiny. Catch hold of each and every person and tell him, "O the lost oryx (a type of antelope found in the Arabian Peninsula) of the Arabian Desert. O the

hope of the world. O the wish of Prophet Ibrahim (Abraham). Where are you lost? What about the midnight prayers and the late night cries of Saiyadana 'Umar? What about the blood that was shed in the martyrdom of Mathni bin Haritha? What about the mutilation of the body of Abu 'Ubaid al-Thaqafi? What about the leadership of S'ad ibn Abi Waqqas? What about the torment and anguish of 'Ali bin Abi Talib and his eloquent and stirring speeches? What about the acute thirst and shedding of the blood of the Prophet's dearest grandsons? What about the genius and brilliance of Abu Hanifah? What about the love of Ahmad Bin Hanbal for enduring punishment? What about the unbridled passion of Ibn Jauzi for sunnah? What about the compassion of 'Abdul Qadir Jilani? Have all these sacrifices resulted into your becoming a lowly slave of those who are leading a herd of blinds? Have you degraded yourself into an insignificant dust particle of their pathway? Blow a trumpet in the graves of Iraq and set the stage for qiyamah (the Doomsday) because

*giraftan cheeniyān ihram wa makki
khuftah dar baiha*"

"Chinese have come clad in ihram
and Makkans are still asleep"

Sheikh Nadwi performed his second hajj in 1369 Hijri (1950). That trip was very special for him because he was accompanied by his spiritual mentor Sheikh' Abdul Qadir Raipuri. After hajj,

Sheikh Raipuri returned to India, but Sheikh Nadwi stayed back in Hejaz for the purpose of d'awah. During that stay, Sheikh Nadwi met highly-educated people, journalists, writers, and high-ranking government officials. A number of his speeches were broadcast from the Saudi radio station. In his meetings and speeches, he reminded people about their responsibility to guide and lead humanity. The speech entitled Menal 'Alam Ilaiye Jaziratul 'Arab was extremely touching.

In the same trip, he visited Egypt, Sudan, Syria, Jordan, and Palestine as well. In Syria, he met eminent scholars and political leaders. He went to Baitul Moqaddas Al-Khalil (in Palestine), met Shah' Abdullah bin al-Hussein of Jordan and advised him about his delicate responsibilities. Unfortunately, the king was assassinated while Sheikh Nadwi was still there.

During his visit to Syria, Sheikh Nadwi was asked to speak on the issue of Palestine. At that time, only a small portion of Palestine was under the occupation of Israel, but there were clear indications that Israel was intent on expanding its occupation. In his speech, Sheikh Nadwi shed light on the root cause of the problem and explained what losses are incurred when nations shun open-mindedness and become insincere in their actions. That speech was later published in the form of a booklet entitled Karithatu Falesteen Wa Asbabuhal Haqiqiyah.

Sheikh Nadwi got another opportunity to visit Syria five years later in

1956 when he was invited as a visiting professor. The invitation was for one or two years, but he could accept it only for three months. His visit proved very beneficial for several reasons. His lectures were attended by Syria's learned scholars and prominent citizens some of whom were later appointed to high positions in the government. One of them was Dr. M'arouf al-Dawalibi (d. 2004) who later became the prime minister of Syria. The learned Algerian leader Sheikh Al-Bashir al-Ibrahimi, who had come to Damascus for a visit at that time, also attended his lectures. Two of his lectures were broadcast from the Syrian Radio. One of them was published as a booklet entitled "Isma'i Ya Suriua" From Syria, he went to Lebanon and Turkey where he met prominent scholars, religious leaders, and leaders of various religious movements and gave them useful advice.

In the same year (i.e. 1956), he again traveled to Damascus to attend a conference that was organized by Motamar al-'Alam al-Islami (World Muslim Congress). The former prime minister of Indonesia Muhammad Natsir and leaders of several other Muslim countries had attended the conference. On that occasion, he presented a paper on the issue of Palestine and highlighted its importance and far-reaching consequences.

Several years later, Sheikh Nadwi went to Morocco to attend a conference which was convened by the federation of Muslim universities. The king of Morocco

had come to the conference on the last day and Sheikh Nadwi was asked to speak in front of him on behalf of the participants. It was a delicate occasion. A large number of dignitaries had come to meet the king and it was supposed to be a brief speech consisting of just a few congratulatory remarks and words of thanks. But Sheikh Nadwi used that opportunity to deliver a passionate and effective speech to remind the audience to pay attention to improve the country's religious and moral condition in addition to fulfilling the worldly needs; he also alluded to other issues and problems of the country which had been brought to his attention. He conveyed the message with great courage while maintaining the protocol and decency of the royal gathering. His speech was applauded as very successful.

After Sheikh Nadwi's speech, a renowned Arab scholar expressed his desire to speak. He was given the opportunity. But, despite being a native speaker of Arabic, he could not speak in a way that was fitting for the occasion. Later, the scholars and university professors who were present in that event spoke highly of Sheikh Nadwi's speech while they pointed out weaknesses in the other person's speech.

I was present in that speech. I was amazed to hear Sheikh Nadwi deliver such a scholarly and enlightening speech. I felt that it was merely due to Allah's special help which came down due to his sincerity and burning desire for d'auiah, I have witnessed it happen on so many other

occasions also. There were instances when he addressed very powerful people and it appeared that they might feel offended and retaliate. But it never happened so. Instead, his position got further elevated in their eyes as it happened in Morocco. The king came up to the door to see him off and lamented that he was invited to visit Morocco so many times, but did not come. The king asked him to come to Morocco more often.

There was a similar situation with the king of Jordan. Sheikh Nadwi got an opportunity to meet the king. While advising the king, he pointed out the weaknesses that were prevailing in the country. The king listened to Sheikh Nadwi's advice patiently and appreciated it.

In his trip to Kuwait in the beginning of 1962, Sheikh Nadwi delivered a speech entitled "Isma'i Ya Zahratus Sihra" that was broadcast on Kuwait Radio. In that speech, he reminded the people of Kuwait about the kind of character they were supposed to present to the world. He also presented a letter to the Ameer of Kuwait Sheikh' Abdullah al-Salim al-Sabah in which he advised him about the progress, unity and leadership of the Arabs. He also reminded the Ameer about the responsibility of properly utilizing the wealth.

Sheikh Nadwi had in his heart a burning desire and deep concern about how the Muslim countries could remain firm in their deen (Islam) and 'aqidah (faith) and still fulfill the needs of today and enjoy

position of respect among the community of nations. That is, how they could combine deen and duniya (worldly matters) together, convey the message of truth to the entire world, and keep their own people on Quran and hadith which they have inherited from their ancestors.

Sheikh Nadwi determined his line of action in the light of his deep study of history, sound knowledge of deen and shari'ah, and clear understanding of the connection between knowledge and practice. His sincerity and selflessness made his words effective. From the leaders and authorities whom he felt obliged to advise, he never sought any material benefit and refused to accept gifts from them.

Sheikh Nadwi was a founding member of the Muslim World League and a member of the Advisory Council of the Islamic University of Madinah. So from 1961 onward, he went to Hejaz almost every year to attend meetings of the Muslim World League and the Islamic University of Madinah. He also started getting opportunities to address and sometimes preside over meetings. Whenever he got an opportunity, he utilized it to convey his message and advice. He delivered numerous speeches and wrote many letters during those visits. The speeches which were broadcast on radio were published as Bayna al-Alam wal Jazirat al-'Arab. The collection of letters which he wrote to the members of the royal family was also published in the form of a book.

Sheikh Nadwi got several opportunities to meet Shah Faisal of Saudi Arabia both when he was the crown prince and later when he became the king. I also happened to be with him in some of those meetings. On every occasion, he met and advised Shah Faisal with complete *istighna* (selflessness) and cautioned him against possible dangers to the kingdom and the *Harmain Sharifain* (Makkah and Madinah). The king assured him that he would not allow anything to happen which was contrary to the spirit and status of the center of Islam. Sheikh Nadwi used to write letters to the king and the king used to reply promptly.

In 1984, while returning from Jordan, Yemen, and Hejaz, Sheikh Nadwi stopped in Karachi to meet Pakistan's president General Ziaul Haq. On that occasion, Sheikh Nadwi presented to President Ziaul Haq the souvenir of Masjid al- Aqsa (of Jerusalem) that was presented to him (Sheikh Nadwi) in Amman, Jordan. By this gesture, he in fact wanted to remind the president that he, as the head of a Muslim country, should feel obligated to strive for the liberation of Masjid al-Aqsa.

In all of his visits to the Islamic world, Sheikh Nadwi did his best to fulfill the obligations of *deen* and *d'awah*. When he visited Burma (now Myanmar) in the beginning of 1960, he told the Muslims living there,

You may feel happy that Allah has blessed you with so much wealth and respect in a big city like Rangoon. But it is very worrisome because there is

very little compliance with the teachings of Islam in your character and life. To show gratitude to Allah for His favors, Islamic character and qualities must be inculcated in your lives.

He further warned them:

I am afraid that you may be afflicted with the same punishment that befell affluent nations of the past as Quran has mentioned in chapter Hud (11: 84) - I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all round.

Shortly after his return from Burma, the communist revolution took place and all the prominent Muslim businessmen who were mostly of Indian origin had to flee the country and move to either Indian subcontinent or Europe. They later used to recall Sheikh Nadwi's speeches and acknowledge how profound were his warnings and predictions.

He had given similar warnings in his visit to Syria also where people were living a prosperous and comfortable life before the military coup took over the country. He had told the people of Syria:

Your condition makes me worried. You should strive to live according to the orders of Allah and His prophet. When Allah bestows His favors on people, He wants them to be thankful to Him.

It is amazing that only a year later, a series of military coups took place there. People were deprived of all the comforts of life, living condition became miserable,

and many talented people were forced to leave the country.

Whichever country Sheikh Nadwi went, he closely observed the prevailing conditions and presented his thoughts and advice with a genuine concern. Allah had blessed him with such a foresight that he could look at the condition of a nation and exactly identify the underlying diseases. His diagnoses, in some instances, looked flawed initially, but proved exactly right as time passed by.

When the call for Arab nationalism was made in the Arab countries, Arabs embraced it enthusiastically and told non-Arabs that Arabism and Islam were one and the same and the Arab solidarity should be considered as the Islamic solidarity. But Sheikh Nadwi said very openly and loudly that it was merely a fitnah (deception) conspired by anti-Islamic forces to drive a wedge between the Arab and non-Arab Muslims for their own gains.

The result was that Arabs got disconnected from non-Arabs and Arabs further divided themselves on the regional basis. It destroyed Arab unity and the Arab countries became a fertile hunting ground for the anti-Arab and anti-Islamic forces. In this connection, Sheikh Nadwi wrote two articles entitled Isma'uha Minni Sarihatan Aiyohal 'Arab and Ilai Rayatil Milhamadiyah Aiyohal 'Arab.

Sheikh Nadwi used to recall the words of Sayyidna 'Umar (the second caliph) which he had spoken to admonish Sayyidna Abu 'Ubaidah (a companion of

Prophet Muhammad) at the time of the conquest of Jerusalem. The Patriarch of Jerusalem had insisted that he would surrender the city only if Sayyidna 'Umar came there in person. When Sayyidna 'Umar came to Jerusalem, Sayyidna Abu 'Ubaidah advised him to change his tattered clothes before meeting the Patriarch. Upon hearing that, Sayyidna 'Umar said:

Allah has given us honor due to Islam and we can remain honorable only through Islam and nothing else.

Sheikh Nadwi used to say that the dignity of Arabs was due to Islam and the more they remained connected to Prophet Muhammad, the more protection and security they would have.

Sheikh Nadwi visited both the Arab and non-Arab countries for the purpose of d'awah. He visited Pakistan, Bangladesh, Malaysia, Burma, Turkey and several countries of Europe, and America. In every place, he told the resident Muslims:

Don't forget your roots. Take care of the wealth of Islam that Allah has given to you. Your dignity and respect depend on it.

If he got an opportunity to address Muslim organizations or movements in those countries, he drew their attention to their weak points. His message was:

Don't forsake your Islamic and cultural values. Don't be influenced by the moral and religious weaknesses of local populahon. Educate and raise your children in such a way that their

connection to Islam is not compromised. Learn the language of the land as best as you can so that you can do the work of d'wah effectively. Live a life that becomes a means of introduction of Islam to non-Muslims, Look at your surrounding environment in such a way that you see an evil as an evil. And if you find something good, appreciate and value it as is mentioned in the prophetic advice: "Wisdom is the lost treasure of a momin (believer) and he is the most deserving to acquire it wherever it is found."

In his visits to various Muslim countries, Sheikh Nadwi was grieved to notice deficiencies and lack of high moral character in the lives of people. He then wrote detailed letters and essays to express his grief and concern and sent them to the leaders and intellectuals of those countries. He sent the very first such letter to Egypt that was entitled *Isma'i Ya Misr* (Listen to Me, O Egypt!). He then sent letters to Syria (*Listen to Me, O Syria*), Hejaz (*From the World to the Arabian Peninsula*), Kuwait (*Listen to me, O Flower of the Desert!*), and Iran (*Listen to Me, O Iran!*). The lectures that he delivered during his visit to Pakistan bear the same concern; those lectures were published from Karachi in the form of a booklet entitled *Hadith-e-Pakistan* (Urdu).

These letters and speeches highlight problems and needs of Muslim countries in an objective and balanced manner. They also show how much

concern he had for the progress of Muslim communities and countries in deen, education, and preservation of Islamic values and practices. Allah blessed him to discharge this duty in an exemplary manner.

Reform of the System of Education and Mentoring

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

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

Furthermore, he was associated with the environment of *Nadwatul 'Ulama* from his very childhood. *Nadwatul 'Ulama* was established in 1893 by Sheikh Muhammad 'Ali Kanpuri-Mongheri with the collaboration of Sheikh Shibli N'umani, Sheikh Nadwi's father Sheikh, 'Abdul Hai, and Nawab Sadar Yaar Jang Sheikh Habibur Rahman Khan Sherwani (head of Religious Affairs of Hyderabad State) with the mission to develop a dynamic and comprehensive educational system by

incorporating new ideas and discoveries of education into the traditional religious curriculum. His association with this institution enabled him to understand another dimension of religious education - how to make it versatile to meet contemporary needs and challenges.

Those who were just above Sheikh Nadwi in the family hierarchy! were closely connected to Shah Fazlur Rahman Ganj Moradabadi (d. 1895) and Sheikh Rasheed Ahmad Gangohi (d. 1905). Through this channel, he got exposed to the traditional Islamic educational system that had started in Deoband in 1862.

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

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

needs, help them get out of the position of disgrace and enable them regain their lost dignity and power. They also need to look at how their system of religious education should be re-tooled and improved so that it becomes vibrant and meets new challenges - the very purpose for which Sheikh Nadwi's predecessors had launched the mission of Nadwatul 'Ulama.

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

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

have now become obsolete or less relevant.

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

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

Sheikh Nadwi had both aspects of education in his mind-secular and religious. With respect to the secular education, we need to see what our current

needs - religious, worldly, individual, and collective - are and which disciplines of secular education are required to fulfill those needs and necessary expertise should be acquired in them.

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

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

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

added to them. Thus it is necessary to change the purpose and content of the educational material that is being used in these subjects.

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

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

who are unlettered and possess only natural instinct. Also, the effect of Quran is greater (in making a person act upon it) if it is approached directly.

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

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

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

languages in their curriculum.

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

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

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

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

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

Whenever Sheikh Nadwi was invited by Arab universities and educational institutions for speaking or consultation, he reminded them about the need of developing a balanced and comprehensive curriculum. His advice was welcomed by experts of education. He advocated that a subject should be taught using the principle of progressive approach which was recommended by the eminent Arab philosopher and sociologist Ibn Khaldun (d. 1332) in his famous book Moqaddimah. He also advocated that a

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

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

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

With the same goal in mind, he established an institute known as Idarah T'alimate Islam in Aminabad, Lucknow, with the co-operation of his friend Sheikh' Abdus Salam Nadwi. The objective was to provide a facility where people could learn Quranic Arabic and study the entire

Quran with translation during a short period of time. It helped the participants learn Arabic and develop affinity with Quran as well. In addition to conducting regular daily programs, the institute also offered weekly Quran and hadith classes for highly educated members of the society. Sheikh Nadwi conducted the Quran class and Sheikh Abdus Salam Nadwi conducted the hadith class.

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

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

the underlying meaning.

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

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

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

For the teachers of tafseer, Sheikh Nadwi's recommendation was that they should themselves study books of tafseer before teaching the text of Quran to students. He recommended students also to consult books of tafseer on their own.

He preferred to interpret Quranic verses in such a way that it transformed the life of an individual and developed (in student) the ability to appreciate the beauty of Quran.

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

In Sheikh Nadwi's opinion, the main objective of the curriculum of a religious institution is to prepare students to carry out the work of d'awah and tarbiyah, disseminate Islamic knowledge, lead the Muslim ummah, and represent Islam to the world correctly. Graduates of these institutions should also possess manners and qualities of a pious Muslim and sincere d'ai. Thus it is not enough for these institutions to simply teach students subject matter and make them mere depository of knowledge. They must also strive to inculcate Islamic character and values in students and provide them with opportunities for practical training so that they can apply their knowledge to real-life situations.

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

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

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

Muslim Law Board Chief Speaks: One Culture Being Imposed in Country

The President of All India Muslim Personal Law Board and Rector Nadwatul Ulema, Maulana S.M. Rabey Hasani Nadwi, on Monday expressed his apprehension that a particular culture was being imposed in the country.

While asking Hindus to think about this, Nadwi—the most revered figure among Muslims—said: "India has a bouquet of several cultures. Flowers of different colours are there and one should appreciate different colours. Members of the majority community, who want to change this to one culture, should rethink."

"We have a mix culture in India. Hindus should also give attention towards the attempt to impose one particular culture. They should think where is country heading—towards good or bad," Nadwi added.

Nadwi was speaking while releasing the travelogue by Maulana Jafar Masood Nadwi during a programme of Nadwatul Ulema. The function, held at Nadwatul Ulema, was attended by over 30 eminent Muslim clerics of the seminary.

"India has several sub cultures, as different races have come here from Arab, Iran, Central Asia and others. It, thus, has several types of culture," he said.

While maintaining that Indian Muslims have adopted the influence of several races and are thus, totally different from Muslims of other parts of the world, Nadwi said: "Muslims have got mixed in such a manner that a new culture has emerged. One should remember that even this country has got many things from Muslims."

"Religion and culture are two different things. While we are firm on our religion, we admit there has been cultural effects on the community in India. We should also respect others' culture with practice tolerance, else hatred will increase," he added.

Principal of Darul Uloom Nadwatul Ulema, Maulana Saeedur Rehman Azami Nadwi too urged Muslims to uphold their character in public life. "Your character in public life will represent Islam among other people. So, one should be clean in his public life for a good image of our religion," he said. ■

(The Indian Express)

Tipu Sultan—The Need For a New Perspective

— Syed Azam

If history is defined as the unfolding story of human freedom, Tipu Sultan is one of those martyrs who died for this noble cause. His stormy rule of eighteen years is a tragic story of heroic struggle against the leviathan that was spreading its tentacles to enslave India. His rule may also be characterized as a story of sacrifice-limitless sacrifices in the cause of freedom for his country. Had he cared for the throne or family or progeny or a good and luxurious earthly life, all would have been his, all that he had to do was to compromise his freedom and accept the terms the British would impose. There were persuasions in this regard, but he had a grand and bold conception of liberty and freedom which no power on earth and no temptation could demolish. Hence his flat rejection leading to wars-wars to cage him and to cage the ideal that he cherished so dearly. It is altogether a different story that neither he could survive the challenge nor his country could remain independent, but his history has its own verdict, a verdict that would last till the end of time.

The life that he led, the values that he cherished, the struggle that he put up and the way he was martyred, all combine to raise Tipu Sultan, head and shoulders, above his contemporaries. The philosophy of his life is best expressed in his own words, "The life of a tiger for a day is better than that of a jackal for a hundred years"- Perhaps an Indian expression of those revolutionary ideas that ignited the great revolution of 1789, liberty equality and fraternity, and would remain singing and reverberating, inspiring and stimulating. the human heart so long as there is

oppression, domination, intolerance, discrimination and exploitation.

Nevertheless, the history of such a man has remained controversial, while he was bracketted as an inhuman tyrant, blood-thirsty despot, a fanatical bigot and an intolerant ruler worthy of deposition and liquidation by the colonialists, he is no better to most Indian writers. To them he was a despoiler of temples, a killer of cows, a communal bigot and a narrow minded Muslim intolerant of his non-Muslim subjects. How unfortunate and what a pity that we are yet to understand what voltaire, a senior contemporary of Tipu so sarcastically and satirically said, "History is a pack of tricks that we play upon the dead" or as Rousseau would put it, "History is the art of choosing among many lies, that lie which resembles the truth". How appropriate these remarks are in respect of Tipu Sultan vis-a-vis his historians . It is, indeed, a sad commentary on us that we have hardly succeeded in developing that consciousness so essential for the understanding of the spirit of history and the forces which shape the historical process.

There were certain reasons why the British had to blacklist him, write against him and propagate myths about him. They wrote not in order that the history of Tipu Sultan might be written in a correct historical perspective, but in order that certain myths and falsehoods be developed and hoisted on him so that a wedge be created between him and his loving subjects and the popularity and rapport that he enjoyed be obliterated. Hence a deliberate campaign began, a campaign with the full backing of

the colonial forces involved, through innumerable writings and pamphlets, to defame and dehumanize him. The writings of the Britishers, therefore, can be just dismissed as a canard and as an attempt to malign and vilify him.

But what is surprising and indeed shocking is the way Indians themselves have written about him, instead of critically analysing the British writings on this great hero, they have indulged in platitudes, sometimes more vehemently, as if Tipu was a demon and monster incapable of humanity and tolerance. In fact, if one can easily make out that the vilification campaign that began with the British did not die with the death of the British empire, instead has taken a new turn, a religious turn or more correctly a communal turn. Tipu has come to be projected as "Muslim" ruler superimposing himself on the Hindus through terror and brute force. There cannot be a greater untruth on earth than this.

A greater degree of damage has been done to the history of Tipu Sultan by amateur writers, novelists, dramatists, poets and fiction writers who manage to lift some tit bits from the workshop of history, tear them out of context and present them to the gullible audience not so much as to generate light so that history could serve a healing purpose, but to generate heat so that passions could be raised and fun could be had. A deliberate attempt is made to create a psychology at the mass level by an identification of the modern muslim with the Tipu of their fertile imagination, and incidents of daily life are exploited and twisted to push trivial matters to take a turn for the worse. Perhaps the greatest threat to Tipu's history and more than that, to the brittle social fabric that we have, comes from such "retailers" of history.

Attaining objectivity is a difficult task, and history is a risky game. One of the best ways to get at the truth, therefore, is to allow "your enemy to write your history" and if that is acceptable to you then it can be taken as objective. The British were the sworn enemies of Tipu, but they were unanimous in one thing. "His kingdom is a garden from one end to the other", was their observation throughout Tipu's rule, perhaps this holds the key to unravel the truth about Tipu Sultan. A few historians have managed to get at this, but their writings have not gone beyond polemics and beyond answering or refuting the charges that have been levelled against him. They have remained emphasising that Tipu was an enlightened, tolerant and broadminded ruler who made no distinction among his subjects on the basis of religion, race, caste or sect. In support of this they quote the innumerable grants and endowments that Tipu created to support the material base of the Hindu institutions like *maths* and temples and the large number of Hindus, especially Brahmins and Marathas whom he employed in his service.

To a serious student of Indo-Muslim history, this is not unusual. Almost every king or prince of some standing, whether Hindu or Muslim, throughout the sub-continent, has made such donations to the socio-religious and cultural institutions of importance, irrespective whether they were Hindu or Muslim and have employed all people into their service provided they fulfilled certain standards. Even the most maligned ruler like Aurangzeb has to his credit or discredit more number of such donations to Hindu religions institutions and had more Hindus in his service than his much praised great grand father, Akbar. When Haidar and Tipu made grants or employed Hindus in their service, what is

so special about it? It was just a policy in tune with the needs and requirements of the administration. Given the structure of our society, it was inevitable that a large number of Brahmins were appointed as they were the only people trained in administration and effective management of the state affairs. However, I am not suggesting that such a liberal and enlightened policy of Haidar and Tipu should not be emphasized, my intention is, it is not enough if some defensive arguments are advanced to establish that Tipu Sultan was not this or that, it is necessary and important at this stage that we should raise questions of a different order to see what kind of a role Tipu played in the advancement of society in Karnataka and what kind of a shape it would have taken if his socio-economic measures had been continued without interruption.

At the time when Haidar and Tipu were on the throne of Mysore, the era of mercantalism was coming to an end in Europe, and England had launched upon her technological revolution leading to the rise of a solid industrial base and huge capital formation. The English East India Company which was winning the Indian empire, was backed up by this newly emerging capitalist and industrial class. How many kings and princes in India knew about this? And how many of them reoriented their policies to prepare their society and economy to meet the challenge that was emerging from the high seas? None, not even a single prince, Raja or Nawab except Haidar and Tipu. Though Haidar was naive, he had plenty of commonsense and wisdom, but Tipu was very accurate in calculating the tragedy ahead, if India did not change her social base and economic structure. He was the first to send his son to Europe, not for a jolly trip, but to study

and understand the secret of his superiority and advancement. He was the first to start factories on large scale, whether of armaments or paper or gun-powder or ship-building or pearl fishery or even the manufacture of fine sugar and silk or establishment of mints, all intended to faster growth, and establish sound industrial base, and build capital. All these and many more schemes he had launched would have transformed the economy and his country and would have stolen a march over Japan if only they had gone on uninterrupted. But this was not to be, and fate had a different thing in store when he fell in 1799 he saw his plans cracking up, and like Napoleon of France he too might have remarked "Roll up the map of India, it is not needed for a hundred years".

In conclusion it may be pointed out that we have had enough of meaningless controversies about Haidar and Tipu Sultan. It is ridiculous and simply nonsense to think of Haidar and Tipu either as "foreigners" or as "aggressive Muslim kings". They were the sons of the Indian soil and the princely India of their times refused to accept them as kings, for they had no blue-blood in their veins. Hence a big conspiracy to dethrone them and destabilize their kingdom. The British with machiavelian tactics and political trickery utilized this conspiracy to their advantage which no Indian prince could understand, the destabilization of Mysore began immediately after 1799 and the innumerable peasant rebellions culminating in the major Nagar insurrection of 1831-33 leading to a formal take over of Mysore were only physical expressions of an inner paralysis of their destabilization process. Hence the need for developing a new perspective to understand the history of Tipu Sultan. ■

Aurangzeb: Facts Belie Concocted History

- Brijendra Singh

Aurangzeb Alamgir was the sixth and the last great Mughal emperor of India. He ruled from 1658 to 1707 AD. He was one of the greatest Mughal emperors and lived a very simple life. He lived on a small quantity of food. He used to write the Qur'an with his own hand and sell them to earn his living. If he wanted, he could have lived a life of extraordinary luxury as the emperors, kings, nawabs, rajas, maharajas did in those days. Being an emperor, he was on top of the ruling class.

He was a well-read man. He kept up his love of books till the end. He wrote beautiful Persian prose. A selection of his letters (*Ruq'at-i-Alamgiri*) has long been a standard model of simple, but elegant prose. He understood music well, but he gave up this amusement in accordance with Islamic injunctions.

Emperor Aurangzeb is often considered as the greatest of all the Mughal kings. The Mughal state reached its height under his leadership. The state had 29.2 percent of the world population under its flag (175 million out of 600 million in 1700 AD) and was one of the richest states the world had ever seen, with a GDP of 24.5 percent of the world's total (\$ 90.8 billion out of \$ 371 billion in 1700).

Of all the Muslim rulers who ruled vast territories of India from 712 to 1857AD, probably no one has received as much condemnation from Western and Hindu writers as Aurangzeb has. He has

been castigated as a bigoted Muslim who was anti-Hindu, who taxed them, who tried to convert them, who discriminated against them in awarding high administrative positions and who interfered in their religious matters. This view has been heavily promoted in the government-approved text books in schools and colleges in post-partition India. These are fabrications against one of the best rulers of the country who was pious, scholarly, saintly, un-biased, liberal, magnanimous, tolerant, competent and far-sighted.

Fortunately, in recent years quite a few Hindu historians have come out in the open disputing those allegations. For example, historian Babu Nagendranath Banerjee rejected the accusation of forced conversion of Hindus by Muslim rulers by stating that if that was their intention then in India today there would not be nearly four times as many Hindus as Muslims, despite the fact that Muslims had ruled for nearly a thousand years. Banerjee challenged the Hindu hypothesis that Aurangzeb was anti-Hindu by reasoning that if the latter was truly guilty of such bigotry, how could he appoint a Hindu as his military commander-in-chief? Surely, he could have afforded to appoint a competent Muslim general in that position. Banerjee further stated: "No one should accuse Aurangzeb of being communal-minded. In his administration the state policy was formulated by Hindus. A

number of non-Muslims, including Hindus, Sikhs, Marathas and Jats, were employed in his court. He did not compromise on the fundamentals of Islam, which are in fact, the moving spirit of every faith. Historical facts must be interpreted in their true and objective spirit and not subjectively as done by some Hindu writers.

Dr BISHAMBHAR NATH PANDE'S VIEW

The late scholar and historian, Dr. Bishambhar Nath Pande's research has exploded myths about Aurangzeb's rule. They also offer an excellent example of what history has to teach us if only we study it dispassionately. Dr Pande was ranked among the few Indians and fewer still Hindu historians who tried to be a little careful when dealing with such history. He knew that this history was originally compiled by European writers whose main objective was to produce a history that would serve their policy of divide and rule.

In his famous Khuda Bakhsh Annual Lecture (1985) Dr. Pande said: "Thus, under a definite policy the Indian history textbooks were so falsified and distorted as to give an impression that the medieval (i.e., Muslim) period of Indian history was full of atrocities committed by Muslim rulers on their Hindu subjects and the Hindus had to suffer terrible indignities under Muslim rule and there were no common factors (between Hindus and Muslims) in social, political and economic life."

Therefore, Dr Pande was extra careful. Whenever he came across a "fact" that looked odd to him, he would try to check and verify rather than adopt it

uncritically. He came across a history textbook taught in the Anglo-Bengali College, Allahabad, which claimed that "three thousand Brahmins had committed suicide as Tipu wanted to convert them forcibly into the fold of Islam." The author was a famous scholar, DrHar Prasad Shastri, head of the department of Sanskrit at Calcutta University. Tipu Sultan (1750-99), who ruled over state of Mysore (1782-99), is one of the most heroic figures in Indian history. He died on the battle field, fighting the British.

Was it true? Dr. Pande wrote immediately to the author and asked him for the source on which he had based this episode in his textbook. After several reminders, Dr. Shastri replied that he had taken this information from the Mysore Gazetteer. Dr. Pande requested the Mysore University vice- chancellor, Sir Brijendra Nath Seal, to verify for him Dr. Shastri's statement from the Gazetteer. Sir Brijendra referred his letter to Prof. Srikantia who was then working on a new edition of the Gazetteer. Srikantia wrote to say that the gazetteer mentioned no such incident and, as a historian himself, he was certain that nothing like this had taken place. Prof. Srikantia added that both the prime minister and commander-in-chief of Tipu Sultan were Brahmins. He also enclosed a list of 136 Hindu temples which used to receive annual grants from Tipu Sultan's treasury.

It transpired that Shastri had lifted this story from Colonel Mile's History of Mysore, which Miles claimed he had taken from a Persian manuscript in the personal library of Queen Victoria. When Dr. Pande

checked further, he found that no such manuscript existed in Queen Victoria's library.

FALSE HISTORY CONCOCTED BY BRITISHERS

British historian Sir Henry Elliot remarked that Hindus "had not left any account which could enable us to gauge the traumatic impact the Muslim conquest and rule had on them." Since there was none, Elliot went on to produce his own eight-volume history of India with contributions from British historians (1867). His history claimed Hindus were slain for disputing with "Mohammedans", generally prohibited from worshipping and taking out religious processions, their idols were mutilated, their temples were destroyed, they were forced into conversion and marriages, and were killed and massacred by drunk Muslim tyrants. Thus Sir Henry and scores of other empire scholars, went on to produce a synthetic Hindu versus Muslim history of India. Their lies became history.

Lord Curzon (Governor General of India 1895-99 and Viceroy 1899-1904) was told by the Secretary of State for India, George Francis Hamilton, that they should "so plan the educational textbooks that the differences between community and community are further strengthened." Another Viceroy, Lord Dufferin (1884-88), was advised by the Secretary of State in London that the "division of religious feelings is greatly to our advantage", and that he expected "some good as a result of your committee of inquiry on Indian education and on teaching material". Also,

"We have maintained our power in India by playing off one part against the other". The Secretary of State for India reminded yet another viceroy, Lord Elgin (1862-63), "and we must continue to do so. Do all you can, therefore, to prevent all having a common feeling"

MYTH RELATED TO DESTRUCTION OF TEMPLES

Some Hindu historians have accused Aurangzeb of demolishing Hindu temples. How factual is this accusation against someone known to be a saintly man, a strict adherent to Islam? The Qur'an prohibits any Muslim to impose his will on a non-Muslim by stating, "There is no compulsion in religion" (Surah al-Baqarah 2.256). The Surah al-Kafirun clearly states: "To you is your religion and to me is mine." It would be totally unbecoming of a learned scholar of Islam of his calibre, as Aurangzeb was known to be, to do things contrary to the dictates of the Qur'an.

Interestingly, the 1946 edition of a history textbook, Etihash Parichaya used in Bengal for the 5th and 6th graders states: "If Aurangzeb had the intention of demolishing temples to make way for mosques, there would not have been a single temple standing erect in India. On the contrary, Aurangzeb donated huge estates for use as temple sites and support thereof in Benaras, Kashmir and elsewhere. The official documentations for these land grants are still extant."

A stone inscription in the historic Balaji or Vishnu temple, located north of Chitrakut Balaghat, still shows that it was

commissioned by the emperor himself. His administration made handsome donation to the temple of Pandharpur, seat of the deity Vitthal. Historian DG Godse has claimed that trustees of Vitthal temple were more worried about marauding Maratha armies than Mughal forces.

The proof of Aurangzeb's land grant for famous Hindu religious sites in Varanasi can easily be verified from the deed records extant at those sites. The same Etihash Parichaya reads: "During the fifty year reign of Aurangzeb, not a single Hindu was forced to embrace Islam. He did not interfere with any Hindu religious activities". Alexander Hamilton, a British historian, toured India towards the end of Aurangzeb's reign and observed that everyone was free to serve and worship God in his own way.

Aurangzeb is the most reviled of all Muslim rulers in India. He was supposed to be a great destroyer of temples and oppressor of Hindus. As chairman of the Allahabad municipality (1948-53), Dr. Bishambhar Nath Pande had to deal with a land dispute between two temple priests. One of them had filed in evidence some *firmans* (royal orders) to prove that Aurangzeb had, besides cash, gifted the land in question for the maintenance of his temple. Might they not be fake? Dr. Pande thought in view of Aurangzeb's fanatically anti-Hindu image. He showed them to his friend, Sir Tej Bahadur Sapru, a distinguished lawyer as well a great scholar of Arabic and Persian. He was also a Brahmin. Sapru examined the documents and declared they were genuine *firmans* issued by Aurangzeb. For

DrPande this was a "new image of Aurangzeb". So he wrote to the chief priests of various important temples all over the country, requesting photocopies of any firman issued by Aurangzeb that they may have in their possession. The response was overwhelming; he received copies of *firmans* of Aurangzeb from the great temples of Mahakaleshwara, Ujjain, Balaji temple, Chitrakut, Umanand temple Guwahati, and the Jain temple of Shatrunjai and other temples and gurdwaras scattered over northern India. These *firmans* were issued from 1659 to 1685AD. Though these are only a few instances of Aurangzeb's generous attitude towards Hindus and their temples, they are enough to show that what some historians had written about him was biased and represented only one side of the picture. India is a vast land with thousands of temples scattered all over. If proper research is conducted, I am confident, many more instances would come to light which will show Aurangzeb's benevolent treatment of non-Muslims.

Aurangzeb did not indiscriminately destroy Hindu temples, as he is commonly believed to have done. He directed the destruction of temples only when faced with insurgency. This was almost certainly the case with the Keshava Rai temple in the Mathura, where the Jats rose in rebellion, and yet even this policy of reprisal may have been modified, as Hindu temples in the Deccan were seldom destroyed. On the other hand Aurangzeb demolished the beautiful mosque of Golconda where he stayed for years because he thought corrupt officials of his government had

concealed wealth from bribery under it. The image of Aurangzeb as an idol-breaker may not withstand scrutiny, since there is evidence to show that, like his predecessors, he continued to confer land grants or jagirs (large parcel of agricultural lands) upon Hindu temples, such as the Someshwar Nath Mahadev temple in Allahabad, Jangum Badi Shiva temple in Varanasi, Umanand temple in Guwahati and numerous others. He did not harm the famous Elora temples (a huge complex of ancient temples) in his conquest of Deccan.

DEMOLITION OF KASHI VISHWANATH TEMPLE

Dr Pande's research showed that Aurangzeb was as solicitous of the rights and welfare of his non-Muslim subjects as he was of his Muslim subjects. Hindu plaintiffs received full justice against their Muslims respondents and if guilty, Muslims were given punishment as necessary.

One of the greatest charges against Aurangzeb is regarding the demolition of Vishwanath temple in Varanasi. That is a fact, but Dr Pande unraveled the reason for it. "While Aurangzeb was passing near Varanasi on his way to Bengal, the Hindu rajas in his retinue requested that if a halt was made for a day, their *rani*s may go to Varanasi, have a dip in the Ganges and pay homage to Lord Vishwanath. Aurangzeb readily agreed. Army pickets were posted on the five-mile route to Varanasi. The *rani*s made journey in *palkis*. They took their dip in the Ganges and went to the Vishwanath temple to pay

their homage. After offering *puja* all the *rani*s returned except one, the Maharani of Kutch. A thorough search was made of the temple precincts, but she was to be found nowhere: "When Aurangzeb came to know about this, he was very much enraged. He sent his senior officers to search for the *rani*. Ultimately they found that a statue of Ganesh (the elephant-headed god), which was fixed in the wall was a moveable one. When the statue was moved, they saw a flight of stairs that led to the basement. To their horror they found the missing *rani* dishonored and crying, deprived of all her ornaments. The basement was just beneath Lord Vishwanath's seat."

The Raja demanded exemplary action and "Aurangzeb ordered that as the sacred precincts had been despoiled, Lord Vishwanath may be moved to some other place, the temple be razed to the ground and the mahant (head priest) be arrested and punished."

EMPLOYMENT FOR NON-MUSLIMS

Aurangzeb has often been accused of closing the doors of official employment on Hindus, but a study of the list of his officers shows this is not so. Actually, there were more Hindu officers under him than under any other Mughal emperor. Though this was primarily due to a general increase in the number of officers, it shows that there was no ban on the employment of Hindus.

In his administration the state policy was formulated by Hindus. Two Hindus held the highest position in the state treasury. Some prejudiced Muslims even

questioned the merit of his decision to appoint non-Muslims to such high offices. The emperor refuted them by stating that he had been following the dictates of the Shariah (Islamic law) which demanded appointing right persons in right positions. During Aurangzeb's long reign many Hindus, notably Jaswant Singh, Jay Singh, Raja Rajrup, Kabir Singh, Arghanath Singh, Prem Dev Singh, Dilip Roy and Rasik Lal Crory, held high administrative positions. Two of the highest-ranked generals in Aurangzeb's administration, Jaswant Singh and Jay Singh, were Hindus. Other notable Hindu generals who commanded a garrison of two to five thousand soldiers were Raja Vim Singh of Udaypur, Indra Singh, and Achalaji and Arjuji. One wonders if Aurangzeb was hostile to Hindus, why would he position all these Hindus to high positions of authority, especially in the military, who could have mutinied against him and removed him from his throne?

Most Hindus prefer Akbar to Aurangzeb for his multi-ethnic court where Hindus were favoured. Historian Shri Sharma states that while Emperor Akbar had 14 Hindu mansabdars (high officials) in his court, Aurangzeb actually had 148 Hindu high officials in his court. But this fact is somewhat less known.

If Aurangzeb was so ferocious a communalist, why is it, some historians have asked, that the number of Hindus employed in positions of eminence under Aurangzeb rose from 24.5 per cent in the time of his father Shah Jahan to 33 per cent in the fourth decade of his own rule?

Jizya and other taxes

Now let us deal with Aurangzeb's imposition of the Jizya, which has drawn severe criticism from some Hindu historians. It is true that Jizya was lifted during the reign of Akbar and Jahangir and that Aurangzeb later reinstated this. Before I delve into the subject of Aurangzeb's Jizya or tax on the non-Muslims, it is worthwhile to point out that jizya is nothing more than a defence tax which was collected only from able-bodied young non-Muslim-ruled state. This tax was only for those non-Muslims who did not want to volunteer for the defence of the country. That is, no such tax was collected from non-Muslims who volunteered in the conscript army to defend the country. This tax was not collected from women and neither from immature males nor from disabled or old males. It was not taken from non-Muslim priests either. If the army was not able to defend the country and retreated to another territory, the *Jizya* was returned to the payees before such retreat. On payment of such taxes, it became incumbent upon the Muslim government to protect the life, property and wealth of its non-Muslim subjects. If for any reason the government failed to protect its citizens, especially during a war, the tax amount was returned.

It should be pointed out here that *Zakat* (2.5 percent of annual savings) and *ushr* (10 percent of agricultural produce) were collected from all Muslims who owned some property (beyond a certain minimum called *nisab*). They also paid *sadaqah*, *fitrah* and *khums*. None of

these were collected from any non-Muslim. As a matter of fact, the per capita collection from Muslims was several times higher than that of non-Muslims. To Aurangzeb's credit is his abolition of a lot of taxes, although this fact is not usually mentioned. In his book, *Mughal Administration*, Sir Jadunath Sarkar, foremost historian on the Mughal dynasty, mentions that during Aurangzeb's reign nearly 65 types of taxes were abolished, which resulted in a yearly revenue loss of 50 million rupees to the state treasury. Other historians have stated that when Aurangzeb abolished 80 types of taxes, no one thanked him for his generosity. But when he imposed only one, *jizya* which was minimal, many people began to show their displeasure. While some Hindu historians are retracting the lies, the textbooks and historical accounts in Western countries have yet to admit their error and set the record straight, even though some are doing it.

Some Important Points Related To Character Of Aurangzeb

Just think a man of such character and caliber who cares so deeply good can also be unjust and cruel? Just imagine a king who is cruel and unjust to the majority could rule a huge country for such a long time. Is that possible in a country where the majority did not profess his religion?

His personal piety however is undeniable. He led an exemplary simple pious life. He cared for the royal treasury as public treasury and for public.

As a prince, when subedar (governor) of Deccan and Gujarat, he didn't

destroy any temple. His period was peaceful and prosperous. Even before becoming emperor, he conferred jagirs to temples.

He is maligned that he was against art and music. He was an accomplished musician, playing Veena. The largest numbers of books on classical Indian music in Persian were written during Aurangzeb's reign. However, he banned all nude dances.

Stories of Aurangzeb's cruelty are rumours or at best lies invented by Hindu bigotry and imperial British historiography. With such history writing the British wanted to weaken India with their divide and rule policy. Novelist Bankim Chatterjee, who served his whole life in the British government, was a tool of this conspiracy.

Aurangzeb forbade sati, drinking, gambling, prostitution, devadasi tradition, dancing in brothels and some religious shrines. He charged *jizya* from non-Muslims) while a Muslim paid around 2.5 percent, the amount of his savings as Zakat. The old, women and children were exempted from *jizya*. Only the young man who didn't want to serve in the army had to pay the *jizya*. Aurangzeb was the only ruler who appointed Muhtasib (Lok Pal) to control corruption in Judiciary, Finance and other departments. To wrongly accuse such a man of wrong-doing is itself a malicious art.

The author has done his PGDM course from IISE Business School, Lucknow.

He is a keen student of history

Maulana Syed Nizamuddin (1927-2015)

Obaidur Rahman Nadwi

Maulana Syed Nizamuddin, a renowned Islamic scholar, General Secretary All India Muslim Personal Law Board (AIMPLB), Head, the Amarat-e-Shariah Bihar, Orissa and Jharkhand, Member Darul Uloom Deoband's Executive Committee, Member Nadwatul Ulama Lucknow's Managing Committee and Executive Committee, Patron, Islamic Fiqh Academy, New Delhi, founder and Patron, Madrasa Islamia Arabia, Gori Ghat, passed away on 17 October after prolong illness at the age of 89.

Born on 31 March 1927 at Gaya, Bihar. He received basic education from his father Syed Husain at home. Afterwards he was admitted to Madrasa Imdadia Darbhanga in 1941. In 1942 he was sent to Darul Uloom Deoband for higher studies. He studied Hadith and Islami jurisprudence there upto 1947. In 1942 he get a chance to meet Hakimul Ummat Hazrat Maulana Ashraf Ali Thanvi. Besides he took "bait" at the hands of Shaikhul Hind Maulana Husain Ahmad Madani. He started his career as a teacher in Madrasa Reyazul Uloom at Sathi in Champaran district and remained there for 15 years from 1948 to 1962. Thereafter, he joined Madrasa Rasheedul Uloom at Chatra as its principal and spent there two years from 1963 to 1964. The then Ameer Shariat Maulana Shah Minnatullah Rahmani assessed his erudition of Islamic jurisprudence and chose him for the work at Amarat- e- Shariah. In 1965 he was chosen as Nazim (Administrator) of Amarat-e-Shariah. In 1998 he was elected as the sixth Ameer Shariat of Bihar, Orissa and Jharkhand after the death of Maulana Abdul Rahman. In 1991 he was unanimously elected General Secretary of All India Muslim Personal Law Board after the demise of Maulana Syed Shah Minnatullah Rahmani and he held this post till his death.

He was unparalleled as a selfless servant of the Ummah. He discharged his duties honestly. Under his patronship Amarat-e-Shariah, a social-religious organization of Indian Muslims made great progress. He brought about a sea-change in it and gave a new orientation to it. His everlasting glow will keep Amarat-e-Shariah Shinning. As General Secretary of AIMPLB, he also played significant and leading role. He faced a variety of difficult issues of Muslim Personal Law and solved them as well. He served along with three presidents of the Board i.e. Late Maulana Syed Abul Hasan Ali Nadwi, Late Maulana Majahidul Islam Qasmi and the Present President Maulana S.M. Rabey Hasani Nadwi and he enjoyed their confidence.

On hearing the news of his serious illness, Hazrat Maulana S.M. Rabey Hasani Nadwi and Maulana Wazeh Rasheed Hasani Nadwi rushed to Patna to know about his health a few days before his demise. Unfortunately Maulana S.M. Rabey Hasani Nadwi and Maulana Wazeh Rasheed Hasani Nadwi could not attend his funeral as they were on a journey.

However, a delegation headed by Maulana Nazrul Hafeez Nadwi Azhari was sent from Lucknow to attend his funeral rites.

In his condolence message Maulana S.M. Rabey Hasani Nadwi said : "The demise of Maulana Syed Nizamuddin is a great loss to Muslim Ummah in general and for All India Muslim Personal Law Board and Amarat-e-Shariah Bihar- Orissa and Jharkhand in particular. His achievements are myriad. He held the post of General Secretary of AIMPLB for 25 years. We have also derived benefit from his valuable advice.

Board's various tough and important issues were precisely solved by him. As members of different Muslim sects are in the Board they have different kind of opinions but Maulana kept the Board united with his wisdom, prudence and Raison D'etre (Hikmat Amlil).

Dr. Saeedur Rahman Nadwi, Principal Darul Uloom Nadwatul Ulama said that Maulana Syed Nizamuddin devoted his whole life to the cause of Islam. He possessed all the attributes of a true follower of Islam. His life is an ideal for all of us.'

Maulana Nazrul Hafeez Nadwi, Dean, Department of Arabic Darul Uloom Nadwatul Ulama stated that Maulana Syed Nizamuddin belonged to an educated and well-known family. He was a man of angelic qualities. He had a good say in Nadwatul Ulama's education System. He attended Nadwa's annual executive meetings and gave valuable advice as an able educationist. With the result that he had to face criticisms but he exhibited patience and leniency. He always remained aloof from provocation and instigation.

In 2008 he was honoured by the Institute of Objective Studies with Lifetime Achievement Award. He is survived by his wife, six sons and three daughters. Maulana Syed Wali Rahmani led the funeral prayer. He was buried in Haji Haramain graveyard of Phulwari Sharif, Patna. ■

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