



# THE FRAGRANCE OF EAST

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Post Box No. 93,  
Nadwatul Ulama  
Tagore Marg,  
Lucknow – 226 007

Ph. No. : 0522-2740406

Fax : (0522) 2741221 E-mail: [nadwa@bsnl.in](mailto:nadwa@bsnl.in)

**Rs. 25/-**



# The Fragrance of East

## Founder:

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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***

**“Those who were unjustly expelled from their homes for no other reason than their saying: ‘Allah is Our Lord.’ If Allah were not to repel some men through others, monasteries and churches and synagogues and mosques, wherein the names of Allah is much mentioned, would certainly have been pulled down. Allah will most certainly help those who will help Him. Verily Allah is Immensely Strong, Overwhelmingly Mighty. (Allah will certainly help) those who, were We to bestow authority on them in the land, will establish Prayer, render Zakah, enjoin good, and forbid evil. The end of all matters rests with Allah.”**

*(Al-Qur'ân – 22:40-41)*

When power is bestowed on the believers, they concern themselves with such noble tasks like establishing Prayer and giving out Zakah, and use their power to promote goodness and extirpate evil.

It is, in fact, God Who decides to whom governance of a territory should be entrusted. People who are intoxicated with power are prone to misunderstand that it is they who decide the fate of people. But God, Who has the power to transform a tiny seed into a huge tree, and Who conversely, can turn a huge tree into a pile of ashes, also has the power to strike a fatal blow and make an example of those who, by their acts of repression, struck terror into the hearts of people making themselves appear too well entrenched to be removed from power. On the other hand, He can also raise the down-trodden to heights of power that none can dream of. ■

### ***Pearls From the Prophet Mohammad (PBUH)***

It has been narrated on the authority of Ibn Umar that the Holy Prophet (peace and blessings of Allah be to him) said: **“Beware, every one of you is a shepherd and everyone is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted his affairs). A man is a guardian over the members of his family and questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguard his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust.”**

*(Sahih Muslim)*

Here, the government's responsibility towards the citizens has been put on a par with parents' responsibility towards their children. Just as the father is bound to ensure the maintenance and well-being of his family, the government is bound to ensure the moral, spiritual, social and economic well-being of its citizens, whose affairs it has undertaken to administer.

Like a shepherd, a father serves his family with a spirit of deep love, affection and self-sacrifice. Similarly, the rulers should serve the people of the State with the same emotions of love and sacrifice. ■

## Remembering Ali Miyan

Syed Abul Hasan Ali Nadwi aka Ali Miyan (RAH) was a prominent name amongst Islamic scholars during the last half of the twentieth century. Ali Miyan belonged to a prominent Sadat family of Rai Bareli. Educated in country's best Islamic seminaries like Darul-uloom Nadwatul-ulama Lucknow and Darul-uloom Deoband Ali Miyan sharpened his intellect which he had inherited from his elders of the family. His father Maulana Hakim Abdul Hai was a famous Unani physician besides a prominent Arabic and Urdu scholar. His books in Arabic and Urdu are rare contribution in their respective fields.

Ali Miyan came in prominence at very early age when he joined Maulana Ilyas's (RAH) "Tablighi Jamat" He toured around the country to spread "Dawa" (invitation to Islam). His superb knowledge of Arabic (both written and spoken) introduced him to Islamic world. His books of Arabic were responsible for his closeness to even rulers and monarchs of the Arab world.

Ali Miyan passed away on the last day of the twentieth century (31.12.1999) thus left an orphaned society. During the last decade before his demise he had started taking interest in those worldly affairs which were affecting the community. Through

Muslim Majlis-e-Mushawarat, All India Muslim Personal Law Board and many other such fora he played a prominent role in advocating the cause of Muslim community.

Ali Miyan was such a prominent figure of the last century that his demise was condoled by both Indian and foreign leaders. The then prime minister Atal Bihari Vajpayee says that he was deeply grieved to know that Maulana Abul Hasan Ali Nadwi one of the world's greatest Islamic scholar in modern times, passed away. He was an intellectual giant who was highly respected by Muslims and non-Muslims alike, both in India and abroad. He was a great humanitarian.

His death was mourned by the then vice President of India Krishna Kant, Dy. Prime minister LK Advani and many governors and chief ministers.

On his 18th death anniversary the Fragrance of East pays its respects to the departed soul and pray that almighty God may grant him a higher position in Here after. ■

**S.A.**

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## The Distinctive Characteristic of Muslim\*

(Maulana's Last Public Speech)

- S. Abul Hasan Ali Nadwi

O ye who believe!  
If ye fear Allah,  
He will grant you a criterion  
(To judge between right and wrong)  
Remove from you (all) evil deeds  
And forgive you;  
for Allah is The Lord  
of grace unbounded,

Al-Anfal-29

My dear friends, the guests who have come here from far off places and my dear and honourable brethren!

The Quranic verse quoted that has just been recited, I, too, was to recite the same and it was I who requested to have it recited. First of all, I congratulate you and congratulate the Muslim public, in general, the service volunteers, the functionaries, the Muslim missionaries who are here or having such a large gathering assembled here which is unanimous on one word, one slogan, the Kalema, one faith and creed, one goal and one way of life. It is one such gathering alike of which is hardly ever, at least in India, seen. If not deemed an affront and insolence, I would say, it reminds one of Arafat day, the gathering assembled at Mina and Arafat. It reminds, I would, say,

\* *Delivered at Nadwa on June 14, 1999 in Tablighi Ijtima.*

of the egalitarianism (though not mentioned of). There cannot be a greater thing than Arafat, and Mina to be likened to. It is such a gathering which is assembled here.

I would now make this submission before you that it is not some casual incident or event. If there is such a large gathering assembled with a particular goal, with one faith and creed, having one objective and one practice, it would bring about a revolution in the world. I am a student of history. History had been my subject of study. For instance, I have studied it in English, in Arabic and Persian and in Urdu. Not only studied but written also. I am saying, if such a large gathering were of one aim and objective, one faith and creed and were assembled with integrity, it would cause a revolution in the world.

The Quranic verse that I have just recited and was also recited by Maulana Maaz, too:- O ye who believe.....,Allah says. Very few may have pondered over it that it is a sensational and alarming verse, a verse making one get jolted, a verse which can bring about revolutions. It is a verse from Allah who is the Lord of all the worlds the object of worship of all the worlds, the Creator of ginn and human beings alike Events cannot take place without his order. It is He Who makes

empires changed, makes the conditions changed, makes the bondsmen freed and the freed ones bondsmen. It is He who has said it. Sometimes, a thing that is read and recited very often, little ponderance is lent to it. The glorious Qur'an is, in fact, something that could render the nights sleepless. It is something which nourishes not not the body but the soul. The Almighty Allah who knows all that is seen and unseen, who has absolute power and authority, who is, by right, all powerful, all alone worthy of being worshipped, it is He who says: O ye who believe! If ye fear Allah, He will grant you a criterion (to judge between right and wrong)....

This fear (the Taqwa) is not a simple word. Usually, one who takes little food is said to be God fearing; one who wears simple dress is called by people God fearing, one who abstains from back-biting, slander-mongering is said to be God fearing. Nevertheless, the word Taqwa, in the Quranic parlance and the Quranic terminology is much more comprehensive and revolutionising. It is a word that could make the world changed altogether Allah says: O ye believers' if ye fear Allah, and mind you, the word used for fear is not the Arabic or Urdu khauf, it is Taqwa. It covers creeds and doctrines. It covers deeds and practices. It covers aims and objectives. It covers the way of life, morals and manners and what not. If you have the dread of God, the God would bestow a distinctive characteristic for good and for ever. Wherever a Muslim passes by, a

Muslim who is God fearing, a Muslim who abides by the Shariat, a Muslim who obeys the dictates of Allah and his Prophet, a Muslim who wishes well of humanity, a human being who is the disseminator of the Guidance, a human being who is virtuous, who keeps his eyes lowered, his tongue guarded, his heart empty of mundane gains and the greed, his mind pure of evil plots and schemes - such a man, such a Muslim wherever would he pass by, fingers would be raised to point him out. Look, there is a Muslim going; There is a man of God, Allah's bondsman going. That would be your distinction, your distinctive feature. Allah says: He will create within you a distinctive characteristic. I am constrained to translate the word Furqan with distinctive characteristic. But, the fact is, Furqan, is so eloquent and so extensive that I feel, despite that Urdu is my mother-tongue and I belong to non-Arab schools of learning, it is not easy to translate the word Furqan. The words, the expression that can be intelligible to the general public is being used by me. And that is Allah would bestow upon you a distinctive characteristic. Where upon, the fingers would be raised to point you out, the eyes would be lifted to look at you. People would point at you. People would have sometimes, sleepless nights and would, sometimes, wake up out of slumber saying: Look, there is a Muslim going. Look how virtuous Muslims are, See for yourself, he does not let his eyes fall on Non-Mahram. In case there is something on

the road that might hurt the wayfarer, something that one could stumble at, he removes it. He is not the one who would push and elbow the people. He walks with con-science, with dignity, with goodwill and compassion for others. One who serves. It was this very state of earlier Muslims. One Muslim family, one Muslim tribe, one Muslim who spoke one language - and such Muslim individuals could be counted on fingers - if reached anywhere, the history is witness to the fact that the cities in their entirety embraced Islam and became Muslims. And thus Islam spread. Like a wind blows, the wind of Islam blew. Just by looking at Muslims people embraced Islam. How so ever far people may be in ignorance and slumber, whatsoever craze and greed there might be for wealth, or for fair sex, howsoever strong might be longing for the dignity or for the beauty, or anything whatsoever, a human being is gifted by Almighty Allah with the talent of reproducing the effect of the influence. And this world which is still on the move and be mindful that I am saying in my capacity of a student of history, in the capacity of one who is aware of human psychology, in the capacity of a counsellor - this world which is still on the move, despite such an intense fanaticism today, and has not been destroyed even as a result of heinous and ghastly crimes and sins, the polytheism and idolatry, the egoisticism, the mammon-worshipping, the tyranny and brutality, it is only because of this characteristic being still extant and survived among the people which is the

instinct of being influenced and impressed, the capacity to become righteous and pious. So, I say it and let me say it with rather candour. Who knows whether there will be another opportunity or not and if there would be another, would it be to speak to such a large gathering and such an impressionable gathering which has converged here from far flung corners in order to listen to the talk of Allah and His Prophet that is to be talked in this evangelist assembly. So, what better occasion can there be than this to say that the world is yet not deprived of the instinct and aptitude to be influenced and impressed and in it only lies the secret of the world's survival that the world is still allowed to exist and remain extant by Allah, creator of the Worlds, who knows that the man still has the will to learn lesson, be benefited, be warned, and become virtuous, may be more or may be less, but he has. Here you are. You would Insha-Allah be dong the dissemination service, performing the Tableeghi mission, abiding by the principles, forming teams to be iterant throughout the country. Please listen to me! I am saying just one thing which no one else would, perhaps say, I am not being distrustful. Yet, I am afraid others would not say it, human as they are. In this country where you do live, you have to live like one who has a distinctive characteristic that is called Furqan. This distinctive characteristic should be such as would make the people change their creeds, their mores and manners, their views and outlooks, their precepts and

perceptions, their relations and connections. There are Muslims in such a large number in our country and are not able to make an impact! How is it possible!

Allah who is Omniscient and knows each and everything, Seen and Unseen, who is the creator of the human nature, is saying: If you fear Allah, He would grant you a criterion (a catalytic feature). If you fear Allah. He would bestow on you a grandeur of distinction; He would give birth to an entirely novel situation. What would that be? It would be that peoples convictions would be changed, ethics be changed, relations be improved, people would have fear of Allah developed in themselves. There are Muslims in such a large number in this country, yet no revolution has taken place, no change is effected. It shows that we have not acted upon 'if you fear Allah...' toto if the injunction 'If you fear Allah, acted upon called upon, so what we fear Allah we act according to the injunctions of His Prophet and the Shariat which he has brought us and the Qur'an and all this makes a marked distinction not only in convictions and even in passions and perceptions, in relations and behaviours, in each and every thing, the result would then be 'Ye would be granted a criterion', you would be made a catalyst. It would then create a distinctive grandeur in you. You would catch sight of people. Fingers would be raised to point out. Not only fingers but feet would proceed towards you. The direction of peoples lives would be turned towards you. You may perhaps find it difficult to contain them, to

contain even yourself. That is to say that, Islam would get spread among the people. The lives would be changed. And all this mammon worshipping, libido worshipping, glory and grandeur worshipping, the politics worshipping etc. that are rampant today like epidemics would be suppressed and subdued. It would then be difficult for the people to retain their persuasions, their interests, their privileges, their advantages. If there are Muslims and they are pursuing the path of Islam and have Islamic character, Islamic convictions, it would then be difficult for the people to remain unchanged. Their disposition would be tilted towards Islam to the extent that great politicians, leaders, men of letters, orators and great speakers would be found difficult to be restrained. So, why does that not happen?

You may now observe that it does not happen because our lives are not fully cast in the mould of Islam. That is why it is necessary that our creeds are correct, our conducts are correct, our morals are correct. Our aims and objectives in life should also be correct. They should be different and distinctive from those of others. 'There is nothing there on the road for the people to stumble at. That was there some time back, we had seen. It appears that some Muslim had passed this way', people should say. There was someone in distress and no one bothered about him. And if found that someone had paid attention to him and he is no more in distress, people should say: it appears that

some Muslim had passed his way. The passion for wealth, for possessions, should be much less in them than in others. In respect of the latent desire, certain latent weaknesses that are there, sometimes, they should be very pronouncedly and conspicuously different from others. It should be enough to explain that to say that he is a Muslim. If you read history, you will find countries en masse have undergone revolution in the wake of Muslims reaching there even though in small numbers.

Just consider how far is the Arabian Peninsula where-from Islam spread to Spain in Europe where lakhs of people, innumerable in fact embraced Islam. How far is the Arabian Peninsula from this very country. How far is the Arabian Peninsula from Turkey, from Algiers, Morocco and the far west regions of Africa... etc. I have had the privilege to visit most these countries. Except Spain where a systematic effort was made to wipe out Islam therefrom and to exterminate their language for which even more errors were committed by Muslims who are also responsible to some extent, Islam is till date extant in the rest of all these countries. So, if you look at the distances, in terms of terms of time, the differences in language, the difference in thoughts and precepts, the differences in upbringings you will find them poles apart. Notwithstanding, the entire countries to their last men embraced Islam. That was because of mores and morals of Muslims, because of dissemination of the Call to

Islam. That was because of their character cast in the mould of that of the Prophet (SAW). That was because of the practical paragon that they placed before them. Now at present you see what is the state of Muslims. There are so many Muslims here. I would say just about this very gathering that if we become true Muslims and act upon Islam in toto and represent what is described by Allah in 'If you fear Allah...' and "That day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion". and "O ye who believe! Enter into Islam whole heartedly; and follow not the footsteps of the Satan for he is to you an awed enemy"

Allah says: "O you Muslims, those who have confessed the faith, get yourself fully covered by Islam by surrendering yourself totally before Allah the Almighty. 'Kaffatan' (in toto), covers everything. Kaffatan that is totally morally, as well as conventionally practically as well as ethically, socially as well as legally. Those who are conversant with Arabic know and understand how much intensive as well as extensive is the world Kaffatan. How much comprehensive it is. It comprehends those who are entering, or have entered, Islam as well as what they are entering, or have entered into, that is Islam. That is cent-percent Muslims have to enter cent-percent Islam. There is no proportion here. Neither in the number of Muslims; it is not said for instance, seventy percent of you Muslims enter the Islam. Nor, is there

proportion in Islam. That is, it is not said that enter, say, into eighty percent of Islam. Instead, what is meant is that all of Muslims have to enter into the total and entire Islam.

It demands that the inheritance, the distribution of the bequest, should be done correctly. The dues and obligations should be settled duly and properly. The obligations one owes towards his parents, towards his wife, or her husband (as the case may be), towards brothers, towards relatives, towards co-citizens, towards compatriots should all be fully fulfilled. [O ye believers! enter into Islam whole heartedly; and follow not the footsteps of the Satan for he is to you an avowed enemy.]

It can be said only by Allah, the Supreme and the Sublime, who is in the know of the Unseen even, that is He made His command "Enter into Islam whole heartedly" precede what He made to follow, that is: "and follow not the footsteps of Satan". Apparently it was not necessary to say that. But, no; He said that along with getting entered into the Islam, in toto, you have to be careful that you do not follow in the footsteps of Satan, the Devil, and do not obey him. You have to refrain yourselves from following in Satan's footsteps. Instead you have to follow in the footsteps of the Prophet (SAW). [Ye have indeed in the messenger of Allah an excellent exemplary for him who hopes in Allah and the Final Day. And who remember Allah much]. You have perfect paragon in the life of the Prophet (SAW).

Dear Brethren! Notwithstanding my ill-health, I say it with candour and candidness: Do go from here with this pledge that you (all of us) would act according to Islam and adopt such a life that would make its impact on the whole environment, on the neighbourhood and the vicinity, on all the people all-around, the entire city, each and every one. People should say that the life of the Muslim is something different. Where the people stagger and fall flat stumbled, these Muslims stand there firm and rooted. Where the man puts his conscience on the sale, these Muslims are unpurchasable and not-for-sale there. Neither Governments can buy them, nor the political institutions. Neither the rich can buy them, nor the beauty and charm. Neither position of glory, nor attainment can buy them. Nothing can buy them. It is Allah who has created them and it is Allah who has bestowed upon them the boons of religion. No power in the world, no empire, no authority, no wealth, no benefits can now buy them. This should be the character of Muslims.

Had we the character different from what we have the entire country would have been today admiring and appreciative of Islam and would have benefited from Islam. And wherever it had been so, exactly that was the result that the people, and even the adversaries have admitted that their religion is a true one. They are men of principles, men with dread of God in them, men who recognised the hereafter, who recognised

the reality. It all has been corroborated by them.

And whatever Islam exists today, not only here but everywhere in the world, it is this role-model of Islam that has gone far, to large extent, into it. Just look how the great men individually went to different parts of the world and did wonders. Look at this very country, the India itself. Khwaja Moinuddin Chishti came to Ajmer and lakhs and lakhs of people embraced Islam. In lakhs, there is no exaggeration in it. Similarly Hazrat Syed Ali Hamadani came to Kashmir and the majority embraced Islam. The number of such people is countless. Just one or two people from the among the pupils or disciples went somewhere and made the Islam reach each and every house, each and every locality and mohalla. Not mohalla but each and every house. All that we and you have to do is to make our lives such as that would represent what Allah describes in 'would grant you... He will, he said, create you a distinctive characteristic that would make the fingers lifted towards you, make their ears wide-open for you. Further than glued towards you, they will point at you. Further than this they will fall on your feet saying that these are Muslims. These are their creeds. These are their deeds. These are their mores and manners. These are their passions and wishes. All these should be their criteria. It is this message that I wish and want you to go with from here. On any further topic and on the principles of the Tableeghi Jamat I do not feel any

need to dilate upon and say anything being sure that it must have exhaustively been expatiated upon and whatever might have been left out would be covered, too, in the ensuing time Insha-Allah. We, too, have learnt them from there. And you, too, would learn them likewise. But, again to remind you and please do never forget that your lives must have a mark of distinction for which there can be no other world more eloquent than in the Qur'an, the "Furqan".

There should be a "Furqan", a distinctive mark in your lives, a catalytic character. Whoever looks at it must say: here is a Muslim. He cannot do such-a-such thing and such-a-such thing can be done only by a Muslim. There are not only hundreds but thousands of instances in history that Muslim did what can never be thought of by anyone in the world. Such a sacrifice one can make! Such a courage one can show! Such an altruism one can display! Yes, no doubt, Muslims have done it. These are recorded in history. It is all recorded. It is recorded that the Muslims with their exemplary and extra-ordinary, rather ideal, manner of action made thousands of people get into the fold of Islam. Read the history, See how after having attained the victory Muslims treated the vanquished with mercy and humanitarian compassion. That made the people hordes after hordes, enter the fold of Islam. Those who had come to fight them fell on their feet. Fell on their feet and embraced Islam. Today in India, it is not only Islam and our religion that we have

obligations due to them but have obligations due to our homeland, too. It is our homeland, at all events. Allah has made us born in this country. He has selected this country for us. One loves his home. It is our home. In it we have to adopt such a course of action as would make the people get themselves rectified, have their lives, rather revolutionised. These tyrannies that are being perpetrated through politics, sometimes through domination. It is sometimes in regard with the goal and objectives. All this should stop. Let there be justice and equity prevalent everywhere. Let the fear of God be prevalent everywhere and in everyone. Let the people be generally God fearing. With the fear of God, the respect for the humanity should get cultivated and promoted. It is the respect for the humanity which is needed today. It is exactly this much that I want to ask you that you should go from here with this pledge and commitment make up your mind before you leave this place, make your hearts fully resolved on that you have to make your lives such as would make the people take notice of it, as would attract their ears and eyes, their fingers are raised first to point out at, and then their feet proceed towards you. They tell each other to walk up to you and learn your way of life from you, to be benefited from you. It would be then and thereafter that this congregation of ours would in all respects be considered revolutionising. It is, in any case blessed. It is, even otherwise, extremely blessed. It is not a simple or insignificant thing that in

the name of Allah and on the call of the religion such a large number of people get assembled. We offer our gratitude to Allah for, and are proud of it. The souls of founders of Daru-Uloom Nadwatul Ulama would also be pleased and rejoicing today that such a large gathering is assembled here. Notwithstanding, it is also necessary that your lives are revolutionised. They undergo a revolution. A revolution that is not confined to yourself transmitted to whoever comes in contact with you. One which makes impact on others makes an impact in regard with creeds, in regard with conducts and behaviours in regard with intentions as well as efforts. In all respects, your lives should serve as beacons for others and serve the mission of Islam's propagation. It should become a sort of magnet. And what worth is the magnet? If it attracts, it attracts only the iron. If a magnet can do that, can a Muslim not attract a nation, a colony of people, a city towards him? Is he devoid of the power to attract? Have it from me that hundreds of magnets may be sacrificed at the alter of the faith of a Muslim. If the Muslim does not have this power, it means he lacks in his magnetic power. He must have in him this magnetic power also.

May Allah, the Supreme and the Sublime, grant us well as you His favours to be able to become in all respects, in respect of our wishes, our actions, or morals, our pursuits, our resolves and plans true Muslims. Amin! ■

*Translated by: S. Ehsanul Haq Nadwi*

## Islam And Moral Excellence

- S. Sulaiman Nadwi

(2 : 250)

The goal or ideal of a Muslim and his thinking should always be high and sublime. He should repose complete trust in Allah and should keep his spirit high in- difficult situations.

### **Patience, Gratefulness, Reliance and Contentment, Fate**

It has been said in the Holy Qur'an:

and when you are resolved, put trust in Allah. Allah loves those who trust (in Him).

(3:160)

If Allah helps you, none can overcome you. If He abandons you, who then can help you? Therefore, in Allah, let the faithful put their trust.

(3 : 160)

No misfortune can befall the earth, or your own persons, but is recorded in a book before We bring it into being. That is easy for Allah, so that you may not grieve for the good things you miss or be overjoyed at that you gain. Allah does not love the haughty, the vainglorious.

(57 : 23)

Lord, fill our hearts with steadfastness. Make us firm of foot and help us against the unbelievers.

Many a prophet has fought side by side with many devoted men. They never lost heart on account of what befell them in the path of Allah: they were neither weakened nor brought low. Allah loves the steadfast. Their only words were; Lord: Forgive us our sins and our excesses; make us firm of foot and give us victory over the disbelievers.

(3:146—147)

### **Kind Treatment with the Enemies**

There are many practical examples of the Prophet's kind and magnanimous treatment with his enemies. Here we give only a few examples of the world's greatest preacher of Islam.

The most suitable occasion for taking revenge on his enemies was the conquest of Makkah when he entered the city as a victor and not as a vanquished and his blood thirsty enemies were standing before him, but he granted them general amnesty.

On the day of migration, Suraqah mounted a swift horse in pursuit of the Holy Prophet (peace and blessings of Allah be upon him) so that he could seize him and get the reward one hundred camels but repeated stumbling of his

horse gave him a warning to desist from this evil design. He asked forgiveness and Allah's Messenger (peace and blessings of Allah be upon him) forgave him.

A Jewess put poison in the food of the Holy Prophet (peace and blessings of Allah be upon him). He felt the effect of the poison and called the Jews who made the confession of guilt; but he did not say anything. He forgave the savage who had killed Hamza, his uncle.

He forgave Hinda, the wife of Abu Sufyan who tore out the heart and liver of his (the Holy Prophet's) loving uncle.

He forgave Habbar b. Al. Aswad who had inflicted severe injury to the Prophet's loving daughter Zainab (may Allah be pleased with her).

During the Treaty of Hudaibiya, a band of sixty men descended the mount of Tanim at dawn with an intention to kill the Prophet (peace and blessings of Allah be upon him). They were arrested; but the Holy Prophet (peace and blessings of Allah be upon him) let them off.

A person intended to kill him. The companions of the Holy Prophet (peace and blessings of Allah be upon him) caught hold of him and brought him to the Holy Prophet (peace and blessings of Allah be upon him). He trembled out of fear. The Holy Prophet (peace and blessings of Allah be upon him) said to

him: Do not be afraid, even if you intended to kill me, you could not do so.

The people of Ta'if hooted him through the streets listening to the call of Islam and refused to give him shelter. They pelted him with stones and blood flowed down upon his legs. The angel said to him: If he desired we cause the mountain to fall upon them. He said: No, perhaps any believer of Allah may be born from their progeny.

Once a person asked him to invoke curse, he said: I have not been sent to curse; but I have been sent as a mercy unto the worlds. Once he was returning from the battle. He passed by a plain. The sun was hot and the people were resting under the shades of the trees. The Holy Prophet (peace and blessings of Allah be upon him) went to sleep under the shade of a tree hanging his sword to a branch. A bedouin came there and took off his sword intending to kill him (the Holy Prophet). The Holy Prophet (peace and blessings of Allah be upon him) was startled to see a bedouin standing on the side of his head with an unsheathed sword in his hand. He (the bedouin) said: Tell me, who can save you now from me? He said: (It is) Allah. This impressive reply had its effect and he put the sword back into its sheath.

The Quraish confined him (the Holy Prophet) and his family in Shi'b Abi Talib so that wheat and corn could not reach them. The children cried of hunger

but the callous Quraish did not listen to their cries. As against this what was the treatment which the Holy Prophet (peace and blessings of Allah be upon him) accorded to the Quraish? Makkah used to receive corn from Yamama. Thumama b. Uthal, the chief of Yamama had embraced Islam. He said to the Quraish: By Allah, you will not get a single grain of wheat from Yamama until it is permitted by the Messenger of Allah (peace and blessings of Allah be upon him). At last the Quraish came to the Holy Prophet (peace and blessings of Allah be upon him) and requested him to ask the chief to continue the supply. He (the Holy Prophet) sent a message and its supply was restored as usual.

It must be remembered that when there is a fight between the believers and disbelievers and the latter are bent upon striking at the very root of Islam, that alliance and friendship with the infidels is prohibited which might jeopardise the interests of the Muslims or by which Islam is humiliated or the Muslims have to suffer loss or their prestige is lowered. It has been stated in the Holy Qur'an:

Let not the believers take unto themselves the infidels as their friends beside the believers and whosoever does that Allah has nothing to do with him-except that you guard yourself fully-against them. (3 : 28)

O ye who believe chose not your

fathers nor your brethren nor friends if they take pleasure in disbelief. Whoso taketh them for friends, such are wrong-doers. (9 : 23)

### **Love for Allah and Enmity for Allah**

One may question here as to why the sentiments of hatred and enmity could not be ended? But it is contrary to the laws of nature as love and hatred, accord and discord, pleasure and anger are ingrained in the very nature of man and all the activities, struggles and endeavours in this world are due to these two sentiments of opposite nature. If the people were deprived of these sentiments there would have no activities good or bad. It is a flame or fuel which motivates a man to action. All the hustle and bustle of this world depends upon them. It is, therefore, neither proper nor possible to curb or throw out these natural instincts and sentiments. The only rational way which has been adopted by Islam is as to how and when these sentiments would be overcome or given vent to and that one's love and hatred, friendship and enmity, pleasure and anger should not be for any selfish cause or motive or personal benefit; but it should be to help and assist the cause of truth and to seek the pleasure of Allah. It has been said in the Holy Qur'an: Say (O Muhammad, to mankind) If you love Allah, follow me; Allah will love you and forgive your sins. Allah is Forgiving, Merciful.■

## The Prophetic Way of Edification and Predication

- S.M. Rabey Hasani Nadwi

On getting assigned the office of Prophecy by the Lord of the worlds, the Prophet Mohammad (SAW) got, ipso facto conferred upon the status of being the greatest leader of the entire mankind in the widest sphere of life. Its tenure, too, got extended up to the Day of Resurrection. He (SAW) got thus placed on the most elevated pedestal in the history of mankind. But, that apart, what in effect took place was that the emancipation of man from the slough and the retrogression he had fallen in. That is what was direly needed then. At the time of his coming to the world, the entire Arab and non-Arab world had reached to such a state of moral depravity, cruelty and tyranny as had made the identity of man qua man all but non-existent. The man was then, as it were, on the verge of forfeiting itself the right of being identified as man. Such was the state of affairs when the Mercy of Allah Almighty had an ebullition and it got manifested in the form and persona of the Prophet (SAW). He was entrusted, by means of the Divine Revelation, with the responsibility of bringing the humanity back to its position of humanness which he (SAW) fulfilled to the peak of perfection. Besides being a great Prophet, he (SAW) was also a great instructor and mentor and his style of teaching and training was in accordance with the following directives from Allah Almighty:

(Call them unto the way of thy Lord with

Wisdom and goodly exhortation, and argue with them with that which is best.)

And:

(And who is better in speech than he who summoneth Unto Allah, and worketh righteously, and saith: verily I am one of the Muslims.)

It was, therefore, as an effect thereof that he had this particularity attained which is described by Allah thus:

(... then behold he between whom and thee there was enmity, will be as though he was a warm friend. And none attaineth that except those who are patient; and none attaineth that except the owner of mighty good fortune,)

And, so, as a result of his prudent way of conveying the message and sympathetic exhortation: the foes turned into friends. At the same time, however, the fortitude and endurance that he (SAW) had to employ, for having taken to this course of action, was also exceptional. That was something that only he (SAW) could do, owing to exclusive Grace of Allah Almighty only. Thus it is that the incidents of reform and exhortation are found galore in books on Seerat. The spirit of love and endearment is found at work, out and out, in these incidents. One incident of this kind reported in books of Traditions is quoted here for instance: A Bedouin, finding the

ground in the mosque unpaved, got to pass water therein. The Muslims, on seeing him doing so, rushed towards him to give him a dressing down. Seeing that, the Prophet (SAW) stopped them; and having called that Bedouin close to him, exhorted him politely saying that it was a place of worship and, so, passing water therein was improper. Neither he (SAW) got angry, nor he fretted and fumed. Instead, he simply exhorted him politely and quietly and said to the people around: "Having the place washed with water get it cleaned of the filth."

There is another incident of teaching and exhorting in the same manner: Someone sought some pecuniary help from him. He (SAW) had then nothing with him to give him. He (SAW) asked to be excused. But, that man did not refrain. He kept on asking for the help and, getting hold of the mantle that the Prophet (SAW) had on, he pulled it so hard as it left bruises on his neck. Still he kept pulling it on till he had it entangled in thorns. The Prophet (SAW) was then holding the position of the ruler of the community. He could have awarded him punishment. But, he (SAW) kept on saying politely only that he was having nothing with him at the moment; or else he would have certainly given him what he wanted. Financially, at personal level, it was exactly the case with him. He had often nothing with him to fulfill the need; had to starve even, sometimes. Sometimes, he (SAW) had to be content with only a few pieces of dates.

On a similar occasion of this kind, a person seeking aid from him said to him (SAW): "You people are misers." He

(SAW) replied in a polite tone: "I am not a miser. But, I have nothing to part with." He (SAW) did not get angry then and gave him a reply in a very soft tone. Generally, he (SAW) was so magnanimous that there would always be a stream of guests coming in. On the platform outside his house, there were always the Ashab-e-Suffah (the people of platform) swarmed. Arrangement for their board had to be made by him (SAW) only. It was not infrequent that the situation would come to a pass when there was no alternative but to starve.

Whenever he (SAW) delivered a sermon and someone had to be admonished for some misdemeanor, he (SAW) would not address him by name to admonish him. He would, instead, say:

(Why are there some people who act in such-and-such manner?)

Allah Almighty had chosen him (SAW) to be assigned the most important task of educating and edifying the people. Hence, He says:

(He it is Who hath raised amidst the unlettered ones an apostle from among themselves, rehearsing unto them His revelations and purifying them and teaching them the Book and Wisdom, though they have been aforetime in error manifest.)

Among the characteristics of the Prophet (SAW), purification, that is bringing reform and improvement in the morals and manners of the people, was a special one. Regarding it, Allamah Syed Sulaiman Nadwi writes in "Seerat-un-Nabi" Vol. VI, (pp. 5-6) as follows:

“The holy Quran has, at various places, stated defining the Prophet (SAW) that:

( ... purifying them and teaching them the Book and Wisdom).

In this verse, these two words are remarkable: One, Tazkiah (purification) and the other, Hikmat (wisdom).

1. Literally Tazkiah means: to purge, to purify, to cleanse, to have the dirt and filth removed from. The holy Quran has used this term in the sense of having the human soul cleansed and purged of all kinds of impurities and pollutions. That is to say that, having the rust that gets accumulated on the mirror, as it were, of the human soul removed, to have it burnished and brightened. The Sura Ash-Shams contains the following:

(By the soul and Him Who proportioned it, And inspired it with the wickedness thereof and the piety thereof, And inspired it with the wickedness thereof and the piety thereof, And inspired it with the wickedness thereof and the piety thereof,)

2. The second term is ‘Hikmat’, This word in the holy Quran has been used to mean, on the one hand, that knowledge and enlightenment which is vested in the Prophet’s heart in the form of Divine Refulgence whose symptoms and manifestations do appear sometimes in the form of expedients and mysteries and Sometimes in the form of rituals and directives coming out of the mouth of the Prophet (SAW). This word is applied, at the same time, to those practical impacts and outcomes of that knowledge and

enlightenment, the major portion of which comprises moral teachings. At two places in Quran it is elucidated as to what are the things which are included in this second sense of the word ‘Hikmat’, In the Surah Bani Israil, after having mentioned Tauheed, obedience to parents, .exhortation about rendering help to relatives and the destitute, interdiction of frugality, misery, infanticide, debauchery, killing the innocent and oppression of the orphans, strict orders are given to fulfill the promise, not to short weigh or short measure, and not to adopt a swashbuckling gait while walking. At the end of the above, the declamation is:

(That is Part of that wisdom which thy Lord hath revealed unto thee.)

In the Surah Luqman, it is said:

(And assuredly We vouchsafed unto Luqman Wisdom, saying: give thanks unto Allah.)

Thereafter, further elucidation has been made of these matters of wisdom; namely: Do not hold anyone/anything partner to God. Comport yourselves with kindness while dealing with your parents. Do offer Namaz: Exhort the people to do what is good. Ask them to refrain from what is bad. Show your perseverance and steadfastness on occasions of adversities. Do not be conceited. Do not strut while walking on earth. Keep the volume low of your voice while speaking. These verses make it evident that according to Quranic terminology all those instinctive virtues which are acknowledged by all peoples and persuasions as being instinctively the

virtues and which can be called, to use another terminology, morals are given the nomenclature of 'Wisdom'."

Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi (RAA) writes as follows:

"The holy Quran has described three qualities that the Prophet (SAW) had. They were:

1. Reciting the verses;
2. Purification; and 3. Imparting education of the Book and the Wisdom.

Among these qualities of the Prophet (SAW), the main one is his quality of carrying out the job of 'purification'. It means that he (SAW) did not remain content with only having the verses recited and explained. But, he had the people tinted with the tint of that recitation and teaching; having this book and its teachings passed through their ears and brains and having their hearts and souls resplendent with them, he (SAW) gets them emanated from their limbs and organs. It is this very quality that makes him stand out among all the preachers and preceptors of the world. His distinction is that in addition to being a preacher and teacher, he was 'purifier' also. And, that is why he (SAW) was the most successful mentor and guide in the world. That was the secret behind the stupendous metamorphosis, spiritual, moral, mental and practical, of the Companions and the primary success achieved by Islam. Even today, it is most prominently perceived in every walk of the Islamic life."

The foes and friends are all unanimous in acknowledging the fact that

his proximity had the effect of the philosopher's stone. Whoever was fortunate enough to have it did not only turn into pure gold; but he himself became the veritable philosopher's stone. The beasts turned into humans and the humans into angels. Their doctrinal, moral and spiritual training was so sublime and so perfect as one better than that cannot be imagined even. Whoever came in contact with him got moulded in his mould, the mould set by the Shariat. He got to follow the rules of the Shariah involuntarily. The acts performed in compliance with the commands became easy and desirable to him by nature. The sins became repugnant and disgusting to his nature. The acme is that the entire Ummah has the conviction that the Companions were, one to all, upright and equitable and even the one belonging to lowest category of the Companions is superior to the greatest of the great Wali (saint) of Allah of the later times.

The books on Seerat are replete with instances of sudden metamorphosis and intrinsic effectuation also. Fuzalah bin U'mair says that the Prophet (SAW) was performing circumambulation of Ka'ba when I approached him with an evil intention. As I came Closer, he said: 'Well! Fudalah! What's up your sleeve?' I said: 'Nothing! I was just chanting Allah's name.' The Prophet (SAW) laughed and said: 'Fudalah! Seek Forgiveness from Allah.' He then put his hand on my chest. My heart was calmed then. By Allah, he had yet not taken his hand off my chest when I felt that nothing of the entire world of Allah's creatures was dearer to me than

him. I returned. On my way back, I came across that woman whom I used to have chats with. She accosted me saying: 'Come on, Fudalah, let us have a chat.' I said: 'No! After having professed Islam, it cannot happen.'

Hazrat A'mr bin A'as says: 'Before I had taken the oath of allegiance at the Prophet's hand, there was nothing more detestable in my eyes than him (SAW). Had I had the chance \_ God forbid-then, I would have certainly ruined my Afterlife. But, the moment I had taken the oath, there was no one more beloved and revered than him in my eyes on the face of this entire earth. So much so that I could not even look at him to my fill. Had someone enquired me about his visage, I would, by Allah, not be able to tell him his visage. For, I could not have courage to look at him to my fill.'

On the basis of these very qualities and the obligations that he (SAW) was vested with by Allah Almighty, he imparted, on the one hand, these injunctions to the people and, on the other hand, performed the duty of having the dispositions and temperaments moulded in the mould of religion. He described the Signs of Allah through which the insight into the entity of Allah Almighty is attained. He purged the people of the vices and malpractices that had taken root in them. He made their mode of life changed to a pious and virtuous one. He taught them the Book: that is told them what the Divine Commandments were. He exhorted them to acquire good morals, the upright way of leading life, the neat and clean conduct and unblemished character and morals.

He had the deviations that had crept into their lives removed from them in the light of the teachings of the holy Quran. He taught them the lesson of the Oneness of the Providence, His Splendour and the Splendour of Him only. Simultaneously, he paid attention to their morals also.

By fulfilling the obligation of his Prophet-hood, he (SAW) proved to be the most successful teacher and excellent mentor in the sphere of bringing about reform within the mankind. He taught and trained the unlettered and unguided people so well that they themselves became the reformer and mentor of the entire world. Wherever the members of this community, trained and tutored by him (SAW), went, they brought about a revolution in character and morals of the peoples of those places. The way he (SAW) taught and trained the people was so fascinating and the style of his exhortation and expostulation was so impressive that the very first interaction itself would cause the revolution to take place. This phenomenon was, nevertheless, subject to the Will of Allah Almighty. So it is stated by Allah Almighty:

(Verily thou shalt not guide whomsoever thou lovest, but Allah shall guide whomsoever He will. And He knoweth best who are the guided.)  
(Al-Qasas : 56)

So, whoever was destined from the day one to remain strayed and whose guidance was not within the powers of any teacher and any mentor, whosoever he may be, remained deprived. Barring these few ill-fated fellows, whoever he (SAW)

had his attention diverted to, was not but influenced by him. This was also nothing but due to Allah's Will that He had such a stupendous task as was not possible to be performed by the greatest of the great pedagogues of the world performed by one who was unlettered, had never taken any lessons in teaching and pedagogy and was never told by anyone how to do it. The greatest reason behind that was that the foundation of knowledge that he (SAW) was endowed with was superb, even though the lessons in teaching were not essentially taken by him from anyone. It was on that foundation that the edifice of knowledge was celestially raised. The knowledge imparted to him was effected through celestial means. The capacity of moulding the lives vested in the celestial knowledge is extremely superb and effective than the capacity gained through the earthly means. The capacity vested in him (SAW) through the celestial knowledge was such as had the lives of the people changed altogether. The beneficence that emanated from him was so vast that, having lifted the man from the category of lowest level, it had him raised to the level of the loftiest category. It had such a highway built for the life which has the capability to lead the man to the destination of utmost triumph, for as long as this world exists. It imparts the man such knowledge as is required by the man and is in keeping with the loftiest standard of humanity. The people of the Quoraish who were, by and large, illiterate, on being told these issues of loftiest level by the Prophet (SAW) approached the pontiffs and rabbis of Ahl-e-kitab (the people of the

book). Getting the tips from them, they put up to him (SAW), in order to test him, some such queries as they thought could not be answered by the Prophet (SAW). For, the information about them could be had by the laity only through the customary way of getting the knowledge which the Prophet (SAW) had not gone through. But, it was the celestial Mentor from whom he (SAW) had obtained the knowledge. The people of the Quoraish enquired from him about the event of the cave and the episode of Zul-Quernain. The information required was conveyed to the Prophet (SAW) through the Revelation. He conveyed them, accordingly, to the Quoraish. That made it patent for the Quoraish that whatever he (SAW) used to say were not the figments of his imagination and that they were derived from the knowledge that he had been receiving from God. And, this knowledge is nothing but the knowledge of the right course of action for building up the conduct and the character of the man and moulding them into the right shape. This is that course of action which gets the humanity rescued from perdition and leads it in the right direction.

Hence, the entire world was witness to the fact that within only half a century a global level revolution was brought about, under the guidance of this very knowledge and the lives of the people were totally reoriented and changed. The man was earlier headed towards outright perdition. Within half a century it was on the move on the highway leading to progress and prosperity. It was because of taking to this route that the magnificent powers of the

world in those days were brought to their knees. So, their empires, too, underwent the revolution. It was all the effect of the teaching and training of the Allah's Prophet of the last phase who gave the guidance in every walk of life, set examples of, and led the people to, success and glory in every sphere of life.

The comprehensive, universal and ineffaceable impressions of the Allah's Prophet's life, the guidance that these contain for the people of all classes, grades and professions in all the ages and circumstances in all the matters have been elucidated in very eloquent and impressive style by Allamah Syed Sulaiman Nadwi (RAA). He writes:

“A model which can serve for every class of the people acting under different circumstances and states of human emotions will be found in the life of Mohammad (SAW). If you are rich, there is the example of the tradesman of Makkah and the master of Bahrain's treasure. If you are poor, you can follow the internees of Sh'eb-e-Abi Talib and the emigree of Madinah. If you are a king, watch the actions of the ruler of Arabia. If you are a vassal, take a look at the man enduring hardships imposed by the Quoraish of Makkah. If you are a conqueror, lay your eyes on the victor of Badr and Hunain. If you have suffered a defeat, take a lesson from the one discomfited at Uhad. If you are a teacher, learn from the mentor of the school of Suffah. If you are a student, look at the learner who sat before Gibrail. If you are a sermoner, direct your eyes to the discourser delivering lectures in the

mosque of Madinah. If you are charged to preach the gospel of truth and mercy to your persecutors, observe the helpless preacher explaining the message of God to the pagans of Makkah. If you have brought your enemies to his knees, look at the conqueror of Makah. If you want to administer your lands and properties, discover how the lands and groves of Banu Nudhair, Khaiber and Fadak were managed. If you are an orphan, do not forget the child of Ameena and Abdullah left to the tender mercy of Haleemah. If you are young, see the character of Makkah's shepherd. If you have a travelling business, cast a glance at the leader of the caravan 'under way to Busra. If you are a judge or arbiter, look at the umpire entering the holy sanctuary before the peep of dawn and installing Hajar-e-Aswad in the Ka'ba, or the justice of peace in whose eyes the poor and the rich were alike. If you are a husband study the behaviour of the husband of Khadeejah and A'ishah. If you are a father, go through the biography of Fatimah' s father and the grandfather of Hasan and Hussain. In short, whoever and whatever you may be, you would rind a shining example on the life of the prophet (SAW) to illuminate your behavior. If you have the life of the Prophet (SAW) before you, you can find the examples of all the prophets, Nooh and Abraham, John and Jonah and Moses and Jesus. If the life and character of each prophet of God were deemed to be a shop selling the wares of one commodity. that of the Prophet Mohamnrad (SAW) would verily be a variety store where goods of every description can be had to suit the tastes and needs of all". ■

## Are We True Muslims?

- Khurram Murad

Brothers in Islam! Who are true Muslims? Let us see what Allah and His Messenger have to say about their lives and hearts:

Say: My prayers and my sacrifices, and my living and my dying are for God alone, the Lord of all the worlds. No partner has He. Thus I have been commanded, and I am foremost among those who surrender [themselves unto Him].

(al-An'am 6: 163-4)

The same theme is elucidated by the Prophet, blessings and peace be on him:

One who loves for the sake of Allah alone and hates for the sake of Allah alone; and whatever he gives, gives for the sake of Allah alone, and whatever he withholds, withholds for the sake of Allah alone - indeed, he perfects his Iman. (Abu Da'ud).

The Qur'an makes clear what Allah demands of you. You should devote yourselves wholly to the service of Allah, you should live for Him alone, you should die for Him alone. You, and the world around you, entirely belong to Allah; let nobody have a share in what belongs to Allah. That is to say, you should not serve anyone but Him, nor live or die for anyone but Him.

The Prophet, blessings and peace be on him, explains what the Qur'an has said. To be a true believer your love and enmity for everything, all your affections, all relations and transactions in your lives, should have only one purpose: to seek Allah's pleasure. Without this your Iman itself will not be complete; the possibility of rising higher in the sight of God does not arise. The greater the deficiency in this

respect, the more defective the Iman.

Some people think that these qualities are required only to reach higher spiritual stations and are not essential to Iman and Islam. In other words, even without these qualities a person can be a good Mumin and a Muslim. This mistaken notion has arisen because people in general do not differentiate between legal Islam and true Islam which alone is truly authentic in the sight of Allah.

### Two Types of Islam Legal Islam

Under legal Islam, on which jurists and states must base their dealings, what lies in your hearts and minds is not taken into account, nor can it be. Your verbal affirmation and those essential signs which must flow out of that affirmation are accepted as sufficient evidence of your Islam. Anyone who affirms by word of mouth belief in Allah, the Messenger, the Qur'an, the Hereafter and other articles of faith, and who also fulfils those necessary conditions which provide proof of his affirmation, is considered part of Muslim society and all dealings with him are to be conducted as with a Muslim.

This definition provides the legal and cultural basis on which Muslim society is organized. Its purpose is no more than that all those who enter into the Muslim Ummah are recognized as Muslims: nobody from among them can be called a Kafir; every one of them must have the same mutual legal, moral and social rights; they should be entitled to marry among Muslims; they should be eligible to receive their share in inheritance; all other civil relations should be established with them.

### **True Islam**

However, in the world-to-come, you cannot be judged as a Muslim and a Mumin on the basis of this legal affirmation, nor on this basis will God accept you as one of His chosen servants. What will count then is having faith in hearts, and willingly and wholly submitting lives to God. Whatever is verbally affirmed is meant for courts and for the common man and the Muslim society. For they can only see the exterior, but Allah sees deep into your hearts and knows precisely the degree of your Iman.

How will He judge a man? Allah will see whether he lived and died for Him alone, whether his loyalties to Him superseded all other loyalties, whether his obedience and his service, indeed his entire life, were devoted only to Him. If they were solely for Allah then he will be adjudged a Mumin and a Muslim, but if they were for someone else, then he will not be adjudged a Muslim nor a Mumin. Whoever falls short of this criterion will, to the extent he falls short, be lacking in Iman and Islam, irrespective of how important a Muslim the world may judge him and of any high positions he may hold. With Allah only one thing matters: whether or not you have given away in His way all that He has given you.

If you have, you will be granted the reward which is reserved for those who are loyal and render the service that is due. But if your submission has been less than total, if you spare any part of your life from His service, your claim to be Muslims, which implies that you have wholly given up yourselves to God, will be a deceptive claim. Although you may be able to mislead the world and persuade the Muslim society to grant you its membership and all the rights of Muslims, God cannot be deceived into

assigning a place for you among His faithful.

Reflect on the differences between legal Islam and true Islam and you can see that their consequences will vary greatly, not only in the Hereafter but also in this world; the life pursuits, character and disposition of a true Muslim will be totally different from one who merely parades the outward trappings of faith. You will always encounter these two types of Muslims.

### **Two Kinds of Muslims Partial Muslims**

Some Muslims profess faith in God and the Messenger and declare Islam as, their religion; but then they confine this Islam to only a part of their lives. To the extent of this part, they express great attachment to Islam, extensively perform worship rituals like Prayers, use of the rosary, remembrance of God's name. They are very particular in conforming to outward piety in matters like food, dress and other external social, cultural customs. Thus they are fully 'religious'.

But beyond these conventions their lives are not ruled by God. If they love, they love for the sake of their own selves, their country, their nation, or for anything else, but not for Allah. If they become displeased, are angry, hate someone, make enemies, or wage war, it too is for the sake of some worldly or selfish interest. Their relations with their businesses, their wives and children, families, societies - will all be to a great extent unaffected by Islam and based on secular considerations. As landlords, traders, rulers, soldiers, professional people - in all spheres they will behave as if they are autonomous, having no connection with their position as Muslims. When such people establish cultural, educational and political norms and institutions, these have nothing to do with

Islam, even though they may seem Islamic.

### **True Muslims**

The second kind of Muslims are those who completely merge their personalities and existences into Islam. All the roles they have become subordinate to the one role of being Muslims. They live as Muslims when they live as fathers, sons, husbands or wives, businessmen, landlords, labourers, employers. Their feelings, their desires, their ideologies, their thoughts and opinions, their likes and dislikes, all are shaped by Islam. Allah's guidance holds complete sway over their hearts and minds, their eyes and ears, their bellies, their sexual desires, their hands and feet, their bodies and souls. Neither their loves nor their hatreds are formed independently of Islamic criteria. Whether they fight or make friends, it is purely for the sake of Islam. If they give anything to anybody, it is because Islam requires it to be given. If they withhold anything from anybody, it is because Islam wants it to be withheld.

And this attitude of theirs is not limited to personal lives; their public lives, their societies are also based entirely on Islam. Their collectivity exists for Islam alone; their collective behaviour is governed by the precepts of Islam alone.

### **What Kind of Muslims God Desires**

The above two kinds of Muslims are significantly different from each other, even if, legally, both are included in the Ummah and the word 'Muslim' is applied to both equally. Historically the first kind of Muslims have made no achievement which may be worthy of mention or which merits our being proud of it. Nothing these 'Muslims' have done has left an Islamic imprint on the pages of world history. The world has received no benefit from their existence; indeed, Islam has suffered decay because

of them. Because of the preponderance of such 'Muslims' in Muslim society, power and world leadership largely passed into the hands of rebels against God. For these 'Muslims' have been content merely with ensuring that they enjoy the freedom to live religiously within the narrow confines of their private lives.

God never desired to have such Muslims'. Nor did He send His Prophets or reveal His Books to create them. Indeed it is the second kind of Muslims who are desired by God. Only they can ever accomplish anything worthwhile from the Islamic point of view.

### **Supreme Loyalty to Allah**

This is not a phenomenon peculiar to Islam. In fact, no way of life can ever prevail in the world if its followers accord their faith and commitment a subordinate position in their lives. Or, if they live and die for causes other than their faith. We see even today that only those are considered real and true followers of a creed or ideology who are loyal to it with their hearts and souls. Every creed in the world desires such adherents and no creed can prevail in the world except through such followers.

However, there is an important difference between Islam and other creeds and ideologies. Although others demand from men total loyalty and dedication, they in fact have no such right upon him, their claims are entirely unjustified. The objects they place before men are not the kind of objects for which a human being should sacrifice anything. But the God for whom Islam demands the sacrifice of life has a right upon us. Everything must be given in His way, for whatever exists in heaven and on earth belongs to Allah. Man himself, whatever he possesses, and whatever lies

within him, all belong to Allah. It is therefore in perfect harmony with justice as well as reason that whatever belongs to Allah must be reserved only for Him. Whatever sacrifice man makes for others or for his own benefit or to gratify his desire is indeed a breach of trust unless it be with the permission of Allah. And whatever sacrifice is made for Allah is in reality a payment of what is due.

But, one lesson Muslims must learn from those who are sacrificing everything for the sake of their false ideologies and false gods: how strange it is that, while such unimaginable dedication, sacrifice and fidelity is being shown for false gods, not even a thousandth part of it is shown for the True God by those who profess faith in Him.

#### **Where Do we Stand?**

Let us examine our lives by the crucial criteria of Iman and Islam as laid down by the Qur'an and the Prophet, blessings and peace be on him.

If you claim that you have accepted Islam, have you oriented your living and your dying towards God only? Are you living for His cause alone? Are your hearts and minds' your bodies and souls, your time and efforts, being devoted to the fulfilment of Allah's wishes? Is that mission being accomplished through you which He wants to be fulfilled by the Muslim Ummah'? And, again, do you obey and serve only God? Have you eliminated from your lives subservience to selfish desires and obedience to family, brotherhood, friends, society and state'?

Have you made your likes and dislikes totally subordinate to the wishes of Allah? If you love somebody, is it really for the sake of Allah? If you dislike somebody, is that too for the sake of Allah? Is no element

of selfishness involved in this? Do you give and withhold only for the sake of God? Are you spending on your own selves and giving wealth to other people, or withholding the same, because that is what God wants? Is your motive nothing but to gain His pleasure?

If you find such a state of faith and submission within yourself, you should thank God that He has bestowed upon you the blessing of Iman in its fullness. And if you feel any deficiency, you must give up every other concern and worry and concentrate wholly on remedying this deficiency. For on its removal depends your well-being in this world as well as your success in the Hereafter. Whatever success you may enjoy in the present life will not compensate you for the loss you will suffer in the Hereafter due to this deficiency. But if you make up for this deficiency, even if you gain nothing in this world, you will benefit immensely in the life to come.

Do not use this criterion to test or judge others and determine whether they are Mumins or hypocrites and Muslims or Kafirs; use it only to judge your own selves and, if you detect any deficiency, try to remove it before you meet Allah. How a mufti (religious jurist) or a court judges you should be of least concern to you; it is only the judgement of the Supreme Ruler and Knower of the seen and unseen which matters. Do not become happy merely on seeing your names registered as Muslims, but remain anxious about how and where your names are entered in the Register of God.

Real success consists in your being judged as Mumins and not hypocrites, obedient and not disobedient, faithful and not unfaithful, by that God who is the final Judge. ■

## Role of Muslims in Freedom Struggle of India

- M. Rasheed

### (1) INDIA

To conceive Indian geographical sub-continent of Asia as a whole ancient political India is a bad knowledge of history. When Alexandra captured Punjab in 326 BC, the heart line Indumati alias Sind was named Indus and the conquered land India by him. Arabian navigating traders during the 7th century AD called the south's coastal and middle area of their trade as Hindi. Later when Arabians conquered Sind in 712 AD they called the whole northern belt except Kashmir also Hind. Further afterwards when Turkish conquered the planes of Punjab and Ganges in 1192 AD, since it was popularly known with Persian word Hindustan, they continued it as such. Before 1200 AD India did not mean a solitary political or geographical India. It was a land divided into many countries or regional territories such as Assamma, Bengala, Dakkhin Desh, Madhya Desh, Magadh, Punjab, Kashmir, Rohail Khand, Rajasthan, Arya Desh, Gujarat etc. Mughals consolidated all parts into a single territory of Hindustan. Alauddin Khilji, no doubt, had little lesser than the empire of Aurangzeb, the greatest by an Indian ruler. He was also the ruler of Kashmir and Afghanistan. British adopted the Greek name of India for whole sub-continent. Under a treaty of military help for regaining the hold after 1857 revolt had to the end some 600 autonomous princely states within its territories. Before 1192 AD India had been a land divided into enormous kingdoms, It were Machatas and Sikhs etc. who dismembered the remains of political India of Aurangzeb in the appetite of power and slowly but steadily the British had Picked the wreckage defeating the last

Marhatas in 1830.

In no period of history this sub-continent was called Aryewart or Bharat Warsh. Historians have unanimity to decree that Aryans advented into India in about 1500 BC or so. They slowly conquered the planes of Punjab and then afterwards planes of Ganges and they never extended their command over the rest of India. Their land was termed Arye-Desh as depicted at page 48 of "Qadeem Hindustan Mein Sudra" by Dr. R.S. Sharma, a living authority on ancient history of India. Same book at page 22 defines word Aryewart as law or regulations of Aryans. Dasyoan, the Sudras were called Avart or Aryewart in Rig-Vedic times. Hence there is no question of any country to have been called as ARYAWART. There is a description on page 26 wherein two Aryan factions. Bhartoans and Poarwats fought each other at the bank of Panwashni river in Rig-Vedic times which is termed as Dasa-Rajoan ki Jang. Bahrtoans won and established their small kingdom under Bharat somewhere near the Vindhian range which was centuries later remembered as Bharat-Warsh misconveivingly... Only to this consideration India was recognised as Bharat in the Constitution to have an Aryan stamp over the name of Hindi or Hindustan.

### (2) Drawadian - Aryan Conflicts:

Drawadian geographical India has been a land of rivers, lakes and hills from remote past. These all were dividing it into small strips as if every strip was an Island only because that there were no bridges and roads. There was neither any mean of transportation except boats; it is understood that horse was introduced by

the Aryans. Since the land was fertile they were habitual of and enjoyed with local natured civilisation and their economy was village self sufficient. Their knowledge and faiths were local in nature due to lack of civic movement in the absence of transportation, roads and bridges. The population was very small and hutment existed often in or by the forests. Little land was used in cultivation while the rest was either slushy or bushy and mostly covered by forests. So apart their hutments existed that hardly the events of a hutment reached to the others. Aryans more frequently riding on horses appeared at a sudden in nights, used to burn Drawadian hutment, kill residents or make them slave after plunder. Aryans finally installed the Brahminical - Rule and exploited natural resources and manual strength of black Drawadians calling them SUDRAS or DASYOANS where some Sudras were made Achut, the untouchables and put to dirty works alone.

The discriminative and cruel behaviour of Caste Hindus continued till a Sudra-Rule was established in about 325 BC under Chandragupta Maurya. Sudras were now in better position and used to avenge Caste Hindus frequently. The discriminative culture and sociology continued till the extinction of Maurya dynasty rule about 151 BC at the hands of foreign invaders. During this period Ashoka's cruel expeditions (conquests) turned to love of Buddhism and a constrained peace prevailed due to rise of Buddhism in his empire. Now the balance of power of Aryans and Drawadians was hung into equilibrium. Unfortunately there existed a dark period between 151 BC to 320 AD due to foreign invasions of Karshaks etc. In about 200 AD there appeared some Manu who evolved Manu-Smriti and suggested Caste - Hindus its application

where Sudras and Untouchables were again counselled to miseries and perdition. In about 320 AD there appeared a Golden Gupta dynasty rule in Eastern-Northern belt of India with its capital at Patliputra, the present Patna. This lasted up to 550 AD when HUNS captured it. The new invaders liked to pronounce themselves RAJPUT, the sons of kingdom. In Gupta-Rule Brahmins were patronised and Manu-Smriti prevailed. The Sanskrit in place of Pali was official language of Guptas and during this period the epics of Ramayana and Mahabharata and the holy Gita were compiled. The stories of epics regarding the highness of Drawadian heroes and culture were written in Aryan culture set-up by Sudras Balmiki and Viyas respectively to vitiate society through Manu-Smriti and satisfy it with the Holy Gita. However, the Rajput-Rule in the form of enormous autonomous yet small kingdoms was in existence when Turkish invasion defeated two major rival kingdoms of Jaichand and Prithviraj and a Muslim-Rule was installed in 1192 AD. Earlier an Arabian colony was formed in 712 AD by Muhammad Bin Qasim at Sind after defeating Dahir.

By entrance of Muslims into India, people found a kind and equitable not only an administration but culture also with the international brotherhood as its prime instrument. The equitable and kind behaviour of general Muslims and the messages and love of Sufies emerged into a Sufi-Cult and down trodden of caste system and those Caste-Hindus to whom Islam inspired started conversion into it. One who blames today that Islam spread at the edge of sword must read Dr. Bishambhar Nath Pande's book of Hindustan Mein Qaumi Ekta ki Rawayat and Islam & Indian culture at least. It is totally false propagation. More often we find news

that thousands or lacs of Sudras are adopting Buddhism in free India. Whether it is sword or discrimination of Caste Hindus which compels them for conversion? Constitution gives them the benefit of word Hindu to remain part of 80% majority otherwise they would have adopted Islam.

Before advent of Muslims there were no roads and bridges in India as said earlier. Muslim rulers not only adopted expansion of their territories but they concentrated in making of road and bridges, wells, sarais, schools, hospitals and courts etc. and flourished architecture, education, modern armament, trade, art, literature, culture, secularism, industry, navigation, foreign trade, tourism, professionalism, science, technology, engineering, public relations and moresoever all round development to bring modernity in thoughts and friendship by giving major share to Hindus in their administration. They also measured land and introduced the permanent settlements in the form of land reforms.

The conflict among Hindus relating to caste system, however, continued and rulers and their administration remained neutral yet they always rescued the weak and poor against every cruelty even in caste disputes. They maintained the scales of justice and equality actively. The uniformity of culture & laws and danger free living, trading & travelling throughout their empires were special features. The message and glossiness of Islam attracted conversion in remotest areas as well. The development and modernity in thoughts also brought people closer to each other not only in socioeconomic fields but congeals of religious, linguistic and regional separatism ended. From Kabul to Aekaan and from Kashmir to Kanyakumari a common culture and law prevailed. The

kind but vigilant and strict administration and peace as a result were blessings of God for inhabitants and people lived and enjoyed the ease as against the long suppression of past. During the period there was a glorious Mughal-Rule also which flourished India most and its inhabitants established cultural and business relations with other people of the world. During whole Muslim - Ruling period the rulers or their administrations maintained no discrimination and there existed complete communal harmony. Aurangzeb who is blamed much today by a section of people for political reasons was a kind and secular emperor. One may find him declaring from the pulpit of Jama Masjid, Delhi as depicted in short narrative of Mr. Omprakash Gaddi, "Aik Purani Dastan", published in Urdu daily Qaumi Awaz, Lucknow dated 30/01/83.

"O Muslims, God has conferred the ruling duty upon me for the maintenance of scale of justice and equality. Every officer of my administration whether Hindu, Muslim or other has been restrained of induction of any cruelty and injustice upon my people. My dear people belonging to Muslim, Hindu, Christian or any other are one to me. I have conferred posts upon merit irrespective of caste or creed. From this holy pulpit of mosque I solemnly declare that none could escape of my hard clutch if found guilty of, any swage upon any of my people.

The story revolves round a poor Brahmin girl who as on verge to be married forcefully by a Muslim Kotwal of Benaras. Kotwal those days was the superintendent of police and deputy commissioner. Only horse was the mean of conveyance and riding upon horse he was swift to deliver justice to the girl. Reaching there he killed the Kotwal by his own hands and married

the girl with a respected Brahmin boy at his own expenses. People are advised to go through the books "Aurangzeb" by professor Omprakash Prasad and "Islam & Indian Culture" by Dr. Pande which contains the following at page 20,:

"What have the worldly affairs to do with religion? And why should bigotry intrude into matters of religion? For you there is your religion, for me mine (as Qur'an speaks - Lakum dinnokum wali va din). What concern have we with other religion of anybody? Let Jesus follow his own religion and Moses his own.

### **(3) British Menace:**

It has already been described that British had captured India finally in 1830. The story of suppression, oppression, exploitation and divide and rule is well known to the Indians and needs no discussion. After British conquest of Bengal in 1757, one saintly Delhvi intellectual Maulana Shah Waliullah was so displeased that he wrote a "Hujjatul/ah al-Balighah" which contains his message in short,

"All human beings are equal children of God who must get equal rights and privileges of living, property, and safety and not to be exploited upon by any Intellectuals, labourers and cultivators are the real people who produce money and kind. Therefore they should get their share and if denied, suppressed or exploited, they have every right to overthrow the jolly rulers and dismantle such a society. It is indeed the moral duty of every person to join such a crusade to get every exploitation, injustice and cruelty ended throughout world by man power."

Inspired of the teachings through his son-disciple Shah Abdul Aziz, one Syed Ahmad Raibareli had managed to gather hundreds of armed companions. In 1826 he had risen to a crusade against British.

He reached Yagistan which was selected as his area of command. It fell between the Raj of Ranjit Singh (Khalistan) and Afghanistan and yet out of reach of British. He has conveyed a message to the princes of states all around it to join hands against British. He was still in preparations when powerful Sikh militants attacked him. Instead of joining hands with some petty rajas had informed the British about his intentions and British managed to this attack through the aid of Ranjit Singh. Many other such attacks were arranged upon him. He had failed to take upon British any meaningful attack. At last after some fierce battle with a very powerful Sikh army he was killed at Balakote in 1831.

After him, this Muslim crusade of liberty turned weak. This movement is recognised as Wahabi movement by the British historians. The aftermath Wahabi leadership fortified its militants in Sarhad and changed their policy. They deputed Maulavi Ahamdullah Faiza badi to inflow the national sentiments among princes and people first and gain their support. He was also destined to do the same among British Indian soldiers called SEPOYS. This was called "Roati-movement". Once any Sepoy accepted the roati (loaf) he was believed companion. He won many a Sepoys and their heads. General Bakht Khan and Khan Mohammed Khan of Bareli were among them. He also won general Azimullah Khanj Rani of Jhansi, Tantia Tope, Begum Hazrat Mahal and many other princes of states including the puppet Mughal emperor Bhadur Shah Zafar. Among commanders he was one himself and Azimullah Khan. Bakht Khan was chosen commander-in-chief of the Wahabi forces which now comprised of Hindus and Muslims both. The revolt of 1857 was thus started. They defeated the British and re-throned the emperor. About 3 lacs rebellions were killed

in action where Hindus and Muslim share was almost equal in no time after a treaty with the independent state princes, British were back on the throne with the help of said princes which include princes of Nepal. Kashmir, Rampur, Bhopal, Jind, Nabha, Patiala, Jodhpur, Indore, Gwalior, Nizam of Hyderabad and other Rajput rulers and big zamindars etc. Zafar's two sons and two grandsons were beheaded and presented to the emperor in tribute (punishment). And he was prisoned at Rangoon where he later died and his tomb still exists.

Maulvi Ahamdullah Faizabadi who took active part in the revolt fighting hard manually was treacherously killed by the Raja of Puwain who had invited him to extend the support. The Raja was paid a reward of Rs.5,000/=. Maulvi's patriotism, valour and military ability have won him high praise from the British historians. Colonel G.B. Maleson has written of him:

"If patriot is a man who plots and fights for the independence, wrongfully destroyed, of his native country, then most certainly the Maulvi was a true patriot ... He had fought manfully, honourably and stubbornly in the field against the strangers who had seized his country, and his memory is entitled to the respect of the brave and the true headed of all nations.

Maulavies had taken active part in provocation with the verdict of Jihad signed by eminent one's and published by a poet, journalist Maulvi Imambux Sahbai. He was blown by the cannon, his family was killed and looted by British, Muslims were hanged and their properties either destroyed or forfeited and it was Delhi where their houses were also demolished. The verdict signatories were either hanged or deported to Andaman for life term. The verdict was for Jihad (crusade against cruelty and injustice of British). And the chief Verdictor

Maulana Fazlur Rahman Khairabadi (Sitapuri living at Delhi) had boldly pronounced in the trial court:

"I have given the verdict of Jihad and I still stand by it. I am proudly ready to bear the consequences. "

H.C. Boran asserts:

"Undoubtedly it were Wahabies who converted the meagre spark of discontent (aiming people and sepoys - starting with Mangal Pande event) into flaring blaze of rebellion.

Modern India by Prof. Bipan Chandra on pages 160/249 asserts:

"Immediately after revolt they (British) repressed Muslims, confiscated their lands and properties on a large scale and declared Hindus to be their favourites. In fact after suppression of revolt, the British officials has taken a particularly vindictive attitude towards Muslims, hanging 27,000 Muslims in Delhi alone. From now on the Muslims were in general looked upon with suspicion."

Indian and International historians have been praisy to Mughal-Rule for its secular, kind constructive, prosperous, equitable, socio-economic-integrative attitude yet today it is abused as if it was anti-Hindu and deranging to Hinduism especially when many emperors were born of Hindu ladies and its armies, administration, courtiers and Mansabdars. the Jagirdars were comprised of overwhelming majority of Hindus. Well whether only Muslims had revolted in 1857 under Mughal emperor and throned him and Hindus did not participate; how Hindus could have chosen an anti Hindu Mughal and throned him?

#### **(4) Ghadarists And Jamiatists:**

Disregarded Wahabies and

Ghadarists are not forgettable people. One Barkatullah Bhopali started preaching nationalism and rebellion against British from about 1880. His field of action spread from India to foreign countries where he and his men worked for winning international and Indian nationals residing outside India. His activities covered London, Liverpool, Berlin, New York, Tokyo, Istanbul, Paris, Hong-Kong, Shanghai, Bangkok, Singapore, Colombo, Washington, Sofia Moscow, Constantinople, Stora, Vengokdar, Zewrich Vienna, Bucharest, Kabul, Herat, Lozon, Geneva and Brussels etc. His centre place was San Francisco where he constructed Jagantra Ashram. His crusade is known as GHADAR PARTY MOVEMENT. It was financed by Indians residing abroad, mainly in Mexico and USA. His deputies were Mahendra Pratap Singh, Madam Cama, Lala Hardyal, Obaidullah Sindhi, Maulvi Abdur-Rab; Ibrahim, Dr. Syed Hassan, Mathura Singh and Bhagwan Singh etc. He inflamed whole Europe, Japan, East Asia, America, USSR etc. and obtained moral and materialistic support against the British menace and misconduct.

Another freedom fighter Maulana Mahmudul Hassan Usmani was conducting similar activities in Indian and Arabia-Islamic countries in the same period in the name of "Reshmi-Roomal Movement". He had already established Darul-Uloom at Deoband, Saharanpur which was preaching national and rebellious sentiments among Muslims. A marriage of convenience among both movements took place and first ever Interim-Government in exile (Second was of INA) was formed at Kabul under Bhopali where the military head quarter was to be established at the Muslim holy city of Madina. But since Mahmood was caught by the British with the help of Sheriff of Makkah, the establishment of military head quarter did

not materialise. Mahmood was imprisoned at Malta where he faced severe torture and assault of British. However, the Ghadarists continued their activities. The armed rebellion against the British was an uphill task as they were the powerful most in the world and it was childish for any even for Indians living so apart from homeland. Finding the defect Bhopali advised his followers in Mexico, America and Europe to migrate and settle in East Asia to strengthen their brothers there. Hundreds of them obeyed and arm supply was provided, One such person Rasbihari Bose was also there in the same struggle. They arranged a rebellion but the Indian part was foiled due to leakage yet Ghadarist Qasim Mansoor and his companions provoked it on 16/02/1915. The British officers of the 5th light infantry were killed yet after a meaningful fighting the rebellion was killed and the rebels were compelled to surrender at Forrel park. Subedar Dandi Khan and Jamadar Chishti Khan along with 47 others were hanged at the gates of Otram road jail. Many a Ghadarists still denied the collapse and continued their activities when they lost their passage in the woods and rocks of Shan hills of Indo-China. Although the Ghadarists, the pronouncers of INQILAB failed to bring the independence to their homeland yet they were successful in convincing the natives that if outsiders natives may do so thing why the Indian residents may not carry the freedom struggle themselves. At this juncture came forward the man of destiny, Maulana Mohammed Ali Jauhar who ignited India in a very strange and convincing manner within a short period. Anyhow the unsuccessful remainders of Ghadar party activist had gayfully joined the INA later. ■

*Extract from "Downtrodden Muslims" (Khuda Baksh Library)*

## An Epoch Making Scholar (Ali Miyan)

- Obaidur Rahman Nadwi

Syed Abul Hasan Ali Nadwi aka Ali Miyan, a highly revered personage, the most radiant beacon of the contemporary Islamic scholarship and an intrepid preacher of human values was born on December 5, 1913 at Takiya Kalan Raibareli, U.P (India) and passed away on December 31, 1999 there.

Maulana Nadwi's father Syed Abdul Hai Hasani died when he was only nine years old. Ali Mian was brought up by his mother Khairunnisa who had memorized the Holy Qur'an and elder brother, Dr. Abdul Ali. He pursued his studies at Darul Uloom Nadwatul Ulama, Darul Uloom Deoband, Qasimul Uloom Lahore and also at University of Lucknow. He specialized in three branches- Arabic language and literature, Hadith and Tafseer of Qur'an. Sheikh Haider Hasan Khan Tonki, Sheikh Ahmad Lahori, Sheikh Syed Hussain Ahmed Madani, Sheikh Khalil and Sheikh Taqiuddin Hilali were his teachers.

"A prominent scholar and former judge of the Supreme Court of Syria was asked in a radio interview, "Which is your most beloved city?" He replied, "My home city of Damascus and then Lucknow, the city of my friend Sheikh Syed Abul Hasan Ali Nadwi". Similarly, a prominent scholar of Iraq once remarked to an Indian official, "We know India due to Lucknow and we know Lucknow due to Sheikh Syed Abul Hasan Ali Nadwi". These and similar compliments, which were heard in the Arab world, speak about the international stature of Sheikh Nadwi." (Syed Abul Hasan Ali Nadwi An Eminent Scholar, Thinker and Reformer p. xi)

He was a great thinker, historian and an expert in interpretation of Qur'an and Hadeeth including several other Islamic subjects. He had full command over Arabic language. His proficiency in Arabic language was like that of a native Arab. There were occasions when he even excelled native Arab scholars. His book "*Ma Dha khasar rul Alam ba Inhetatul Muslimeen*" is considered as one of best books of the twentieth

century Arabic literature. He inherited a penchant for study of history from his father Maulana Hakeem Syed Abdul Hai Hasani. His father was a well-known physician as well as a noted Islamic scholar. His book titled *Nuzhat-ul-Khawatir* an eight- volume literary encyclopedia in Arabic containing biographical notes of some 5,000 scholars, theologians and Jurists of India.

Ali Miyan was Rector Nadwatul Ulama, President All India Majlis-e-Mushawarat, All India Muslim Personal Law Board, Academy of Islamic Research and Publications, Tehreek Payame-e-Insaniyat (Message of Humanity Movement), Deeni T'alimi Council, Darul Musannefin Sibli Academy, World Forum of Islamic Literature, The Oxford Centre for Islamic studies. Besides he was the founder member of the Muslim World League (Rabita), a member of the Academy of Arts and Letters Damascus, a member of the organization of Islamic Conference (OIC), a member of the World Supreme Council of Masques, a member of the Fiqh Council of Rabita. He was also a member of Advisory Council of the Islamic University of Madinah al Munawwarah, a member of its Supreme Council and others.

Ali Mian is held in high esteem not only in India but also all over the world especially in the Islamic countries. He was conferred "The King Faisal Award" in 1980 for his services to the cause of Islam. In 1998, he was conferred the "Scholar of the Year Award" by UAE Government. It is interesting to note that he was flown to Dubai in a special aircraft sent by the UAE government to Lucknow so as to ensure the ailing Maulana's comfortable journey. A senior minister of UAE had come to accompany Ali Mian to UAE. He was also awarded the Sultan Hassan al-Bolkhah International Prize and "Islamic Scholarship" plaque by Oxford University in 1999. He had the unique distinction of being entrusted with the Keys of the holiest Islamic place "Khana-e-Kaaba".

He was a prolific writer. He authored hundreds of books. His writings have been

translated into several languages including Bengali, Chinese, French, English, Hindi, Gujrati, Indonesian, Malaysian, Spanish, Persian, Turkish and Tamil. At the age of twenty three, he wrote his first book *Seerat Syed Ahmed Shaheed* (Urdu) which is a biography of his ancestor Syed Ahmed Shaheed (d. 1831). "In order to remind educated Muslims about their responsibility of *d'awah*, Sheikh Nadwi wrote an extraordinary book (in Arabic) entitled *Ma Dha Khasaral ' Alam ba Inhetatul Muslimeen* (published in English as *Islam and the World: The Rise and Decline of Muslims and its Effect on Mankind*). He wrote this book when he was only 32 or 33 years old. It was published in 1950 by a reputed publisher of Egypt. This book became extremely popular in the Arab world and far exceeded the popularity that his first book *Seerat Syed Ahmed Shaheed* had enjoyed in the subcontinent. Arabs recognized it as one of the best books of the twentieth century. It became so popular that there was hardly any Islamic-oriented Arab student or teacher who had not read and appreciated it. The book *Ma Dha Khasaral.....* was actually the outcome of Sheikh Nadwi's thorough study of the history of Muslims, their ascension to the position of world leadership, their downfall, and the emergence of Europe as the dominant world power. Sheikh Nadwi performed his first *hajj* (pilgrimage to Makkah, Saudi Arabia) in 1947, the second in 1950 and the third in 1951. Between the second and third *hajj*, he visited several Arab countries including Egypt, Syria, Sudan, Jordan and Palestine. He delivered lectures at various places and met many important personalities. People were impressed that he was able to present his ideas and thoughts directly in Arabic like a native speaker (without any translator). His fluency in Arabic was the result of the extraordinary effort that he had made in learning and mastering the language. He was equally effective and articulate in Urdu. (Syed Abul Hasan Ali Nadwi An Eminent Scholar, Thinker and Reformer p. 15)

His successor Maulana S.M.Rabey Hasani Nadwi says, "How did Sheikh Nadwi develop into such a personality? We need to look at the factors that contributed to the formation,

mentoring and nurturing of his personality. The factor that stands out most is the environment of his home and family. On one hand, it was very distinguished in religiousness, nobility, morality, literature and education. On the other hand, it was deeply involved in India's struggle for freedom from the British rule. Sheikh Nadwi's grandfather Hakeem Syed Fakhruddin Khayali (d. 1908) was a poet and a scholar. His father Syed Abdul Hai Hasani (d.1923) was a historian and a biographer. His brother, Dr. Syed Abdul Ali Hasani (d. 1961), was an eminent physician and a fusion of the old and new. His mother (d.1968) was a pious, softhearted and learned woman credited with a published anthology of poems. His sister was an author. Above all, his forefather Syed Ahmad Shaheed (d.1833) was a true example of *ruh-baan bill ail wa fur-saan bin na-haar* (monastic during night and warrior during day). Sheikh Nadwi was a fusion of numerous personalities of extraordinary caliber and an amalgamation of their distinguished qualities. He was a man of literature and composition. His patriotism for his country, India, was unwavering. He was always eager for the country's progress and prosperity. He always strove to create an atmosphere of mutual loves and brotherhood among various communities. He was always eager to see Muslim excel in education and morality."

He further says, "Sheikh Nadwi was deeply impressed by Iqbal's poetic expressions of the grandeur of Islam and held in high esteem the poems in which Iqbal had presented Islamic ideology of pride and self-esteem (*khud-daari*). As a result, Sheikh Nadwi, in his writings, appreciated Iqbal's viewpoint that Islamic pride, leadership of the world, self-confidence, and lofty goals (in personal lives) should be considered Allah's special bounties and be actively pursued. These themes and Iqbal's concept of *khudari* (self-recognition) resonate prominently throughout Sheikh Nadwi's writings. Sheikh Nadwi also met Sheikh Syed Abul A'ala Maududi (d.1979). He liked Shiekh Maududi's style of addressing modern educated people and enthusiastically acknowledged its importance and effectiveness. He established spiritual

connection with Sheikh Ahman Ali Lahori (d.1962) and Shiekh Abdul Qadir Raipuri(d. 1962), earned their affection and received their Khilafah (permission to guide others on their behalf). He greatly benefitted from their guidance and advice. He also closely observed the movement of d'awah and tabligh (known as Jama'at Tabligh) of Sheikh Muhammad Ilyas Kandhlawi (d. 1944). He fully understood the importance of Shiekh Ilyas's work and wholeheartedly participated in it. It enabled him to earn special attention and close company of Shiekh Ilyas. He used to recount the days of his company with Shiekh Ilyas as the best moments of his life. Shiekh Nadwi had come in contact with Shaikhul Hadith Muhammad Zakariya Kandhlawi (d.1982) while he was still in his early youth and continued getting closer to him as the time passed by. Shaikhul Hadith, in his last days, felt closest to Shaikh Nadwi among his associates. Shaikh Nadwi considered Sheikh Zakariya Kandhlawi as his elder and mentor."

Maulana S.M. Wazeh Rasheed Nadwi, Director of Education of Nadwatul-Ulama says Hazrat Maulana S. Abul Hasan Ali Nadwi adopted a methodology based on Islamic teachings and lessons from history. He projected the true character and message of the holy Prophet (pbuh), as the real mentor and guide for the entire humanity. The message comprised justice, welfare, co-operation, forgiveness and respect for faith and rights of other communities. This logical approach had a salubrious effect, clearing from the minds of non-Muslims, the cobwebs of serious misconceptions and negative notions about Islam. To the Muslims he conveyed the importance of amicability with all, irrespective faith and culture and to play the role of integral part of nation, without however, neglecting their own faith and culture. To these ends, this dexterous pen and penetrating oratory had a telling effect and touched the hearts of all. (The Fragrance of East Special Issue on Ali Mian, P.22-23)

In the Siratun Nabi conference held in Pakistan in 1978. Sheikh Nadwi delivered the speech in which he drew attention of the audience to the historical statement "Can there be any decline in deen while I am still alive" of

Sayyidna Abu Bakr Siddique (a companion of Prophet Muhammad and the first caliph of Islam). Sheikh Nadwi said: This is the essence of the entire conference. This is the message that the honorable guests should take with them from here. It will continue reminding the about their responsibilities as leaders of their country and heirs of the Prophet. No statement can be better than this. This is what was uttered by the Prophet's successor Sayyidina Abu Bakr Siddique when some tribes attempted to renegade from Islam. It shows Sayyidina Abu Bakr's deep sense of responsibilities for being the successor of the Prophet, his level of iman (belief), and truthfulness. It was such a resolve that it changed the course of history and the wave of apostasy was changed into a flood of submission and victories. (Syed Abul Hasan Ali Nadwi An Eminent Scholar, Thinker and Reformer, p.211-212)

M.H. Faruqi states that Ali Mian's literary influence came from Mohammad Iqbal (d. 1938) whom he had met in 1929 when he was barely 15. He had surprised Iqbal by presenting him an Arabic translation of his poem, Chand (Moon), and Iqbal advised him to concentrate more on writing in Arabic. He further says, "Iqbal was so relevant to an Arab World driven by parochial nationalism that the great Syrian poet, writer and Scholar, Ali Tantawi (d. 19 June 1999), wrote an open letter to Ali Mian (Ali-Muslimoon, vol. 6, no. 3), urging him to let the Arabic readers to savour the thoughts of Iqbal. Ali Mian sat down to work on *Rawai Iqbal*. That is why Maulana Ali Mian had great regard for Allama Sir Mohammed Iqbal, the poet of East. It was Ali Mian who introduced him in the Islamic world through his book "The Glory of Iqbal".

"In 1975, when the then India Prime Minister Mrs. Indira Gandhi imposed the state of emergency in the country, no one dared to talk to her and tell to stop the brutalities which the government officials were committing against the public. At that time, Shiekh Nadwi met her with courage and istighna (expecting nothing from anyone except Allah) and prudently advised her to change her course of action. Since there was a real danger that he might be detained and might not come out of the meeting, he had advised his

associates about what to do if that happened. In 1985, during the regime of Mrs. Gandhi's son Rajiv Gandhi, the Supreme Court of India, in a court case concerning the alimony of a divorced Muslim woman, gave a ruling which infringed upon the Islamic Shari'ah. Sheikh Nadwi along with Sheikh Syed Minnatullah Rahmani met Rajiv Gandhi several times, explained the Shari'ah perspective of the issue to him and convinced him to take necessary measures to rectify the situation. He also worked hard to win the support of non-Muslims and stayed away from confrontational and violent means. The result was that Rajiv Gandhi was able to get a legislation passed in the parliament which nullified the Supreme Court's ruling and upheld the Muslim Personal Law."

"In 1991 the issue of Babri Masjid had become very inflamed and complicated in India. After returning from the foreign trip, Sheikh Nadwi met the then Prime Minister Rajiv Gandhi regarding this matter and asked him to find an immediate solution and not to allow the situation to deteriorate further. He also advised Gandhi that the correct solution to the problem was to restore the places of worship to their status at the time of Independence (i.e. 1947). In addition to meeting the Prime Minister, Sheikh Nadwi also proposed to talk Shankracharya (Hindu priest) of Chennai, India. This proposal had actually come jointly from Sheikh Nadwi and three others namely, Sheikh Abdul Karim Parikh, Mr. Yunus Saleem and Mr. Krishna Kant. Mr. Saleem was the governor of the state of Bihar; Mr. Kant was the governor of the State of Andhra Pradesh and later became the vice-president of India. They all travelled to Chennai to meet the Shankracharya. The Shankracharya agreed with the idea that the masjid should remain intact and promised to work for it. To achieve that, he suggested that (1) a committee should be formed and assigned as the caretaker of the Masjid, (2) the Shankracharya should head the committee, and (3) there should be included a few Hindus in the committee as it would help the Shankracharya in handing over the Masjid to Muslim. Sheikh Nadwi came to Delhi and presented this proposal to the Muslim committees which were handling this matter, but

they did not accept it. Sheikh Nadwi then decided not to pursue this matter further the issue remained squarely in the hands of those committees which were less inclined to negotiate. Unfortunately, the situation continued getting worse and the Masjid was ultimately demolished in 1992 making the situation extremely explosive. The Muslim committees which were very vocal in this matter up to this point felt very demoralized by this incident and consequently handed over their responsibilities to AIMPLB. AIMPLB accepted the responsibility and formed a special committee which is currently pursuing the matter through legal and judicial means."

"In 1991, when the Bharatiya Janata Party (BJP) came to power in Uttar Pradesh, it issued an ordinance requiring every child {of government-run schools} to recite the polytheistic anthem Vande Mataram. Sheikh Nadwi opposed the ordinance with a firm voice and warned the government that if it was not rescinded he would ask all the Muslims parents to withdraw their children from those schools. Ultimately, the government lifted the restriction and the minister who had issued the order was reprimanded and removed. Whenever a new leader came to power, Sheikh Nadwi wrote a letter of advice to him and met him as well. Thus when Narasimha Rao became the Prime Minister in 1991, he met Rao and reminded him about the need that these issues were more important than political maneuvering. When H.D. Deve Gowda became the Prime Minister in 1996, he came to Nadwatul Ulama to visit Sheikh Nadwi. Sheikh Nadwi gave him useful advice and urged him to improve the condition of the country and be fair to minorities. Deve Gowda pledged to do justice to the minority communities and weak section of the society. When Atal Behari Vajpayee became the Prime Minister in 1998, he came to Nadwatul Ulama to visit Sheikh Nadwi who was sick at that time. Sheikh Nadwi reminded him to work for the welfare of the country. Sheikh Nadwi's advice used to be very effective and penetrating. It was due to the fact that his way of giving advice was full of sincerity and wisdom and he never allowed any blemish on his character either as scholar or as

a Dai (one who calls people towards Allah). He always kept the interest and welfare of the Muslims, country and humanity in the forefront and did not care about his personal benefit. This was the reason why everyone had a good opinion about him considered him as a sincere well-wisher of the country and humanity.” (Syed Abul Hasan Ali Nadwi An Eminent Scholar, Thinker and Reformer p. 86-87)

In short, he dedicated his whole life to Islam and the wellbeing of mankind. He had launched a movement called “Payame-e-Insaniyat” (Message of Humanity) in 1974 to spread the message of brotherhood among different communities of India. Moreover, Maulana Nadwi was great patriot. He loved his country from the depth of his heart. He was great advocate and defender of democracy and secularism. He once said, “secularism is a tree which will always spread fragrance”

Maulana S.M Rabey Hasani Nadwi says that “Sheikh Nadwi kept in front of him the famous hadith in which the Prophet has said: “He who does not care about our affairs or the affairs of Muslims is not from us”. He was concerned about what kind of difficulties Muslims of Nepal were facing, what were the impending dangers for Harmain Sharifain (Macca and Madina) what kind of injustices and atrocities France and Italy were inflicting in Morocco and Libiya, what kind of hardship Muslim countries in Africa were facing, what was the condition of Muslims in Spain and in which countries British imperialism was hurting Muslims and Islam. Sheikh Nadwi inherited this feeling and concern from his brother, family, teachers, and mentors.” In 1947, when Sheikh Nadwi went for *haji*, 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 the letter, Sheikh Nadwi had mentioned the profound and thoughtful sentence the ‘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 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 Hidayah* and included in the collection of articles *Ilal Islam Min Jadid*. In his visits to various Muslims countries, Sheikh Nadwi was grieved to notice deficiencies and the lack of high moral character in the lives of peoples. 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)”

Though Maulana Ali Miyan is no more today with us but his message, his teachings are here to guide us. Maulana’s entire life was according to this verse of the Holy Quran “It is only those who have knowledge among his servants that fear Allah. Verily Allah is almighty and oft forgiving” (35:28). Ali Miyan often uttered these words “Ilahi aqibat Mehmood Karna” (O my Allah! Bless me with a glorious end). The best way to pay homage to him and remember him is to carry out his mission of peace, tranquility and brotherhood on earth. In his condolence message Krishna Kant former Vice president of India asked young generation to follow the path of unity and integrity shown by Late Maulana Ali Miyan. Mr. Krishna Kant describing Ali Miyan as a great scholar of Arabic and Urdu said that he enlightened not only India but the whole world by his scholarly knowledge. He wrote more than eighty books which will inspire the whole world. In the same vein describing Ali Miyan as an ambassador of peace V.P. Singh former Prime Minister of India said that Ali Miyan struggled throughout his life for unity integrity and brotherhood. He urged that the work initiated by late Maulana for humanity should be followed. We can pay tribute only maintaining peace and harmony. ■

## OUR REPRESENTATIVES ABROAD

<b>Britain</b>	:	<b>Mr. Akram Nadwi</b> O.C.I.S.St. Cross College Oxford Ox 1 3 TU (UK)
<b>Dubai</b>	:	<b>Qari Abdul Hameed Nadwi</b> P.O. Box No. 12525 Dubai U.A.E.
<b>Pakistan</b>	:	<b>Mr. Ataullah</b> Sector A-50, Near SAU Qrs. Karachi 31 (Pakistan)
<b>Qatar</b>	:	<b>Dr. Aftab Alam Nadwi</b> P.O. Box No. 1513 Doha, Qatar
<b>Saudi Arabia</b>	:	<b>Mr. Zia Abdullah Nadwi</b> Director Al Waha International School P.B.No. 12491 Jeddah, Pin-21473 (K.S.A.)
<b>South Africa</b>	:	<b>Mr. M. Yahaya Sallo Nadwi</b> P.O. Box No. 388 Vereninging, (South Africa)
<b>U.S.A.</b>	:	<b>Dr. A. M. Siddiqui</b> 98-Conklin Ave. Woodmere, New York 11598

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