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The Fragrance of East

Founder:

Syed Abul Hasan Ali Nadwi (RAH)

Patron:

S. Bilal Abdul Hai Hasani Nadwi

Advisory Board :

Jafar Masood Hasani Nadwi

Mohammad Aslam Siddiqui

Shamsul Haque Nadwi

Editor:

Shariq Alavi

Asstt. Editor:

Obaidur Rahman Nadwi

Ulama And The English Language

S.M. Rabey Hasani Nadwi

Muslims are in minority in the world and from the very outset it has been felt that as compared to the majority scant attention is always paid towards the minority. Today, knowledge is the most dominant element in the world. It is knowledge through which developed countries gained influence, excellence, progress and advancement in every sphere of life. Lack of Knowledge is the main cause of Muslims' backwardness and their marginalization in every walk of life. Every country, whether it be Germany, France, England and other countries, prefers its language. The English ruled over India for a long time. They made the English language the language of the motherland in India. Even today, intellectual circles have good command over the English language and are unable to understand Urdu and Arabic. They fail to comprehend the teachings of Islam. Hence, Ulama must learn English well and have excellent proficiency and profundity over it so that they may easily convey the true message of Islam to others. Though English is incorporated in the syllabus of Nadwa, yet we will have to produce experts in the English language so that the real picture of Islam is sublimely presented before the world. It is obvious that without profound knowledge of the English language, it is impossible. ■

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Wisdom of Qur'an

This day I have perfected your religion for you. I have completed My favour upon you and have chosen for you Islam as your religion.

(al-Ma'idah 5:3)

It emerges from studying the Qur'an that two points are crucial to faith. First the spread of faith and second measures to protect faith. As regards the former, the Qur'an contains clear guidance: It is Allah Who has sent His Messenger [the Prophet Muhammad] with guidance and the religion of truth, to make it superior over all religions even though the polytheists hate it. (al-Tawbah 9:33) Elsewhere too, it is said that Allah will accomplish the above, much to the chagrin of the unbelievers.

(al-Tawbah 9:32)

It is clear from the Qur'anic statement given in Surah al - Ma'idah that Islam will establish its superiority over all religions. This will occur not only in the political domain, but also in terms of its impact on the human mind. The Prophet Muhammad (peace and blessings be upon him) was given the glad tidings: When there comes the help of Allah to you [O Prophet] and the victory, and you see the people enter Allah's religion in crowds, glorify the praise of your Lord, and ask His forgiveness. He is the One Who always accepts repentance and Who forgives. (al-Nasr 110:1-3)

The divine promise that people would embrace Islam in large numbers came true during the Prophet's life time. The Qur'an asserts:

Allah has promised those among you who believe and do righteous deeds that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant the authority to practise their religion which He has chosen for them. And He will surely give them in exchange security after their fear.

(al-Nür 24:55)

This naturally facilitated the spread of Islam. The Qur'an also states:

Those who, if We give them power in the land, enjoin the establishing of prayer, the payment of zakah and exhorting people to do good and forbid evil. (al-Hajj 22:41) ■

Pearls From the Prophet Mohammad (PBUH)

It is related by Abu Hurairah that the Apostle of God said : "No adulterer commits adultery and remains a Muslim during the time he commits the adultery, and no thief commits theft and remains a Muslim during the time he commits the theft, and no drinker drinks wine and remains a Muslim during the time he drinks the wine, and no robber commits robbery, in full view of men, and remains a Muslim during the time he commits the robbery, and no embezzler commits embezzlement and remains a Muslim during the time he commits the embezzlement. Thus, O ye who believe ! Save yourselves from these [Faith-destroying] actss. Save [yourselves]."

—Bukhari and Muslim

Commentary.—Adultery, theft, wine-drinking, murder and robbery and embezzlement are antithetical to Islam and during the time a person performs any of these evil acts the light of Faith deserts him. It does not, however, mean that he altogether goes out of the fold and becomes an Infidel. While commenting on this saying, Imam Bukhari himself has remarked that "the perpetrator of these sins ceases to be a full Believer at the time at which he perpetrates them and the light of Faith does not remain in him."

To put it differently, if the peculiar inner feeling which is known as Faith is alive and the heart is illumined with it, a person will never be guilty of these wicked acts. Such sins are committed only when the flame of Faith has died out in the heart and the special spiritual consciousness which protects a man against evil-doing has disappeared or grown feeble due to some reason or the other. ■

Editor's Note 

Demise of Our Patron

It was a cold winter night in 1994 that an unfortunate incidence took place in Nadwa. A team of Intelligence Bureau of Government of India headed by an officer of the D.I.G. rank raided a Hostel of Nadwa in search of an alleged terrorist. The attempt was based on misinformation and raiding party was perhaps unaware of the importance of Nadwa. A peace loving institution away from all nefarious activities. The attempt was a failure as nothing could be found to tarnish the image of this institution.

However, this episode provided a tool to media to spread unfounded and false stories about Muslims and Islamic institution. To ward of this situation Maulana Ali Miyan desired that a Media Research Center should be established in Nadwa to thwart of the malicious propaganda against Muslims. Thus the Center came into existence under the leadership of Maulana Rabey Hasani Nadwi. Some local intellectuals and persons experienced in dealing with such a situation were included in this exercise. Apart from reacting to false

and fake news by issuing statements and writing letters to Editors it was decided to publish a regular Journal to deal with the situation. So The Fragrance of East was launched, Maulana Rabey Nadwi remained actively involved in its publication and after passing of Ali Miyan he became Patron of this Journal.

Maulana Rabey Hasani himself was an excellent writer and knowledgeable person. He was already associated with an Arabic Journal published by Nadwa. With profound knowledge he saw the growth of this Journal and helped in its large circulation. With his passing away we feel orphan. His absence will be badly felt. Dair-e-Arfat and Nadwatul Ulema have taken out voluminous issues of their magazines in Urdu and Arabic in memory of Maulana Rabey. We appreciate them and present our humble issue as reminiscence for generation to come. ■

S.A.

We solicit articles for publication in The Fragrance of East. Suitable remuneration will be paid to writers. We prefer receipt of articles on:
e-mail: shariqalavi4@gmail.com
along with a hard copy, duly signed, by post.

Adieu Maulana Rabey

- Shariq Alavi

On the last day of the twentieth century, December 1999; great Islamic Scholar and world-renowned Muslim spiritual leader Maulana Syed Abul Hasan Nadwi aka Ali Miyan left this world for his heavenly abode. It was a great loss not only to the Muslim Community of the country at large but also to the whole world. After his demise, the community felt orphaned and thought that the vacuum thus created would be difficult to fill. During his lifetime, a farsighted person of his stature was quite aware of the situation that might come up after his death. So, from the very beginning, he started nurturing his nephew, Maulana Rabey Hasani Nadwi.

Maulana Rabey was born in 1929 at Takia, Raibareli, which was his ancestral home. His primary education was done there. Later on, he studied at Darul Uloom Nadwatul Ulema under eminent Islamic scholars. He excelled in Islamic Fiqah, Arabic language, and literature. He grew up to be a learned Islamic Scholar. He worked closely with Ali Miyan and helped him in his scholarly pursuits. He toured most of the world along with Ali Miyan and sharpened his vision of worldly affairs. He authored many books and was a regular contributor to many Islamic Journals.

Though of a very calm and cool nature, he spoke fluently in Urdu and Arabic. To a great extent, he filled the gap created by the passing away of Ali Miyan.

On the afternoon of April 13th, 2023, Maulana Rabey, who had become the most respectable scholar of India passed away at Darul Uloom Nadwatul Ulema, a prominent Islamic seminary in Lucknow. A pall of gloom engulfed all over the Islamic world. Maulana besides being the Nazim (Chancellor) of Nadwa was also the President of the All India Muslim Personal Law Board (AIMPLB). As the head of two important organizations – AIMPLB, which represents Muslims in legal and social issues, and Nadwa, which is instrumental in imparting Islamic education, Maulana played a significant role in upholding the rights of the Muslim Community in India. Given his contribution to the community, he was viewed among the 500 most influential Muslims in the world by surveys conducted by various organizations.

The demise of Maulana Rabey was mourned by all and sundry. Different sects of Muslims came together to condole his death.

Dr. Kausar Usman, Professor of Medicine at King George Medical

College has rightly observed that "His death is a big loss to humanity. Having known him for years, both as a doctor and a social observer, I can say that I have never seen such a well-read person who was so down to earth. The

world may remember him as an Islamic scholar but he was more of a humanist."

Maulana was the patron of this Journal and always admired the efforts of its staff for bringing out such a good magazine. May his soul rest in peace. ■

Mass Mobilization Towards Islam

- S.M. Rabey Hasani Nadwi

In the wake of the victory over Makkah, Arabs' mobilization towards Islam took place on a mass scale. Delegations in large numbers and the masses, in hordes, would come to pay homage to him (SAW) and get entered into the fold of Islam. It is this phenomenon which Allah Almighty has referred to in the following verses of the holy Quran:

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

(An-Nasr : 1-2)

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

The Blessing of The Age Vanished

- S. Bilal Abdul Hai Hasani Nadwi*

Passing away of Hazrat Maulana Syed Muhammad Rabey Hasani Nadwi, was very deep on everyone's heart and this was a natural, because the shadow that was on our heads until now is missing. His position was "Barakat al-Dunya" (The blessing of the world)and "Barakata al-Asr" (The blessing of the age) and he was a source of blessing for the whole world. Almighty Allah blessed him with unprecedented morals which were recognized by everyone and gave him such a heart which never thought ill of anyone, it was very far from his person to hurt anyone, we saw the same in the very last days of his illness that he behaved exceptionally well with everyone and in spite of his severe visual impairment, he spoke to everyone with a friendly manner it was surprising to see him.

The true point is that Hazrat Maulana fulfilled the right of the successorship of Hazrat Maulana Ali Mian. Hakeemul Umma Hazrat Maulana Ashraf Ali Thanvi dubbed Hazrat Maulana Ali Mian Sahib as "Majma-ul-Kamalat", after his death our Hazrat Maulana succeeded him and he absorbed all his attributes in himself, as a result of which his personality had also

become "Majma-ul-Kamalat", until he became the absolute photocopy of Hazrat Maulana and sometimes people mistook him as Hazrat Maulana Ali Mian.

When Ali Mian pledged allegiance to Hazrat Raipuri he was advised that Rabey is yours and his training is your responsibility.

Consequently, Maulana Rabey stayed with Maulana Ali Mian at all times, whether at home or in journey. And thus Allama Nadwi played significant role in shaping Maulana Rabey's personality and polishing his career.

Truly speaking, in front of Hazrat Maulana Ali Mian Maulana Rabey had annihilated himself and laid himself which was not an easy task.

He kept himself behind on all such occasions where there was even a suspicion of name and fame, once Hazrat Maulana went to Madinah Munawwara and his lectures were arranged there under the title of "Al-Nabbuwa and Prophets", the Urdu translation of which has been published in the name of "The Post of Prophethood and its High Position Holders". At that time Hazrat Maulana Ali Mian desired him to prepare a lecture and deliver it.

* Rector, Nadwatul Ulama, Lucknow.

But when he was chosen for the leadership the Muslim Ummah we saw that he fulfilled the dictate of Ali Mian.

Allah Ta'ala had given Hazrat Maulana extraordinary insight, he had a great moderation and balance in his opinion, he always kept in mind the delicacy of time, our father used to say about Hazrat Maulana that if someone needs advice, he should consult with small brother, because no one can be seen more wise than him. It is a fact that Maulana had a lot of foresight, he used to think very far, where no one's eye could quickly reach, Hazrat Maulana's eye reached. And he used to block it in advance, due to which many dangers were found and, Alhamdulillah, matters were resolved. Obviously, such person is hardly found. No doubt, our Hazrat Maulana was an example of Prophet's character.

There is a need to take advantage of those who benefited the nation, Hazrat Maulana often said one thing that sometimes we do a job and we feel that a better form was possible for that job, but sometimes we make concessions to connect people, it's really a great thing, community is something that gives strength to things and keeps things going. Hazrat Maulana possessed a very important attribute of connecting everyone, he always carried everyone with love and affection. Allah Almighty

gave him the depth of faith, the height of morals and the pain of the Ummah, these are the attributes that distinguish the servants. Allah blessed him and gave him such a life that was full of faith and righteous deeds.

There is a testimony about such gentlemen in the Hadith,

(The best among you who has a long life and his deeds are also good) (Tirmidhi: 2500)

There are different forms of good deeds, among which one difficulty is that a man's life should be a model and a complete copy of the messenger of Allah, (peace and blessings of Allah be upon him) and the world benefits from him, our Hazrat Maulana was given such a position by Allah Tabarak Wa Taala, there was a pain in his heart for the Ummah and his condition was that he could not sleep at night. He used to get up at night and cry, I saw him myself that he was very restless at night and used to say that at this time there are two diseases in the Ummah due to which this Ummah is on decline. The first disease is that Ummah is godless and the second one is that this Ummah is helpless. Allah Ta'ala had given Hazrat Maulana extraordinary intelligence and shrewdness to unite the Ummah. For a long time, he led the Muslim Ummah in India and also led some international organizations. Hazrat

Maulana took everyone with him everywhere. He continued his journey in such a way that, Alhamdulillah, no major problem occurred anywhere, and if anything happened, he resolved it in the best way with his insight. Sometimes there were occasions when it seemed that the boat was dwindling, but it crossed it with his wisdom and sagacity. The Ummah was benefiting from the same attributes of Hazrat Maulana. Undoubtedly, such comprehensive personalities are rare.

Allah Ta'ala had given Hazrat Maulana the opportunity to benefit from the company of many great Islamic scholars and prominent spiritual mentors and got opportunity to stay with them closely. The first thing he saw Hazrat Maulana Ashraf Ali Thanvi, traveled with Hazrat Maulana Muhammad Ilyas Sahib. And especially with Hazrat Maulana Shah Abdul Qadir Sahib Raipuri, he traveled for a long time. In this journey, an interesting incident also happened which Hazrat used to narrate frequently. The journey was of Hijaz and it took place by the ship. For the journey Hazrat Maulana had bought a pair of shoe for him, and during the journey Hazrat Raipuri's Majlis was going on, Maulana's shoes were kept outside which someone might have liked and left wearing them. When he returned, Hazrat Maulana put his after seeing the shoes, he picked

them up, then when the meeting was over, he started a commotion saying that my shoes were stolen. His voice became louder, until the matter reached Hazrat Raipuri, then Hazrat Raipuri said to Hazrat Maulana Rabey Sahib: "Hey leave him, on hearing it Hazrat Maulana immediately gave him his shoes.

Hazrat used to say that it was strange that Hazrat Rai Puri liked my gesture so much that he kept on mentioning this throughout the journey that Maulvi Rabey Sahib accepted my words. He used to say that Hazrat Raipuri used to see how much a person obeyed and believed, he did not see how much he recited the tasbihats and offered prayers. Of course, this is also a basic thing, but it is not a lesser thing that a man should respect his elders and obey them.

Allah Ta'ala granted Hazrat Maulana a good end. On the day of his death, at around twelve o'clock, he said, "Let me offer the Zuhr prayer." He did not wait for anyone for a long time, but asked to perform the prayer as soon as possible. The sounds "Allah, Allah" were coming from his breath and he was saying Allah Allah, when he departed from the mortal world.

Hazrat Maulana was born at a small village Takiya Kalan in Raeberili district of Uttar Pradesh.

His father was deaf and dumb, but

was a very understanding and pious person, he also learned to read and write, if he did not understand something, he would write it down. Hazrat made his father perform Hajj in his youth, he fell ill there, but Hazrat served in such a way that he did not feel it. Alhamdulillah, he recovered of his illness and performed the Hajj.

His mother was the elder sister of Hazrat Maulana Syed Abul Hasan Ali Nadwi, she was a pious woman, she trained her children and the three sons continued to spread light as the sun and the moon, Hazrat Maulana Syed Muhammad Sani Hasani was the eldest of all of them.

He was Khalifa of Hazrat Sheikhul-Hadith Maulana Muhammad Zakaria Kandhalvi, who had a very gentle heart and a comprehensive personality. Maulana Wazeh Rasheed was the youngest one. He was a highly qualified Islamic scholar. His heart was very transparent, the two brothers died in front of Hazrat Maulana, Maulana Sani Sahib could not even reach his sixties, but left important and extensive writings, Maulana Muhammad Hamza Hasani Sahib was his only son. There was also a daughter who was the mother of Maulvi Mahmood Hasan Hasani Nadwi, Maulana Wazeh Sahib lived to a normal age, four years before the death of Hazrat, he left this world, Maulana Jafar

Sahib is his only son.

He is the guardian of his father's intellectual legacy.

Hazrat Maulana received his basic education at home, then at the age of ten, his mother sent him to stay with his maternal uncles in Lucknow.

The house of elder uncle Maulana Hakeem Dr. Syed Abdul Ali Sahib was there, it was the shelter of all, Hazrat Maulana studied at Darul Uloom Nadwatul Ulama but his real teacher and mentor was Hazrat Maulana. Hazrat Maulana's style of teaching and training was very impressive.

Hazrat had great strictness in education, Maulana Rabey Hasani Sahib used to say that the lessons had to be fully prepared, Mamu ji could not tolerate even a single mistake, he used to reprimand him severely, this education continued in the house and journey. He had completed the study of Hadith at Hazrat Shah Haleem Atta's hands, he stayed for about a month in Saharanpur and had the opportunity to benefit from Hazrat Shaikh, then he spent the rest of the year in Deoband.

Our family had a good relationship with Hazrat Madani.

At Darul Uloom Deoband, one day he came out of the class and stood in front of it, suddenly Hazrat Madani came and saw him and said: How are you

here? Maulana said that I came to study here.

He said no, how came? You should come to our house. Maulana said that I stayed there for several days, then took permission and moved to the Hostel.

This story was from the beginning of 1947, Maulana studied Hidaya, Jalalin etc. there, the intention was to visit the next year as well, but due to the riots of 1947, it was not possible and Hazrat Maulana completed his education from Darul Uloom Nadwatul Ulama Lucknow.

In that era, there were no madrasas nor were there job opportunities. One year passed without any job after passing out from Nadwa.

In the end of the year Maulana Imran Khan, principal of Darul Uloom, said by himself that I want to take you as a teacher. In 1949, he was appointed as a teacher in Darul Uloom Nadwatul Ulama, Lucknow. Those few years of teaching passed in such a way that Hazrat worked day and night for education, worked so hard that his health was affected. But he said that hard work was useful for the rest of his life. Since then till his death Hazrat sacrificed himself for Nadwa.

In the second year of teaching, he traveled to the Holy Hijaz and stayed

there for a year.

He also got a good opportunity to benefit from a galaxy of prominent Ulama over there. He returned after a year and was appointed as the second Adeeb (litterateur) in Darul Uloom Nadwatul Ulama then after going of Maulana Abdullah Abbas Nadwi, he became the first Adeeb (litterateur) and was chosen Head Department of Arabic of Darul Uloom after its establishment.

Due to Hazrat Maulana's farsightedness and mutual dealings, he enjoyed full trust and complete confidence of authorities of Nadwatul Ulama and his personality became inseparable, his whole life was devoted to Nadwa. Perhaps there is no other person who has served an organization for such a long period of time, the opportunity that Allah gave to Hazrat, he understood all kinds of ups and downs. During 75 years of his teaching many turnoils took place including two strikes but Hazrat stood like rock.

Maulana showed extraordinary affections and compassion on students from the very beginning. He used to worry about every thing, trained them, took care of their needs and found ways for their development, this was the reason the disciples of Hazrat always had a great relationship with him. Hazrat Maulana Saeedur Rahman Azmi Nadwi and Hazrat Maulana Taqiuddin Nadwi ,

who are the very early students of Hazrat Maulana, remained dedicated in the love of Hazrat till the end and were blessed to be present in the service. Hazrat's original taste was for teaching. Hazrat had almost passed seventy-five years in this noble profession, hardly anyone has received this honour for such a long period of time. It is strange that Hazrat's subject was literature and history, but in the last period of his life, he taught Bukhari Sharif for many years and this blessed chain continued for two to three months before his death. He also fulfilled the right of succrsorship of Hazrat Maulana in the field of spiritual relationship and training as well. And thousands of God's servants benefited from Hazrat in this direcreation and reached the destination, at that time there are more than fifty people who are everlasting charity for Hazrat in this regard and it is difficult to count the number of his students. Today, his beneficence is continue all over the world.

Hazrat had little interest in travel, after the death of Hazrat Mufakkir Islam, he made necessary foreign trips, like Egypt, London, Japan, South Africa, many trips were made to the Holy Hijaz. We have seen the people of knowledge and literature when they met Hazrat, they said, "He is like Shaikh Abul Hasan". He used to mention the attendance of the Haramain Sharifain

again and again and expressed his desire to go there.

As long as his youngest brother Maulana Wazeh Rasheed was alive, he continued to give courage and because of him, Hazrat used to travel to India, but after his death no regular trip could be made, the love of these two brothers was also exemplary, it was difficult to spend even a day without each other, but it was Hazrat's strength of faith that he bore the grief of the separation of his beloved younger brother.

Lately, Hazrat was aware of his disability and weakness and would repeatedly say that we cannot do anything, while he used to participate in important programs, guide the workers and give necessary advice, his disability and weakness did not prevent his mission. He lived a full life, while working, he departed this temporary abode with the pain of the nation in his chest, those hands that always raised for the progress and welfare of the nation, and that language which used to pray for the welfare of all humanity, became silent forever, surely this is a great loss for the whole nation. May Allah protect the nation from the unseen and give the best reward to Hazrat Maulana for his great services. Aamen!■

*(English Rendering by
Obaidur Rahman Nadwi)*

A Comprehensive Personality

- Saeedur Rahman Azami Nadwi*

The personality of Hazrat Maulana Syed Mohammad Rabey Hasani Nadwi needs no introduction. He was a distinguished reformer, a successful leader, an unparalleled teacher and a good preacher and a highly skilled writer. He was a person of multiple dimensions and diverse talents. He held a high position of noble morals with family characteristics. He was educated and brought up in an enlightened environment. Moreover, he was a history-making personality. He was a close associate and confidante of internationally known Islamic scholar Syed Abul Hasan Ali Nadwi, former Rector of Nadwatul Ulama, Lucknow.

The main mission of Maulana Rabey's life was Dawah (Calling people towards the right path), character building and man making. To achieve it, he chose teaching, preaching and writing as a device. Accordingly, Maulana Rabey was familiar with psychology and had a keen eye on the history of nations. He traveled to other countries and saw their conditions closely. He possessed sturdy intellect and sturdy commonsense.

He met everyone cheerfully. He

* *Principal, Darul-Uloom Nadwatul-Ulama, Lucknow.*

never showed egotism, pride and haughtiness.

Anyone who met him became captivated.

Since his childhood Maulana Syed Muhammad Rabey Hasani Nadwi had been under the guidance and close supervision of Allama Abul Hasan Ali Nadwi. And later on he became his successor.

Needles to add that Maulana was not only his traveling fellow, but also responsible for all matters and issues, he gave right advice on many delicate issues. He represented Allama Nadwi on many occasions and spoke on his behalf many times. Hazrat Maulana used to share all matters with him.

No person was more suitable for the leadership of Nadwatul Ulama and the All India Muslim Personal Law Board in this declining and critical period of time than him. He led them all with his deep insights, wisdom and sagacity. Because of his wise advice and crucial decisions the boat of the Ummah reached the shore safely.

Whether it be the visit to Saudi Arabia or Egypt and Syria, or Turkey, or Europe and America, everywhere his guidance and heart-felt, eye-catching advice had been a great source of

inspiration for Hazrat Maulana Abul Hasan Ali Nadwi. If Allama Nadwi accepted any responsibility, it was Maulana Rabey who was to implement it.

During twenty-three years of Maulana Rabey's tenure Nadwatul Ulama made great strides in various fronts. It got a tremendous expansion, its thought got opportunities to reach every circle, and many new departments were established, and the education system of Darul Uloom was also well stabilized. In the premises of Nadwatul several new hostels were set up, the Masjid of Darul Uloom was also expanded, the number of students increased significantly, and different sections were also made in several classes keeping in view the rapidly increasing number of students. Besides Indian students, students from foreign countries such as Thailand, Malaysia, Indonesia and the like came to quench their thirst of knowledge at a large scale.

We may recall in 1955, with the approval of Hazrat Maulana Abul Hasan Ali Nadwi, I and my friend Maulana Syed Muhammadul Hasani brought out an Arabic monthly Magazine "Al- Baas -el- Islami". Maulana S.M.Rabey Hasani Nadwi took full patronage and gave useful advice. Since then till his death". Al - Baas - el -Islami " received his full patronage and pen support as well. Darul Uloom Nadwatul Ulama took an

active part in strengthening "Al Nadil Arabi" more objective and effective. Hence, Maulana Rabey advised the teachers of Darul Uloom to preside over Al Nadil Arabi meetings so that they may constitute it as an institution of practice and training. For this purpose, in 1959 a fortnightly magazine "Al Raid" was also brought out. Thus, an attempt was made to create an Arab like atmosphere in the premises of Nadwatul Ulama. Besides, immense stress was laid on the practice of Arabic language among students through written and speaking way. By the grace of Allah, scores of students derived considerable benefits.

During his time Imams of the Haramain Sharifain also came, among whom Sheikh Khalid Ghamdi and Sheikh Saleh Al Talib are worth mentioning. Moreover, all the works of Hazrat Maulana's era continued on the lines on which Hazrat Maulana left it. He used to lay great emphasis on the training of students and their upbringing in Darul-ul-Uloom. He attracted students through his scholarly speeches delivered in the Dar-ul-Uloom mosque. The talk of his speeches were prevailing in special programs, and different meetings. He also addressed teachers and wardens of Darul Uloom and gave them valuable suggestions and useful instructions for the character building of students and their proper guidance and

upbringing in a very sophisticated way. In this way, Nadwatul Ulama continued to progress on the right lines during his tenure.

Maulana Syed Abul Hasan Ali Hasani Nadwi was president of Deeni Talimi Council of Uttar Pradesh, this council was established in 1959 by the efforts of Qazi Muhammad Adeel Abbasi and it worked to eradicate immoral and anti-religious thoughts and ideas incorporated in the curriculum of Government schools. After the demise of Allama Nadwi, Maulana Syed Muhammad Rabey Hasani Nadwi was elected its president, and Dr. Masudul Hasan Usmani, Dr. Ishtiaq Hussain Quraishi held the position of General Secretary, now Mr. Masoodul Hasan Usmani is its General Secretary. He is leading it in sublime way. I also have the honor of being the President of this Council. The Council is engaged in its activities in different districts of Uttar Pradesh. By the grace of Allah, its some good results have come out. It should be noted that Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi's Majalis (Meetings) were held after Isha Prayer in the guest house of Nadwa, some teachers and students of Darul Uloom participated in it. When Hazrat Maulana Syed Muhammad Rabey Hasani Nadwi became Rector of Nadwatul Ulama, such Majalis were continued holding as usual, in it general reformatory talks, academic questions, and other Dawah

oriented articulations including educational factors of his practical life were presented from which teachers and students both greatly benefited. I also attended his Majalis regularly. Besides received formal education from him in the classes.

In 1952, he taught me literary books. He used to emphasize on etymology and lexicology as well as solving words and their meanings. Similarly, his perseverance and high morale in the ups and downs of the times have been an example for us. Despair was not to be found in him at all.

He looked for the good and bright side in every thing and had a positive attitude, he always kept away from negative attitude.

Undoubtedly, he was an epitome of his predecessors. Accordingly, he followed their footsteps and was always engaged in transmitting the right thoughts and true visions of Islam.

In short, he did whatever was within his reach to reform the society and to improve the condition of the country.

All said and done Maulana Rabey will always be remembered for his outstanding contributions and remarkable services to society and the nation as well. ■

*(English Rendering by
Obaidur Rahman Nadwi)*

My Beloved Uncle Hazrat Maulana Rabey Hasani Nadwi

- Jafar Masood Hasani Nadwi*

The life of Hazrat Maulana Syed Muhammad Rabey Hasani Nadwi was an open book, good and easy, everyone could read it, everyone could understand it, there was no ambiguity in it and no confusion in it, common people also read it, educated and dignitaries also understood it, it had an impact on both of them. And they were influenced by his gentleness and his benevolence and his qualities of knowledge and grace and his understanding and wisdom, intelligence, authorship and compilation, writing and speech, foresight and wisdom, administrative ability, right attitude and crucial decisions. One could not help but be impressed by the leadership's patience and ability to bring together people of different temperaments and even contradictory natures.

He was a man of faith, conviction and action, the proof of this was observed in his funeral. Moreover, his popularity and belovedness were witnessed on the occasion of his last rites.

Patience was his main attribute which his own family members and others also testified. He faced tough situations but never forsook the essence of piety and integrity. Then he

* *Nazir-e-Aam, Nadwatul Ulama, Lucknow*

achieved such position and status that the world envies today, without asking and even without desire and aptitude.

According to distinguished Islamic scholar Maulana Mufti Muhammad Taqi Usmani, Hazrat Maulana Rabey was an example of true reflection of Hazrat Maulana Syed Abul Hasan Ali Nadwi. Look at one and understand the other.

He was a gentleman, a visionary, an epitome of asceticism, courage, perseverance, knowledge, contentment, piety, modesty, humility, tolerance, gentleness, thoughtfulness, compassion and mercy. He adopted the way of meticulousness and caution while speaking and writing that no word would ever come out of the tongue that could be grasped, no word that could be put in writing would ever come out, which would be cause of humility and disgressness.

Here is an example to illustrate this point. A student sat down to press his feet, he forbade him to do so. He got up and left, he realized that maybe this matter was unpleasant to him and this feeling grew so much. Accordingly, he sent Maulvi Ainul Hasan Nadwi to search the student and bring him, when the student came, Maulana apologized. He said that maybe you were offended

by my words, I am sorry, I asked you to sit, not to go. While at that time he was unwell, felt weakness and had pain in his chest. Later that day, when he came again, Maulana said to him, "Excuse me, you came that day, I could not ask you to sit down, he was in such a condition that it was difficult for him to speak."

The idea of God's displeasure and accountability always prevailed over him so no moment was this idea disappeared from his heart and this was the idea that always protected his language and also his morals.

Once I went to him and said, "How nicely you met so-and-so person and cared so much about him but he used some harsh words about you." Maulana became serious at once and said with a countenance that you are speaking too fast, you should control your tongue and language.

This warning comes to stand, the tongue is automatically restrained whenever it starts to move fast. It was a matter of his gentleness and grace, that even small ones like and love us.

He never scolded anyone in such a way that someone felt bad or had a feeling of shame and disgrace, or felt a knot in his heart.

There was immense mercy and compassion in him, but in the matter of religion, in the matter of belief, in the matter of the Shariat, he would be more

rigid than a rock and his strength gave strength to others. His selflessness can be judged from the fact that when Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi died, then Maulana Syed Abdullah Hasani, who was also the nephew and son-in-law of Maulana Rabey Hasani Nadwi, requested him to lead his funeral prayer but Maulana said to him: "We are not worthy to lead the funeral prayer of Mamuji that is yours right", but on the insistence of Maulana Abdullah Hasani Nadwi, he led the prayer, so did Maulana Abdullah Hasani Nadwi requested him to stay at Takia Kalan Raibareli in the room in which Hazrat Maulana Ali Mian used to stay, because now he was in his place and successor, but Maulana refused to do so. He also did not agree and he kept saying that no, you are his successor, it is your right. Similarly, whenever someone came to him to establish the relationship of allegiance, he would mention the name of Maulana Abdullah Hasani Nadwi and ask him to do it.

Maulana Khalid Saifullah Rahmani Sahib (the then General Secretary of All India Muslim Personal Law Board, now president of the Board) described in one of his speeches, an incident of Hazrat Maulana Rabey Hasani Nadwi's modesty and selflessness, said that before his death, he came to Lucknow to meet Hazrat, stayed for a couple of days, and returned. During the day, he went to the

guest house to meet Hazrat, but Hazrat was resting, time was short. Accordingly, he requested to someone to convey his Salam to Hazrat Maulana and left for the Airport. Just when he reached there Hazrat's servant called and said, "Hazrat wants to talk to you", perhaps the servant had forgotten to tell, Hazrat apologized on phone. He said that you came to the guest house and did not bother to wake me up, I am ashamed, if I could have known your schedule in advance, I would have come to your room myself.

Similarly, when people asked him for "Islah"(reformation), he used to say that we ourselves are the ones who need it.

Needless to add that he belonged to a landlord family and his interest with fields and gardens was obvious. But he did not like. He never mentioned it, he only talked about religion, reformation and training, and preaching, or expressed concern about the situation or gave instructions regarding the education and training of children. He was far away from these matters. He only discussed religious matters, and reformation of the society and development of the country.

He was the eldest in the family. He was loved by all and held him in high esteem.

It should be noted that Maulana Rabey and my father Maulana Wazeh

both were exemplary brothers. They did not allow to be separated from each other, this was the love between two brothers that set an example.

I have never seen him requesting of food of his choice. But what was cooked he liked.

Hardly anyone has seen him crying in congregational prayers, but in the darkness of the night, in the corner of solitude away from the eyes of the people, he rose to pray on many occasions, the trembling of his hands, the pain on his bodies. His cries of shock and pain made others cry. I saw this many times and it was usually his time to rest, he was alone in the room and people thought he was resting, the light was switched off, suddenly he went into the room and saw that he was saying something and crying, it was as if someone was in front of him to whom he was crying and telling his heart, but he used to cry out to his God, but he would show as if he was sleeping.

Many writers have written books on Sirat Pak, but there will be few biographers whose life has seen such an impact of Sirat Pak, and perhaps this is the blessing of his righteous deeds that "Rahbare Insaniyat" written by him was well received, Almighty Allah gave it extraordinary popularity.■

*(English Rendering by
Obaidur Rahman Nadwi)*

Maulana Rabey - A Symbol of National And Religious Unity

- Abdul Majeed Parekh*

The passing away of a religious and a national saintly personage is not only loss for Indian Muslims but a great loss to the entire Islamic World.

Maulana Rabey's life was an open book. He led an exemplary life. He was a man of multiple dimensions and every aspect of his personality was visible. He always strove to fulfill demands of Ummah at large and left an indelible impact on the society. Like his predecessor, he always kept himself away from confrontational issues and presented himself as a non-political and independent leader.

Political and social circles of Muslims extended to him immense respect and due recognition. At social level he gained equal popularity amongst Muslims and non-Muslims.

Statements, books and sermons of Hazrat Maulana Syed Muhammad Rabey Hasani Nadwi proved extremely effective in keeping the religious awareness among Muslims.

Because of his unprecedented services for the Ummah, the history of the Islamic world will not be able to forget this great and epoch-making personality, he left a deep impact on Indian Muslims throughout his life with his educational, religious reform, and welfare impressions.

His valuable services, dedication and self-respect were the prominent characteristics of his self-esteem.

Truly speaking, we have lost a great scholar of Islam, a benevolent and compassionate person and a symbol of national and religious unity.

Maulana will always be remembered for his sincere services and myriad remarkable contributions to the religion and country.

Maulana's high morals are recognized in every school of thoughts and the position and status that Maulana had was a rare part of history. The scope of Hazrat Maulana's services was not only limited to Muslim circles, but his programs were also held among non-Muslims. In the Marathwara region of Maharashtra in the year 2009, I am a witness to the views expressed by him, which were received by non-Muslims. His speech left such an impact on non-Muslims that the misconceptions they had about Islam in their minds were removed.

He will always be remembered for his continuous efforts to establish an atmosphere of peace and love. He was not only directly associated with many organizations in the country, but was also the head of many international organizations.

Hazrat Maulana Syed Muhammad Rabey Hasani Nadwi passed away, but he left a legacy of guidance, the nation which is in a state of confusion today can get solace from such scholars.■

(English rendering by Mohd. Asif

English Department, Darul Uloom Nadwatul Ulama, Lucknow.)

* *President, Service To Humanity Society, Nagpur.*

The History-Making Personality

Maulana Syed Muhammad Rabey Hasani Nadwi, (May God bless him and grant him peace), was real nephew of Hazrat Maulana Syed Abul Hasan Ali Nadwi and his true successor.

Maulana Rabey enjoyed the pious companionship of Maulana S. Abul Hasan Ali Nadwi and tried to imitate his every act in his life. The company of Allama Nadwi gave him immense academic and spiritual benefits. It elevated his piety, Lilla-hiyat (doing everything for the pleasure of Allah) and the spirit of living and dying for the sake of Allah.

Consequently, after Allama Nadwi's death, he was made his successor and all the people recognized his personality en masse.

The greatest achievement and the most important attribute that he fulfilled the rights of successorship of Maulana Ali Mian. In fact, the personality of Hazrat Maulana Ali Mian was so great and noble that after his death, it was certainly not an easy task to take over the tasks and positions left by him and to carry everyone together, but salutations be to the intelligence, insights, shrewdness and wisdom of Maulana Rabey Sahib who made significant contribution to the cause of Nadwatul Ulama and

* Former Head of the Arabic Department, Calicut University, Kerala.

- Syed Ehtesham Ahmad Nadwi*

especially he accorded to Movement of Nadwa the same position and status which was left by Maulana Ali Mian.

Truly speaking, it was a great achievement of Maulana Rabey that he devoted his entire life to the service of Nadwa and gave to it all round progress and development and thus filled the vacuum left by Ali Mian.

Almighty Allah blessed Maulana Rabey with extraordinary courage and sagacity that during his entire tenure of Rectorship Nadwa continued on the path progress in various fronts. There was no commotion, no such big opposition which would tarnish the prestige and image of Nadwa and would damage its greatness. But on some occasion it was felt that this great educational institution might become a victim of someone's envy. But under all these circumstances, Maulana Rabey saved it from all sorts of menaces and all ordeals and turmoils with his insight and wisdom.

There was also a concern that no person of his stature could handle the management and maintenance of Nadwa. When these words came to my ears, I candidly said that before the death of Maulana Ali Mian, Allah made Maulana Rabey Hasani Nadwi his true replacement and the time proved that his successor followed it.

Needless to add that one of the greatest characteristics of Maulana Rabey was that he never did not attribute any achievement to himself, even if anyone of praised, he immediately denied it and said that it was the result of the blessings of his uncle and his pious prayers. The fact is

that Maulana's personality was the history making personality of the history of Nadwa, who preserved the greatness of Nadwa with all its characteristics till the end. ■

*(English rendering by Naushad Khan,
Department of Journalism And Languages,
Darul Uloom Nadwatul Ulama, Lucknow.)*

The Revelatory and Materialistic Views of Life

The view of life and the world enunciated by the prophetic teachings or the revelatory guidance vouchsafed to man is diametrically opposed to that put forth by the materialistic outlook which assigns supreme importance to the terrestrial life, and the constant aim of whose endeavours is to achieve worldly power glory, wealth, position, comfort, and all that eat gratify man's longings and appetites.

The sayings of the blessed prophet clearly expound the Qur'anic view of life. The Prophet often used to say:

"O Allah, life is only that of the Hereafter." He used to beseech God:

"O Allah, provide for the progeny of Muhammed only that which is essential."

Mustaurad ibn Shaddad relates that he heard the Prophet saying:

"By God, the life of the world in comparison to Hereafter is no more than the water left on a finger dipped in the ocean."

The life of the Prophet was the ideal embodiment of his teachings and the outlook of life arising therefrom. Ibn Masud relates that once he saw the Prophet lying on a mat, whose marks were visible on his body. He said:

"If you permit, I may spread something on it."

"What have I to do with the world," replied the Prophet, "for me it is like a shady tree under which a traveler takes rest for a while and then leaves on his errand." In a Tradition, Caliph 'Umar narrates:

"I once went to the Prophet when he was lying on a mat without a bedding or a bed-sheet. The pillow on which he was leaning was made of leather stuffed with straw, and the crossed pattern of the matting could easily be seen imprinted on his body. I saluted the prophet I cast a glance over the house. By God there was nothing which I saw except three pieces of leather. I said, 'O Prophet, Pray God to bless your followers with abundance. The Persians and the Roman have been favoured with all the pleasure of the world, although they believed not in Allah! Startled to hear this, the prophet got up and said, 'Ibn Khattab, you too think like this! These are the fellows who have got all their rewards in the comforts of this world alone.' ■

Maulana Rabey Hasani Nadwi

- S. Salman Nadwi*

WHERE COULD I FIND SOMEONE
WHOM I COULD SAY YES, HE IS LIKE
YOU

Sudden death of Maulana Rabey Hasani Nadwi (RA, d 2023) shook us up like an earthquake. Similarly, greater upheaval had shaken us up and the entire academic, spiritual and ethical world of Islam on the eve of the passing away of Hazrat Maulana Abul Hasan Ali Nadwi (RA, d.1999). Almost a ditto copy was the sudden death of Maulana Rabey saheb's younger brother, Maulana Wazeh Rasheed Hasani Nadwi in January 2019. These sudden deaths one after the other numbed the senses. Maulana Wazih's death was even more painful as passed away suddenly in the Nadwah guest house without any previous warning. May Allah cover them under His Maghfirah and Rahmah. Hazrat Maulana Ali Mian (RA) had very early recognised the sterling qualities and value of Maulana Rabey saheb while he was still in the process of his final years of education.

My relationship with him and his family goes back to the golden period of Nadwatul-Ulama when Hazrat Maulana Dr. Abdul-'Ali Saheb (RA) was "Nazim" (general administration) of Nadwatul-Ulama' and my father,

Allamah Syed Sulaiman Nadwi (RA, d.1953) was the Mu'tamad-i-Ta'leem. I began my education in 1943 from the class one at that time. I often used to accompany my father to Dr. Saheb's home whenever he and Dr. saheb had to consult with each other on both issues, education and administration. That is how first time I met Maulana Rabey saheb.

In education Maulana Rabey saheb was three year ahead of me. Soon after as I progressed to higher class Maulana Wazeh saheb also joined the Nadwah. Wazeh saheb often used to remark that I was sandwiched between the two brothers. While Maulana Rabey saheb had serious temperament, Maulana Wazeh saheb was a little easy going. As we progressed and became a little more familiar and easy I used to then remark that I was the joint piece between the two brothers. During this period there used to be an annual football or hockey competition between the senior teachers and senior students which used to be quite an occasion when everyone used to enjoy. Hazrat Maulana Ali Mian (Rh) and Mufti Saeed Saheb (Rh) were the star players from the senior teachers While Qazi Muiullah saheb Marhoom and Jaleel saheb Marhoom (full name slips my mind) used to be star players from the senior class.

* 18 Kings Avenue West Vile, 3629, KZB
South Africa

That was the time when Maulana Rabey saheb, Maulana Wazeh saheb and all of us used to be very relaxed and supported one side or the other. By the way, Maulana Imran Khan sahib (Marhoom) used to act as referee. We were really lucky to be eye witness of our teachers steeped in their specialisations. We were especially lucky to see and be taught "FIQH" by Maulana Shibli "FAQEEH" (RA). He was known as "Faqeeh" to distinguish him from Maulana Shibli Nu'mani (RA). Although both used to come from the same town, BINDWAL. It was Maulana Shibli who brought Maulana Shibli "Faqeeh" to Nadwah from another Madrasah located somewhere else. If I am not mistaken he remained at Nadwah for almost 40 years. It is difficult to count how many students have gone through him. He used to strictly follow the Sunnah of the prophet (SAWS) in his dress and habits. When he used to come to the Masjid for "Fajr" salah he used to follow the Prophet's (SAWS) Sunnah by lying down on his right side for few minutes after his Sunnah and then used to join obligatory Fajr Salah under the Imamat of Maulana Imran Khan (Marhoom), Principal of our Madrasah. He was also in charge of the senior students' hostel. As his eye sight was weak Hazrat Mufti Saeed Saheb (Marhoom) teacher of Fiqh was appointed as his assistant. The other teachers in Maulana Rabey saheb's time and in my time were Hazrat Shah Haleem Ata' saheb (RA) a senior Ustad

of Hadith. His memory of Ahadith was remarkable. If one used to quote few words from the beginning of a Hadith he used to narrate the whole Hadith without any hesitation. Our teacher of junior class used to be Maulana Noorul Hasan Saheb, (Marhoom) teacher of Arabic grammar for junior classes. Maulana Mahboob-arahman alazhari (Marhoom) used to be our Arabic conversation class. He was very strict and did not allow and did not answer to any question asked in Urdu. His typical answer to any question used to be "LA ADREE". So the students used to identify him as "LA-ADREE". He remained at Nadwah for quite long. Whenever I used to visit Nadwah and stayed at the Nadwah guest house he used to make a point to meet me or some time I used to go to his house in "Daaliganj". Maulana Wazeh saheb (Marhoom) also had to go through the same exercise. I am not sure if Maulana Rabey Saheb (Marhoom) who was in advanced class was ever taught by him. Our English teacher used to be Head Master Samee saheb Marhoom, a thorough gentleman. Our mathematics used to be a very strict ustad, Maulana Abdul-Haq Marhoom. Not sure about Maulana Rabey saheb if he was his student but Maulana Wazeh saheb was taught by him. Many of us have been his "victims".

Hazrat Maulana Ali Mian's (RA) often had to be on his overseas travels to attend conferences and to deliver his scholarly lectures. His often absence

from Nadwah persuaded him to find a trustworthy and able assistant who under his guidance could deal with issues requiring urgent attention. Who could have been more trustworthy and capable than Maulana Rabey saheb who had grown up under Hazrat Maulana Ali Mian's (RA) guidance? Thus, Maulana Rabey Hasani (Marhoom) was appointed Vice-Nazim in 1999. As Maulana Rabey (Marhoom) had gone through all stages of life at Nadwah he handled the matters requiring attention quite efficiently. Often Maulana Rabey (Mrhoom) had to consult Hazrat Maulana Hazrat (RA) where ever he happened to be, in regard to important matters or issues having far reaching consequences or if possible the matter could be delayed until "Hazrat"'s return to Nadwah. Appointing Maulana Rabey saheb as his assistant was in reality an expression of Hazrat's full confidence and in reality preparing him for the painful incident of Hazrat's passing away which was going to occur after 24 years that is the passing away of Hazrat (RA) in 1999. I am eye witness of the fact that Maulana Rabey saheb (marhoom) handled the "Nizamat" very efficiently with the support and expert advices of the than "Mu'tamad "Ta'leem" Maulana 'Abdullah 'Abbas saheb Marhoom. Soon after Maulana 'Abdullah saheb passed away Maulana Wazeh Hasani was appointed as "MU'tamad Ta'leem". At this juncture I feel following points are worth noting

without which Hazrat Maulana Áli Mian's (RA) relationship and his guidance to his nephews could not be appreciated. Hazrat Maulana 'Ali Mian's (RA) upbringing from the childhood owes first to his learned mother (Marhooma) who was steeped in Islamic moral and religious values and second, to his elder brother, Hazrat Dr. Syed Abdul Áli (RA, d. 1961). Both the elders' upbringing from the childhood to his Darul 'Uloom Nadatul-'Ulama days did not steer him to any different direction although in his early days he was very keen to study at a secular school and did enter a school for a short while. It was his Marhooma mother who kept telling him that Allah has planned for him not for English school but for a higher purpose of life which is achievable only through higher Islamic education. In order to achieve this goal what could have been more appropriate educational institution than Nadwatul-'Ulama with which his grandfather, and his elder brother were closely involved.

The reason why I mentioned the above incidence is that just as Maulana's mother (Marhooma) and his elder brother (Marhoom) steered him to the right direction of life in the same way Hazrat Maulana 'Ali Mian (RA) steered the lives of his nephews to the right direction and helped them to remain firm and steadfast on the direction selected for them and even after the completion of their formal education at Nadwatul-'Ulama' Hazrat (RA) saw to it that both

the nephews do not wander around seeking employment somewhere else. Maulana Rabey Saheb (Marhoom) did mention to me that he did consider to go to Egypt or Tunis as he was fully qualified to teach at any Arab country. But as he was a little afraid to hurt his "uncle's" feeling who was like his father he gave up the idea and stayed at Nadwah which the history proved that his decision was right.

Maulana Wazih saheb's story is a little different. Like his elder brother he too not only thought but decided to join Dehli radio station's Arabic section for which he was fully qualified. Manager of the Arabic programme was very keen to have him but Allah had a different plan for him that is when he sheepishly broached the subject to his uncle, Hazrat (RA). Hazrat told him that Allah has created him for a better "respectable" life and asked him to stay at Nadwah. As a result, Maulana Wazeh stayed at Nadwah and made his mark in the academic circle recognised by the academic world for his scholarship. Later he was handed the portfolio of "Mu'tamad Ta'leem" which he handled very efficiently. Both the brothers' team handled the administrative and educational affairs very smoothly assisted by the very efficient Principal of Nadwatul-'Ulama', Maulana Sa'eedur Rahman A'zami saheb. "During my normal visits to Nadwah I used to request Maulana Wazeh (Marhoom) to move away from the

traditional method of teaching to the contemporary method of teaching of Fiqh, Hadeeth and the life of the Prophet (SAWS) analysing the texts to meet contemporary challenges. I was especially concerned about the Sirah that is that the Sirah events are just narrated and not analysed why such and such event took place and what impacts these had on later history and how the sirah could not be appreciated until one knows both world history as well as Islamic history. I gave him few examples. He asked me in return that on my next trip I should deliver a series of lectures on the Sirah to demonstrate how this could be done. I told him that I had delivered a series of 6/7 Sirah lectures at a Lahore Madrasah, Jami'ah Ashrafiya which was later published in a book form. Unfortunately Maulana Wazih's sudden death on 16 January 2019 left this promise unfulfilled.

This sudden death of Maulana Wazeh saheb created a serious crisis effecting Nadwatul-'Ulama which required immediate attention and solution. Maulana Wazeh Marhoom's passing away made the post of Mu'tamad Ta'leem vacant and could not be left open for long. So the "Majlis-i-Muntazimah" (Administrative Body) of Nadwah suddenly announced, with the consent of Maulana Rabey saheb Marhoom, my appointment as the next "Mu'tamad of Ta'leem of Nadwatul 'Ulama. For newspapers this was a hot news and was splashed all over widely.

Consequently, I started receiving congratulatory notes from all over and especially from friends from India, Pakistan, US and UK. Finally, I hurriedly came to India and in the third week of January, 2019, and explained to Maulana Rabey saheb Marhoom that had I been living in India I would have been an honour for me but as I am living overseas it is not possible for me to travel frequently while this position requires a person who may live at Nadwah or be available at short notice. I told him that not to worry as I have in mind a right person for the job. He agreed and I proposed the name of Dr. Maulana Taquiuddin Nadwi saheb who is a graduate of Nadwah and also has the experience running a Madrasah at Azamgarh. Moreover, he is well known in the Arab world. It so happened that Maulana Taquiuddin saheb was in Lucknow and was visiting Nadwah almost daily. So I spent 2 days with him that Nadwah has a right over him and that he was the right person for the job. Also I explained to him the reason why I could not accept the position. I am grateful to him for accepting my request and Maulana Rabey saheb was happy with the appointment.

Lastly, I am very pleased that after the sudden death of Maulana Rabey Marhoom the "Muntazimah" made the right choice of appointing Maulana Bilal Hasani as the next "Nazim" which was the right thing to do. Hasani family's services to Darul 'Uloom Nadwatul-

'Ulama cannot be denied. I did suggest in one of my articles to Maulana Sa'eedur-Rahman saheb to hand over the responsibility of compiling short biographies of all those who served as "NAZIM" and "MU'TAMAD" highlighting their services to "Nadwatul-'Ulama". Muhtamim saheb is in a better position to seek out the right person from among the capable mature persons. Two names come to my mind. One is Muhammad Farman Nadwi who had worked with Maulana Wazeh Marhoom. He has also compiled "Tafseeri Nikaat" of my father (RA). The other person is Muhammad Akram Nadwi based in London. He has written translated my father's book into Arabic and has been writing about Hazrat Maulana Abul Hasan Ali Nadwi (RA). I leave it in the hands of Hazrat Maulana Sa'eedur-Rahman saheb Nadwi.

Lastly, those who have left us and gone to where from they will not comeback but their memory and valuable services shall keep their memory ever alive in our memory and will serve as shining example to follow.

Maulana Rabey, Mauana Wazeh, and their elders have gone and never come back but have left a message to us in an Urdu couplet to remember:

MAKE NOTE YOU WILL
REMEMBER MY LOYALTY AND
SINCERITY

YOU WILL VALUE MY THESE
QUALITIES AFTER I AM GONE FOR
EVER. ■

Passing Away of Hazrat Maulana S.M. Rabey Hasani Nadwi

- Mohammad Aslam Siddiqui

The renowned Islamic scholar, distinguished educationist, and a great theologian Maulana S. M. Rabey Hasani Nadwi passed away on April 13, 2023. A pall of gloom descended on the city when news of his death spread. Such was his personality. Truly speaking, Maulana Rabey had a multi-dimensional personality. He was a man of great attainments. Almighty Allah bestowed upon him extraordinary erudition, scholarship and wisdom. He was a scion of an illustrious Syed family of Rai Bareilly. He was born in 1929, and achieved his basic education at home, and afterwards he studied at Darul Uloom Nadwatul Ulama and Darul Uloom Deoband. He also went to Hijaz (Saudi Arabia) for polishing and shining his knowledge and spent over there more than one year.

Maulana Rabey took charge of Nadwatul Ulama after the death of his maternal uncle, the internationally known Islamic scholar Maulana S. Abul Hasan Ali Nadwi in 2000 and since then led a very active life and devoted his entire energy to the cause of Nadwa and the service of Ummah. He held various prestigious posts including the presidentship of All India Muslim Personal Law Board and led them in a

* *Director of Finance, Nadwatul Ulama, Lucknow.*

sophisticated way. He possessed teamwork skills and abilities at par excellence.

He was a confidante of Maulana Ali Miyan and also was his true replica. Like his predecessor, he also led a simple, pious and exemplary life.

Our family has a special relationship with the Hasani family. My grandfather Abdus Sami Siddiqui, former Principal of Mumtaz College, Lucknow served as a teacher over 25 years in Darul Uloom Nadwatul Ulama, Lucknow. He was expert in three subjects i.e. Urdu, Persian and English.

Maulana S. Abul Hasan Ali Nadwi, Maulana Abdus Salam Nadwi, Maulana Abdullah Abbas Nadwi, Maulana Irfan Nadwi, Maulana Rabey Nadwi, Dr. Salman Nadwi, Dr. Yusuf Nagrami Nadwi were prominent students of my grandfather. The doors of our house were always open for Nadwa students. A host of students derived considerable benefits from my grandfather. Maulana Ali Miyan (RAH) always called him as "Master Sahab".

Similarly, my father Wasi Ahmad Siddiqui joined Faize Aam Degree College, Shahjhanpur, (U.P.) and later, he became the principal of the same college. After his retirement, Maulana Ali Miyan made him Director of Finance in

Nadwatul Ulama. He was also an executive Member of the same institution. Maulana S. Abul Hasan Ali Nadwi and Maulana S. M. Rabey Hasani Nadwi appreciated my father's Urdu and Persian knowledge. He had also written various valuable prefaces in their books. Needless to add that my three uncles, professor Fasi Ahmad Siddiqui, former Head, Department of Chemistry, Aligarh Muslim University, Muti Ahmad Siddiqui, MBBS from Lucknow Medical College and MD degree from America and served as a reputed surgeon for more than 50 years over there, Razi Ahmad Siddiqui Ph.D in Engineering, served in New York for a long span of time, and my two aunts Fahmida Siddiqui M.A.in English and Shahida Siddiqui M.A. in Urdu, all studied till class 4th in primary section of Darul Uloom Nadwatul Ulama, Lucknow.

My uncle, Muti Siddiqi lives in America and he named his house "Nadwa". He has a big library in which, among other books, he kept major publications of Nadwa scholars. During the visit of America, Maulana Rabey Nadwi accompanied by Maulana Abul Hasan Ali Nadwi stayed at my uncle's house for about two months. Later on, Maulana Rabey had written travelogue 'Dho Maheene America Mein' (Two Months in America).

After my retirement as principal

from Ameeruddaula Islamia Degree College, Lucknow, like my ancestors, I mentally prepared myself for the service of Nadwatul Ulama. Accordingly, Maulana Rabey Nadwi appointed me Director of Finance of Nadwatul Ulama after the demise of Athar Khalidi in 2021. He also made me the Head of the newly established Department of English in 2018. Its inaugural ceremony was held on September 3, 2018.

Hazrat Maulana Rabey presided over the event. In his presidential address, he said, "Muslims are in minority in the world and from the very outset it has been felt that as compared to the majority scant attention is always paid towards the minority. Today, knowledge is the most dominant element in the world. It is knowledge through which developed countries gained influence, excellence, progress and advancement in every sphere of life. Lack of Knowledge is the main cause of Muslims' backwardness and their marginalization in every walk of life. Every country, whether it be Germany, France, England and other countries, prefers its language. The English ruled over India for a long time. They made the English language the language of the motherland in India. Even today, intellectual circles have good command over the English language and are unable to understand Urdu and Arabic. They fail to comprehend the teachings of Islam. Hence, Ulama must

learn English well and have excellent proficiency and profundity over it so that they may easily convey the true message of Islam to others. He further said, "Though English is incorporated in the syllabus of Nadwa, yet we will have to produce experts in the English language so that the real picture of Islam is sublimely presented before the world. It is obvious that without profound knowledge of the English language, it is impossible."

In short, we are immensely indebted to late Maulana as he always

attached values to my academic and teaching services. He showed tremendous affection whenever we met him. He also mentioned his long relationship with my family members especially my grandfather and my father. No doubt, his myriad contributions in different fields of Islamic Shariah will always be remembered.

Decidedly, his passing away is a great loss to us. His demise created a void impossible to fill in the foreseeable future. ■

Value of Love

- S. Abul Hasan Ali Nadwi

But there is an exceptional glare of love in man's eyes which is not found in any other creature. His heart is characterized with softness and melting quality inspired by love and quivers with the touch of pain and suffering for others. Such a heart is not in the treasures of the angels and surely man alone can present to his Lord a heart full of sincere love for others.

The excellence of man lies in his love and mercy for others: one person is pricked with a thorn but another person feels the pain. Man is gifted with tears which fall from his eyes when he sees a widow's head uncovered in helplessness, a poor man's kitchen unlit, and a sick man in distress. If such a drop of tear is put in a sea of transgression, it will cleanse it. If it falls on a forest of sins, it will burn it and fill the space again with the effulgence of virtue. The angels can bring forward anything, but they cannot present this drop of tear. The angels do not sleep due to their cognizance of Allah's being and attributes, but their vigil does not have the excellence of man's inability to sleep due to the sufferings of others.

The quality of love permeating through the human heart is a very precious gift of God. When something stirs it, it assumes a strange power. It rises above the considerations of religion, community, nation, and motherland. It then only sees another man's heart and feels its suffering and is drawn to it by nature as is pulled an iron chip toward a magnet. ■

Maulana Syed Rabey Hasani's Discourse on the Qur'anic

Guidance

- Abdur Raheem kidwai*

Apart from being the Rector, Nadwatul Ulema, Lucknow and holding several coveted positions, including President, All India Muslim Personal Law Board, Maulana Syed Rabey Hasani Nadwi (d.2023) was a gifted scholar, with insights into the Quran, evident from his many valuable writings in Arabic and Urdu. A particular mention should be made of his very helpful work on the Quranic guidance, entitled *Quran Majeed: Insani Zindagika Rahbar-i-Kamil* (The Glorious Quran: The Perfect Guide to Man's Life), in Urdu (Lucknow, Dar Al-Rasheed, 2012, 365 pages). In his extensive Introduction he unequivocally declares: "The Quran is for advice and admonition and Prophet Muhammad (peace be upon him) stands out as the living example of this guidance." (p. 12). His eloquent work delivers what its title promises.

Divided into 11 Chapters this well substantiated work brings out effectively and energetically numerous dimensions and nuances of the Quranic guidance. Moreover, it represents a worthy reference work on the Quran, as it spells out the disciplines related to a meaningful, rewarding study of the Quran. Nonetheless, the focus is on the excellence and outstanding features of

the Quran and its role and status as the guide for man in life and for securing success and happiness in both the worlds.

Significantly enough, this cogent work opens with a perceptive exposition of the nexus between the Quran and knowledge. For, it goes without saying that without knowledge man can neither find nor follow the straight way leading to his felicity and deliverance. The Quran empowers man with knowledge and recurrently exhorts him to discover and reflect on the innumerable divine signs in and around him. He underscores the importance of seeking knowledge in Islam and adduces the universe as the manifestation of Allah's boundless knowledge and creative wonders. The harmonious functioning of the universe and constancy of laws of nature bear out the oneness, lordship and mercy of Allah. Take man's sustenance as illustrative. At the point of even conception Allah arranges for provisions for the would-be baby in the mother's womb. Likewise, out of His inexhaustible mercy He instils love and affection for the baby into not only parents but also kith and kin. Right from mother's milk to countless bounties are provided at his/her birth. Equipped with sound knowledge resting on recognizing Allah as the Lord and Master, man can

* Honorary Director KAN Centre For Qur'anic Centre, Aligarh Muslim University, Aligarh.

unravel the mysteries of nature to his advantage. Prophet Muhammad (peace be upon him) infused the same spirit of knowledge and enquiry into early Muslims. Little wonder then that they conquered not only most parts of the world but also displayed mastery over various domains of knowledge, including medicine and technology. For centuries the Muslims had been the torch bearers of learning, skills, inventions and discoveries while Europe and the rest of the world were steeped in the Age of ignorance and darkness.

Mawlana Hasani devotes the next Chapter to examining the relationship between the Quran and man. It is worth noting that while Islam is the Allah-centric faith, the Quran is an exceptionally man-centric Scripture. In a variety of ways and while taking recourse to monologue, dialogue, drama, stories, allegories, parables, fables, history, geography and other branches of knowledge within the purview of man's perception and figures of speech such as metaphor and simile, the Quran addresses man, draws his attention to self-evident truths and urges him to follow the way of life shown by it and demonstrated in blood and flesh by Prophet Muhammad (peace be upon him). He is quick to add that man's deliverance is guaranteed alone by his adherence to Allah's will and the Prophet's way. Also, he points to the elaborate divine design for man's guidance on the planet earth Allah has

devised a fool proof arrangement for helping man identify the right way and shun all that culminates into his disaster in both the worlds. A series of Allah's Messengers, Divine Books and role models of the pious have all along been there for man's guidance. No less significant is the undeniable fact that since Islam/the Quran is Allah's final code of conduct for mankind valid for all time and place, Allah has ensured its preservation in its pristine purity. Not only the Quranic text, Prophet Muhammad's sayings and actions and the practices of the rightly guided Caliphs and Companions are also on record for guiding man in every walk of life. Man's deliverance is contingent upon obeying his Creator's commands and directives. Chapter 4 describes some of the major Messengers of Allah, with special focus on Prophet Muhammad's way of the religious, spiritual and moral training which he imparted to his Companions who, in turn, promoted the same across the world. This is followed by an inspiring and informative account of the Quran. On reading this one learns about the history, evolution and compilation of the Quranic text, its various titles, the phenomenon of the sending down of divine revelation, and the Surahs revealed in Makkah and Madina, Surah and Ayah-wise distribution.

More instructive is the Chapter on the excellence of the Quran in terms of its relationship with the earlier

Scriptures, its status as Allah's final, unalterable message of mankind, its linguistic and literary hallmarks. It is worth-reiterating that the Quran stands out as a literary masterpiece *par excellence* in Arabic, which has not been and cannot be surpassed in its inimitability, eloquence, presentation skills, profundity and fecundity of thought, cohesion and coherence, effectiveness and stylistic features. Its crowning glory, nevertheless, is its guidance, representing an excellent code of conduct for all walks of life. Its miraculous aspects have also been brought into high relief. For gaining a better understanding of the meaning and message there are certain prerequisites. Mawlana Nadwi has done well to state, on the authority of the eminent Quran scholar, Shah Waliullah Dehlawi, that the Quran deals in the main with the following major themes/topics: 1) A detailed guidance about the lawful and unlawful, and the desirable and undesirable and priorities related to the whole spectrum of life – acts of worship, mutual transaction, and socio-political and economic system, rather all the facets of man's individual and collective life 2). The errors of earlier communities, particularly the Jews and Christians, identifying how they went astray. Equally substantial is the Quranic rejoinder to and refutation of false notions and erroneous ways. This debate persuades man all the more about the truth of Islam. 3) Throughout

the Quran draws attention to the divine signs and bounties which are around us. Man's reflection on these transforms him into a conscientious servant of Allah. And in man's subservience to Him lies his eternal success. 4) The Quran recounts how earlier communities disregarded the divine message conveyed articulately and sincerely to them by their respective Prophets. Even in the face of evident miracles and dire warnings they did not mend their ways. Eventually Allah's punishment overtook them and they were destroyed. This description of the fall of mighty nations should fill our heart with pity and fear and motivate us all the more to adhere to the final divine guidance embodied in the Quran. 5) A graphic account of the Afterlife, the Last Day, man's accountability and his entry into Paradise or Hell, depending upon his faith and record of actions and the eternal life in the Hereafter constitutes an important component of the Quran. For it clearly tells man about his ultimate fate of his eternal joys or perdition.

Besides the above, the Quran may better be appreciated with the knowledge of certain branches of knowledge which Mawlana Hasani has ably listed. Let this, however, be clarified that the essential message of the Quran is comprehensible and easy to understand even for a layman. The Quran is characterized by a range of miraculous, amazing characteristics

which have been explained diligently.

Mawlana Hasani was closely associated with the renowned Islamic thinker and *dawah* revivalist of our times, Syed Abul Hasan Ali Nadwi (1914-1999). Under his enviable mentorship he carried out “Payam-ilnsaniyat” (Message for mankind) movement. This *dawah*-oriented mission in the later half of 20th century India sought to rally Muslims and non-Muslims alike around the eternally valid and vibrant moral values and cordial social relations among all sections of mankind, as envisioned by Islam/the Quran. Based on that rich experience and extensive field work Mawlana Hasani’s elucidation of Sirah (Chapter 10) and the Quranic moral precepts (Chapter 11) is captivating and illuminating. For it illustrates how Prophet Muhammad (peace be upon him) professed and practised the life-ennobling values of sincerity, excellent conduct, true repentance, amazing forbearance, consistent perseverance and resilience, God-consciousness, piety, faith supplemented and complemented with good actions, total trust in Allah, love for Allah, cooperating with everyone in something good and noble, fraternity, trustworthiness, bringing about peace and amity among people, kind-heartedness and tenderness, self-abnegation, shunning arrogance, self restraint, joining the company of the virtuous and self purgation.

Another laudable element of Mawlana Hasani’s work which enhances and enriches the Quranic discourse on guidance is his elucidation of a large number of socio-moral teachings in the Quran. If we earnestly act on these gems of advice, which are in our own interest, the world would abound in peace, harmony and happiness. Some of these precious moral maxims elaborated convincingly by him are: modesty, justice, tolerance and purity of intention. He presses home these abiding values with a pointed reference to certain Quranic stories, particularly of Prophets Yusuf and Musa (peace be upon them). This brilliant work concludes brilliantly with citing select Quranic supplications which establish a direct interaction between man and his Lord and Creator, to the exclusion of any intermediary, particularly clergy. Apart from orienting man to the Most Merciful Lord, these supplications comfort and console man with their soothing, blaming and exhilarating effect.

To sum up, Mawlana Syed Rabey Hasani’s sterling work goes a long way in providing a connect between man and Allah/the Quran. It succeeds remarkably in tracking down much about the Quranic guidance in both his individual and collective life and for his better prospects in both the worlds. ■

My Guru In Absentia Maulana S.M. Rabey Hasani Nadwi

- Samina Mallik*

It was the evening in Hyderabad of 19 Feb 2018, my first born, Maher Ali Mallick, was getting engaged, first celebration of family of this generation. We all were too excited and involved in preparation for the event.

Suddenly, my mom announced that she would be late for the event because she had to attend the AIMPB meeting.

It was catastrophic news for me, I had strong desire that only my mom deserves to put ring in my would be daughter in laws finger. I started arguing with her, this is your first grand child, where are all the Vows of love for him and me?

Any ways she convinced us that her responsibility towards ummah is much bigger and larger than family.

She joined very late, as we all planned. She blessed Munazza by putting a ring in her fingers.

In the end, all was well!

My mom, Sabiha Siddiqui, was a member of AIMPB since 1999. After Maulana Rabey became president, she was under his mentorship.

She was so much influenced by his personality, his deep knowledge in

spheres of life.

She said to me that he that has the ability to analyse the situation before it comes is astonishing, as if he can see and sense the unseen. (Baseerath)

Then , he utilized his and his team members' energies and abilities to change the disturbances into order, change danger into safety, and take measures to change calamity into Fortune.

She read one verse from Surah Nahl v 120.

Allah Subhanwatala described Prophet Ibrahim as an entire nation.

His accomplishments were far beyond the capabilities of a single man.

She said, "Maulana Rabey is one of the living examples for us". It is phenomenal!

He was like, the Sun with illuminious light of his own wisdom and electrifying ability to grip and steer the focus of ummah in the right direction.

When I heard all these facts,so much appreciate, my heart melted with love and a strong desire to meet him.

Unfortunately, my mom left this World on October 31, 2019.

May Allah bless her, Maulana

* A Philanthropist, Kuwait.

Rabey with jannath Al Firdous and Bless them with the Company of Prophets, Siddiqueen, Shuhda and Sauliheen!

Aameen!

If you desire something immensely, Allah will open the doors for you.

Luckily, I met Dr. Obaidur Rahman Nadwi and Maulana kafil Nadwi and I expressed my desire to meet Maulana Rabey.

We fixed the appointment after Ramadan, but it was will of Allah that he went back to his Khaliq.

I was too sad, and depressed.

I started reading "Alam Nashrah" when I came to verse Inna Mayal Usre Usra I stopped.

I thank Allah Subhanwatala for

showing me the direction and giving me the glad tidings.

Maulana Rabey has left this world, but he has documented all his feelings and his experiences, his knowledge, his insights, his integrity, his dreams, his legacy all in his books.

I started reading Ghubare caravan. It is touching the strings of my heart.

Rahber-e-insaniyat, opening my insights towards humanity. It is taking me into another dimension of love, ecstasy, ishq and purpose of life.

I want to take a pledge right now, right here, that I follow his directions, and soon I will try my best to continue the research work at Oxford University.

In sha Allah ■

Islam and Science

- S.M. Rabey Hasani Nadwi

When Europe was passing through darkness and ignorance of the Middle Ages, Muslim world was producing scholars, thinkers, educationists and eminent masters of physical and social sciences. European writers have quite often acknowledged that for six hundred years Europe learnt and benefited from the researches of Muslims before commencing their march to progress. ■

Maulana S.M. Rabey Hasani Nadwi: A Life Worth

Emulating

- Asad Mirza

Maulana Mohammed Rabey Hasani Nadwi, former rector of Nadwa-tul Ulema, Lucknow and scion of a highly educated and religiously enriched family of Rae Bareilly, U.P., passed away on 13th April 2023 at the age of 94 years. His passing away has left a vacuum, which may not be possible to be filled easily. I say this, based on Maulana's eruditeness coupled with thorough study and deep understanding of Islamic theology, in addition to human psychology and an awareness of current social and political issues, and the manner in which he led the community.

Maulana Rabey joined Nadwa-tul Ulema as a teacher in 1949 and continued to be associated with this august institution of Islamic learning, and guiding the Indian Muslim community till his last breath. During his 75-years long association with Nadwa, in various capacities and finally as its Rector 2000 onwards after the death of Maulana Abul Hasan Ali Nadwi (Maulana Ali Mian) in 1999, he steered Nadwa through many ups and downs.

In fact, I had the honour and privilege of meeting and interacting with both Maulana Ali Mian and Maulana

Rabey sahab. Though as a layman, I cannot claim to have observed this fact, but several national and international Islamic scholars and theologians are of the view that, in Maulana Rabey's personality and behaviour, they could see as if Maulana Ali Mian himself was personified in him. No other sentiment or statement can pay tribute to Maulana Rabey more eloquently than this simple assertion. Maulana Rabey personified his mentor, teacher and maternal uncle through his own actions, and in this age, nothing could be more honourable and deserving for both the person and his teacher.

Maulana Rabey sahab gave his whole life to learning Islamic theology and serving his teacher, Maulana Ali Mian. People close to him vouch to the fact that he could never say no to Maulana Ali Mian, on any matter. Perhaps this humility, commitment and attachment to Maulana Ali Mian, aided his personal, theological and ideological growth, besides his vision related to all worldly matters. This showed in his personality and views on religious and worldly issues, as he was indeed guided by his mentor at every step of his life.

Further, this relationship was not one sided. Maulana Ali Mian showed his love and fondness for Maulana Rabey in the following words, as recorded in

* (Asad Mirza is a Delhi-based senior political commentator. Earlier he was associated with BBC Urdu Service and Khaleej Times, Dubai)

his autobiography *Karwan-e Zindagi* (Vol. 6, Pp. 12), "Maulana Rabey is a prominent theologian, Arabic scholar, researcher and critic, who has authored many books, some of them included in the curriculum of Nadwa-tul Ulema. He is the Vice President of the *Aalami Adab-e Islami* and also a distinguished member of the faculty of Islamic Studies Centre, Oxford University. He travels to UK every year to attend its annual executive meetings in my company. He has played a responsible and praiseworthy role at *Adab-e-Islami* meetings at Chatgam-Bangladesh, Istanbul and Saudi Arabia. Additionally, he is the moving spirit behind quarterly magazine *Karwan-e Adab*, and also one of the important contributors to the Arabic magazine *Al-Ra'ed* of Nadwatul Ulema and internationally renowned journal *Al Baath al-Islami*. He possesses a scholarly and religious

temperament, due to which he has earned the respect and support of the staff and teachers of Nadwa-tul Ulema and other leading Indian theologians."

Maulana Rabey sahab was also associated with various national and international theological and academic bodies, where his deep understanding of Islamic matters was found to be unparalleled. Similarly, as President of the All India Muslim Personal Law Board, he steered the community through many critical stages with the help of his vision, analysis and his ability to foresee the events which were yet to be unfolded.

It may not be incorrect to say that it would be impossible for any person to fill the vacuum created by Maulana, in the near future, and it would indeed be an onerous task for anyone to do so. ■

Prophethood: Its Nature And Necessity

- S. Abul Hasan Ali Nadwi

A question arises here. If the tremendous space and innumerable creations contained therein are beyond human imagination, if all the trees and seven seas are inadequate to expound the wisdom and glory of God and if the infinite signs and commandments of the Lord are beyond the ken of human understanding, then how can man attain the knowledge of His excellence and His attributes, how can the mystery of life be solved and how is man to seek the path Divine guidance and righteousness? The prophets too are no more than mortals. We know that the knowledge of man is extremely limited and liable to commit mistakes. Then, how are we to place reliance on the teachings and wisdom of a prophet? The Surah reveals the answer to all these questions on behalf of the last Prophet of God.

"Say: I am only a mortal like you. My Lord inspireth in me that your God is only One God."

(Al-Kahf. 111)

This verse tells us that the only reliable source of God's gnosis, the means to fathom the mystery of mysteries, as also the mark of honour and excellence of the prophets is the revelation vouchsafed to them. Man can never aspire to attain enduring success without placing reliance in the prophetic inspiration. This was the quintessence and central truth of prophet hood expounded by the Prophet of Islam when he said: "I am only a mortal like you. My Lord inspireth in me that your God is only one God. ■

My Teacher Hazrat Maulana Rabey Hasani Nadwi

- Mohammad Sanallah Nadwi*

Reminiscing the early formative days of my not-so-vague-not-so-clear idea of life way back in 1983, my choice of alma mater (amid a few alternatives) had zeroed on the renowned seminary of Nadwatul Ulama. The choice of an oriental seminary, not a government-run university or college, yet recognized by official boards and institutions both at national and international levels, was a perplexing hybrid of tradition and modernity; since Nadwa was quite a *modern* Madrasa among thousands of hardliner seminaries variable in size of a mission dictated first and foremost by a pedagogical bandwagon called *dars-é-nizâmi* instantly of Mulla Nizamuddin Sihâliwî(1677-1748) and remotely of Baghdad's *Nizâmiya*, that resisted any change in syllabi, besides vehemently opposing any codes of attire that would seem conflictive of self-proclaimed tradition. The embattled lines of sectorial or intra-communal juristic divisions that were hard enough, sometimes, to lead to clashes and litigations, were another distinct feature. It goes without saying that the adolescent folks chiefly drawn from remote villages or small towns from a socio-economic stratum of inadequacies seldom had a genuine discord against the system or harbored

any misdemeanor or discontent locatable in behaviors. The deterrence lied primarily in an altogether absent or a weakened culture of questions alongside the hawkish supervisory eyes penalizing any violations in some really harsh modes. The weakened culture of questions was offspring of a syllabi, psyche and milieu that went slow on cognitive reflectivity and how it was necessary for an institution if it envisaged a class or generation of scholars who could be assigned definitive roles of intellectual, cultural, academic, or even some off-beat pedagogical pursuits in a society that does not live in utopia or seclusion.

Nadwa was seen as no example of such kinds. It was conceived to epitomize the cognitive vision of a reconstruction philosophy that rallied for revisiting past (say, Deoband) in order to introspect the present (say, Aligarh), infusing the best in tradition to the best in modernity, with a clear vision of inclusion and exclusion; so that at the end of the day the mission does not prove to be a mess.

My choice of Nadwa smacking no ambivalence was determined by the glimpses I had of its legacy and relevance in the domain of Arabic learning with an aim to craft an edge of

* Professor And Chairman Department of Arabic, Aligarh Muslim University, Aligarh

personal future in its totality. Here, the organizational services of the founding fathers of Nadwa: Mohammad Ali Mungeri (1846-1927), Abdul Hai Hasani (1869-1923), Sadr-yar-Jung Nawab Habibur Rahman Sherwani (1867-1950), Sanaullah Amritsari (1868-1948), Shibli Nomani (1857-1914), etc., cutting across intra-theological lines had overcome all odds at societal levels. Nadwa's vision of reformed traditional pedagogy that infused language and literature (primarily Arabic, with some units, though marginalized, of English and social sciences) was augmented by the plethora of ecritive perspectives in harmony with a logocentricity that trained students and faculty alike. The organs such as *Al-Nadwa*, *Al-Dhiyâ'*, *Al-Ba'th al-Islâmî*, *Al-Râ'id*, *Tameer-é-Hayât*, etc., rendered affirmative roles in this augmenting process. A common reader of Nadwa's surviving organs during the nineties hardly missed names of Maulana Abul Hasan Ali Nadwi (1913-1999), Maulana Mohammad Rabey Nadwi (1929-2023), Maulana Mohammad Wazeh Rasheed Nadwi (1932-2019), Maulana Saeedur Rahman Azmi Nadwi (born 1934), among others. I take pride in being a humble formal student of all these epitomes of cognitive culture, with exception of Maulana Abul Hasan Ali Nadwi; although I attended some of his meetings in presence of eminent teachers, besides the onetime formal

class of *Ijazah* of Hadith that linked me with the chain of Hadith-narrators on the pattern of *Muhadditheen* and their chains of Hadith-narratives.

I had a very fond image of Maulana Mohammad Rabey Hasani Nadwi long before I enrolled at Nadwa. The image emblemized one who was above all the mortals in the domains of knowledge, manliness, and charisma. The real image as of actual phenomes did not prove to be some acts of sheer out-of-the-world fancy or utopia. The lumen emanating from the actual domain of sublimity I had chosen to be associated with as an early learner was sourced by the scholarly juggernaut Hasanis who had eclipsed all other masters of knowledge-craft in Nadwa's extended geography.

In early nineties, the Peripatetics of Nadwa I was privileged to be intern in was closely monitored by hierarchy of watchful intermediaries who in no way would boast of any independent-as-gods-of small things aura. The reason was, simply, the unique nature of superior patronage shrouded in sheer humility and down-to-earth simplicity that mingled with all irrespective of the stereotyped ranks and the powerplays. So, even a small informal get-together would draw the attention of the stalwarts if they happen to pass by, and, to the sheer joy of the students, they would be part of the unannounced program. They would not mark their presence in some

dictatorial ways as to scare the budding learners with some hawkish glares or stern signals. I recollect the moment I had proposed a sudden session of Arabic debate on Islam in present circumstances during an occasional free-period just before Zuhar prayer. We were not so loud as to attract some unwatchful passersby. We were overjoyed to have Maulana Mohammad Rabey Hasani Nadwi as an unexpected visitor who beatified the interlocution with his luminous and clam gesture. The debate came to an end as soon as we heard the prayer-call. Maulana uttered some smothering words of affection and encouragement. To our bigger surprise, the debate had echo in all quarters of Nadwa. When I proposed to found 'Majid English Forum', a platform for students to debate in English in Nadwa, I was encouraged by Hazrat Maulana Rabey Sahab, who, I came to know later, had confided Hazrat Maulana Abul Hasan Ali Nadwi of the same and the later, in turn, had applauded it. During the last year of my stay at Nadwa (probably in 1987), I was working on a plan to enroll at a British University (preferably Oxford, Cambridge, or Leeds). I confided my teacher about my plan and requested him to for an advice by Hazrat Maulana Ali Mian and a possible letter of reference and recommendation. I was overjoyed next day when my teacher cued to me after 'Asar prayer and handed over the reference latter of the Hazrat Maulana.

It might seem to be a very rare and personal favor, given the nature of the issue and Hazrat Maulana's reservations (if not cynical) in the backdrop of what usually came out of such foreign enrolments, especially in Saudia. The sceptic perception is to be seen as a balancing act on part of the great mentor vis-à-vis the burgeoning tendencies to rush to Arab Universities often in disregard of academic or intellectual vision of future pertaining to give back to society or service of causes. The vision though not mandating localization principally, surpassing geographic boundaries.

In order that a clear idea of what should be done by me in christening my future academic life and preparing the ground for it, I made a point to be in close contact with some very prominent teachers at Nadwa: Maulana Noor Azeem Nadwi, Maulana Shahbaz Sahab, Maulana Yaqoob Sahab, Hazrat Maulana Saeedur Rahman Azami Nadwi, etc. But my vision of what was to be done in the domain of literature rested much on the actual guidance I was privileged to have from Maulana Noor Azeem Nadwi and my teacher Maulana Rabey Nadwi. The very basic idea of literature, literary ideology, genres and trans-civilizational perspectives was the primary pointer to the vast gamut of ideological, thematic, lingual and structural parameters in an array of cognitive, means, skills and

preparedness to navigate oceans of East-West literary trajectory. Here, I was more than privileged to be guided by Maulana Noor Azeem Sb and Hazrat Maulana Rabey Sb. This goes beyond my indebtedness, in person, to them; since it aspires to address greater avenues of literary enterprise in modern times, especially because Arabic literary discourse represents the Arab writer's cognitive of the multi-dimensional psychic and social reality in a post-modern world. It was neither possible nor desirable for the Arab writer/reader to play innocence vis-à-vis emerging doctrinal and projective literary experiments in a globalized world. So, the Arab literary and aesthetic milieus became familiarized with new bandwagons of alter-modern, meta-modernism, neo-minimalism, new urbanism, cyberpunk, bio-punk, post-irony, besides new Puritanism, futurism and retro-futurism, meta-humanism, etc., and the Arab litterateur presented to the neighbour or the world the best he could offer in terms of literary craftsmanship and its sublime aesthetic appeal. And, before these all, the primary question to be addressed is: what is literature? Is it a fixed and freestanding object made up of words on a page? What is meaning? Is it something metaphysical caged in physicality of tongue-sounds engineered through sound-vibrations? What is the difference between a writer and a reader? What is the death of the

author? What is the role of geo-historical temporality in determining the contents of a given text? The successive literary theories (Classicism, Romanticism, Realism, Surrealism, Formalism, Structuralism or Semiotics, Post-structuralism or Deconstruction, Marxism, Feminism and Post-colonialism, etc.)¹ as doctrinal and physiological-evaluative methods study literary narrative with an aim to propose answers to above questions.

It may be recalled that any reference to the contemporary trends in modern Arabic literature is analogous to dealing with modern history of a language and its vast literature in perspectives of the duo of textualism and pragmatics, or the trilogy of literary kinship, history of literature and literary criticism, in Arab-oriental and Western traditions. Any conceptualization of hermeneutical, pedagogical, and aesthetic imports of literary text can hardly be perceived in disregard of the trio's dialectical relationship with ideology, or the linkage of principles, parameters and paradigms technically known as theories with the infra-literal text-corpus. The intrinsic and extrinsic categorization as proposed by Graham Hough (1908-1990)² aims at underlining the proper distinction between pedagogical nature of literature and its total essence. Literary criticism is tasked with and taxed for realization of this crucial obligation in the arena of

belles-letters or narrative discourse, with literary theories posited as indispensable tools for the entire inventory of literature to achieve its goal of sensitizing its audience towards conscientization.

Literary discourses have traversed a long trajectory of analysis and evaluation paradigms, often replacing the old-gold with the new glitterati both in terms of process and projective cognitive. For a student of literature, Classicism, Romanticism, Realism, Surrealism, Modernism, Postmodernism and Post-postmodernism are but the heterodiegetic, homodiegetic and auto-diegetic indexes of literary criticism with their in-built textual, contextual and expressive parameters and inputs. The intrinsically inclined heterodiegetic schools of literary enterprise represented by Formalism and its successive progeny of theorizing (Structuralism, post-structuralism or deconstructionism, et al) isolate a work of literature from its external reality. On the other hand, the extrinsically inspired literary theories tend to associate a literary piece with its external world. The extrinsic discourse is homodiegetic; meaning that a work of literature is essentially: a representation of the spirit of the age, and a reflection of the 'world' in which it operates. In contemporary literary discourse, narratology and narratological epistemology deserves

special mention, thanks to the works of the French literary theorist Gerard Genette (born 1930) and his school (Roland Barthes 1915-1980, Claude Levi-Strauss 1908-2009, etc). As a typology of narrative, Gerard Genette's theory of narratology is regarded as a reading method that marks an important milestone in the development of literary theory and discourse analysis. By using narrative voice as a concept through which all the other categories are articulated, Genette engaged the context of production as a fundamental element. For Genette, a narrative cannot in fact imitate reality, no matter how realistic; it is intended to be fictional act of language arising from a narrative instance. "Narrative does not represent a real or fictive story, it recounts it, that is, it signifies it by means of language...there is no place for imitation in narrative".³ Thus in the place of two main traditional narrative methods, diegesis and mimesis, Genette contends that there are simply varying degrees of diegesis, with the narrator either more involved or less involved in the narrative, and leaving less room or no room for the narrative act. However, Genette insists in no case is the narrator completely absent. If one is to believe the Egyptian Ihab Hassan (1925-2015), the British writer Alan Kirby and their camaraderie, Humanity has bypassed post-modernity, a delayed germination of an older seed

planted by artists like Marcel Duchamp during modernism high noon of the 1920s and 1930s. Postmodernism as a set of critical and rhetorical practices sought to destabilize the modernist touchstones of identity, historical progress, and epistemic certainty. As put by Ihab Hassan, there moved through this (our period) a vast will to unmaking, affecting the body-politic, the body cognitive, the erotic body, the individual psyche, the entire realm of discourse in the west. My primary internship with basic concepts of language and literature was ignited by Hazrat Maulana Rabey Nadwi, and the many-faceted relevance of the guidance I had from him keeps unfolding itself when I go through his books as a researcher.

I always found this guidance to be backed by immense support from my teacher whenever there was opportunity to boost potentials of young minds for serving the causes of Islamic culture, thought, literature, or language. As President of the Indian Chapter of the World League of Islamic Literature, teacher had no second thoughts when my name was proposed by Professor Mohammad Ijteba Nadwi (1933-2008) to him to represent the League in the international conference on Islamic Novel, organized by the International League of Islamic Literature, Riyadh (KSA) in collaboration with the al-Qarwi'een University of Fez (Morocco), in Marrakech, on 25-27 October 2007.

This was my first ever foreign trip that opened to me vistas of international academic deliberations and interactions on Arabic language, literature, thought and legacy. When the President of League's Headquarters in Riyadh welcomed me, the first sentence I had from him was about Hazrat Maulana Rabey Nadwi. In my paper on didactics of Islamic fiction, I had posed some methodological questions and urged the literati and the critics to address them in some philosophical perspectives. The conference was a real feast of academic deliberations alongside best Moroccan gastronomy such as *Bastila*, *Tanzia*, *Tagine*, *Kuskus*, etc. The literary stalwarts and ideologues from Saudia, Egypt and Morocco such as Waleed Qassab, Abd Al-Basit Badr, Hilmi al-Qaoud, Ibrahim Sa'fan, Prof. Ahmad Al-Sa'dani, Prof. Mohammad Abdurrahman Al-Rabi', Abdullah Saleh al-Arini, Shamsuddin Durmush, Prof. Ahmad Zalat, Prof. Hasan Lamrani and dedicated comrades of the later spelled magic in the meet. I sent my report to my teacher who was more than content towards my trip. In the first international conference on narratology organized by Prof. Abdurrahim al-Kurdi and Prof. Ahmad Zalat (Suez Canal University, Ismailia, Egypt, 29-31 March 2008), we met again. All these meetings were full of references to Maulana Abul Hasan Ali Nadwi and his successor

Maulana Rabey Nadwi.

I recollect many more occasions when my humble self was patronized by Hazrat Maulana with advices, practical guidance and several proposed assignments at Nadwa and beyond. The subject is too lofty to be penned down in a cursory manner. It deals with a gamut of themes: pedagogical, academic, philosophical, literary, meditative, professional, and what not!

My dream of knowing the Occident required knowledge of several European languages such as Latin, French and Spanish, besides English. Hazrat Maulana greatly encouraged me beyond word sexplaining in details how this could be achieved in a given time-frame. I started learning French with self-study after procuring some learning materials from Universal Book Depot, Hazrat Ganj. Prior to that, I had read some European classics (Homer's *Iliad* and *Odessey*, Goethe's *Faust* and *East-Western Divan*, etc). French was needed to avoid some basic errors while reading Existentialism (Soren Kierkegard: 1813-1855, Martin Heidegger: 1889-1976, Jean-Paul Sartre: 1905-1980, Simon de Beauvoir: 1908-1986, Albert Camus: 1913-1960, etc) in English or Arabic translations. Since the topic evolved East-West perspectives in philosophy and literature: Plato (428-348 BC), Hallaj (858-922), Ibn Sab'in (1217-1271), Sabzewari (1797-1873), Iqbal (1877-

1938), Krishnamurti (1895-1986), etc., I developed a craze for it to understand Europe in post-socialist scenario. Hazrat Maulana said that it will help me in comprehending modern literary theories. I came to understand the significance of advice when I was confronted with European schools of structuralism and post-structuralism in literary discourse: Ferdinand de Saussure (1857-1913), Rolan Barthes (1915-11980), Jacques Derrida (1930-2004), Paul-Michel Foucault (1926-1984), Claude Levi-Strauss (1908-2009), etc.

Whenever I enquired Hazrat Maulana about East-West encounter of culture and literature, he guided me to relate Europe with Islam: Islam not merely an ideology or theology; rather as history in relation to society, culture, language, and literature, and that it was two-way traffic, an interactive domain of historical rendezvous often enticed with structural departures more than affirmatives. This can be verified by the way the Arab academia and literati had addressed the literary paradigms evolving outside their traditional milieu in any given points of history. The translation of Aristotle's *Poetica* and *Rhetorica* by Ishaque b. Hunain (830-910) and Abu Bishr Matta ibn Yunus (870-940) via Syriac language in the Middle Ages and consequently their reconciler assimilation into the poetic canons of Farabi (c. 870-950),

Quddama ibn Jafar (c. 873-932), Ibn Sina (980-1037), Ibn Rushd (1126-1198), Hazim Qartajenni (1211-1386) and others are best evidence to drive home the point. Reformist drives of Mohammad Ali Pasha (1769-1849) included missions to European capitals, chiefly Paris, and translation of European books of science and literature into Arabic under the aegis of *Madrasat al-alsun* founded in 1835 and headed by Rifa'a al-Tahtawi (1801-1873). At the turn of the Twentieth Century Arabic literary scholars began applying Western models to the evaluation of Arabic literary criticism. Marxist socialism proved especially popular, thanks to the endeavors of a camaraderie headed by Michel Aflaq (1910-1989) and his friends in Syria, Lebanon, and Egypt. But it was not until more recently in the 1970's and 1980's that Structuralism was applied to Arabic literary criticism. In his pioneering work, *Towards a Structural Analysis of Pre-Islamic Poetry*, Abu Abu Deeb applied Levi-Strauss's technique of myth analysis to Labid's *mu'allafa*, declaring that the three modern movements which have made it impossible to view the universe as it was previously viewed are Marxism, Picasso's vision, and structuralism. Structuralist studies in the Arab world thrive especially in North Africa. Most Arab critics who use linguistic techniques have been North Africans who keep closely in touch with

intellectual developments in France. Amongst them, the dominant influences have been those of Tzvetan Todorov (born 1972), Roland Barthes (1915-1980), Vladimir Propp (1895-1970) and Lucien Goldman (1913-1970). Scholars such as Moroccan Fihri al-Fasi (born 1958), Syrian in-exile in Algeria Abderrahman al-Haj Saleh (born 1961) (I have the privilege of interacting with the duo several times in Algeria), Salah Fadal (1938-2022), Abdussalam Musaddi (born 1945), Abdullah Al-Ghazzami (born 1946), among others, figure among the internationally acclaimed structuralist critics in our times.

But the scene is to be seen as part of a longer trajectory and in absence, denial or deliberately downsizing of wider historical perspectives would mean an act of imbalance. Islam, Arab and Europe had much to do with each other in the Middle Ages for about fourteen centuries of co-living side by side. Islam grew fast and had a steady expansion under the first few generations, and this enabled the Muslims to be at the helm of affairs in most parts of the Hellenistic and Sassanian world. The Mediterranean area and Iberian Peninsula were the chief grounds of intellectual, literary, and cultural *tete à tete* (including matrimonial knots) between Arab-Islamic and Judeo-Christian Hebrew - Latin domains. The Arab military operations, starting from

711 AD under Governor Musa's Lieutenant Tariq b. Ziad at *Guadalete* (*Wadi Bekka* or *Wadi Lekka*), defeated the last of the Visigothic kings, Don Rodrigo, or Roderich, yielded Arab rule in the whole Iberian Peninsula and Galicia, and under General Abd al-Rahman al-Umawi the inroads reached as far as the French territories. Spanish armada embarked on the Re-conquest and with surrender of Granada by Boabdil on January 2nd, 1492 finally drew the curtain on the show. This reversal or correction of the things and in between had its own yields – sometimes very harsh (like *Martyrs of Cordova*, *Inquisition* and *Crusades*), which seldom became subject of sincere apathy or redress, and the bogey of which still haunt certain areas of the globe even to-day. But what is beyond dispute is that the victors left irresistible impressions on the conquered people that bore tremendous social, philosophical, scholastic and literary offshoots the importance of which can be gauged from the classes of Mozarabes, Muladis, Mudejares, Moriscos and the legacy of the schools of Latin Avicennism, Latin Averroism, Mystic *Dignitates* of Ramond Lull, *mester de juglaria*, *poema del Çid*, *poema del Yucuf*, *Historia del Abencerrajey la hermosa Jarifa*, *verse de romance*, etc. Hence, the need to reckon with the historic inquiry and elaboration of that point with reference to Arab-Islam, *Latinum* and

Christendom. The Academia has been very much concerned to the theme as early as the end of XVIIIth century, as exhibited by Juan Andrés of Spain in his *Dell'origine, progressi e statod' ogniletteratura* (Parma, 1782-1799) and Abate Girolmao Tiraboschi in his *Della influenza degli Arabi sull'origine dellapoesiamoderna in Europa* (Roma, 1791) and in Giovanni Maria (Giamria) Barberi's *Arte del rimare: Dell' origine dellapoesia rimata* (Modena, 1790), to scholars like Gustave LeBon (*La civilisation des Arabes*, Paris, 1884), Pascual de Gayangos, R. Dozy, R. Menendez Pidal, Michele Amari (*Storia dei Musulmani di Sicilia*, Firenze, 1854-1858), C. Schiaparelli (*Vocabulista in arabico*, Firenze, 1871), Juan Valera, Francesco Codera, Julian Ribera y Tarragó, Emilio Lafuente y Alcántara, González Palencia, Lerchundi (*Crestomitiaarabigo -española*), Simonet, Martin Hartmann, Dimitri K. Petrof, David de Gunzburg, A.R. Nykl, Maurice C.G. de Wulf, (*Histoire de la philosophiemedievale*, 1912), E. Renan (*Averroes et l'Averroisme*), Asin y Palacios, L. Lecrec, Solomon Münk, Haskins, Michaud, Campbell, Etienne Gilson, M. T. d'Alverny, Norman Daniel, Steven Runciman, and others in their writings, which provide enormous details of arguments for or against the thesis.

The encountering Arab and Latino-Christian iconoclasm had yielded a

drastic sequence of exaggerations and distortions, the victim being Arabia, Islam and their legacy, thanks to *celericia* of the likes of the Mozarab Isidore Pacenis (Baja) with his *Arabum ephemerides*, Archbishop Roderick of Toledo (*Historia Arabum*), *Chanson de Jerusalem* and *Poèmed' Antoiche* of Peter the Hermit, *Refutation* or *Disputatio (Refutation of the Quran)* of Ricoldo da Monte Croce, *Gesta Francorum* of Hugu of Fleury, and, in a nutshell, all the crusading literature of *Gesta*, plus the crusade or post-crusade literature on the life of Prophet Mohammed (PBUH) by writers like Gilbert of Nogent, Hugu of Fleury, Siger of Gembloux, and poems of Walter of Compiegne, Alexander du Pont, Embrico de Manez and others. (This kind of literature in the early twelfth century, to borrow from Norman Daniel, 'treated crusade, sexuality and the Quranic revelation of the unity of God, all in a frivolous manner'!) Of late, serious initiatives aimed at non-clerical critical-evaluative analysis of the topic were taken by scholars like Edward Said (1935-2003), Norman Daniel and others. This initiated a re-thinking, re-evaluating and synthesizing approach the merits of which, however, outsmart the demerits.

Historical judgments always change their tunes, injections and fashions, sometimes harsh, arrogant and malicious, and the other suave,

sophisticated and friendly. They do have clichés, nightmares, incarnations, metamorphosis and resurrection, and, therefore, hard to be burnt and immersed into nihilism forever. One does not fail to test the validity of this proposition in the backdrop of a historical subject like the one under scrutiny and study in this book. And a free researcher must be guarded against any bullying *vis à vis* a particular process, argument, and judgment.

Hazrat Maulana's books, chiefly his works on literary thought, literary culture, and cultural spaces such as *Al-Adab al-Islâmîwa Silatuhû bi al-Hayât* (1985)⁴, *Adwâ' 'ala al-Adab al-Islâmî* (2002)⁵, helped me understand the intricate meanings of literary culture amid cacophony of stark imagery to monologue, graffiti, anecdotes, picaresque and burlesque, Frankenstein's advocacy, gothic and Picassean, *real politik*, narrative and metanarratives. In my later deliberations on these themes in scores of academic occasions in Europe, USA, Asia and Africa and back home in India I had benefitted from my teacher's vision and mission. These may be traced in my books such as *The Arab Legacy in Latin Europe*,⁶ *The Arab-Romance Parnassus*,⁷ besides my books and papers on Dante (2002),⁸ Andalusia (2010),⁹ existentialism (2003, 2007),¹⁰ modern literary theories (2011),¹¹ Sufism, and other

contemplative, historical and comparative disciplines.¹²

Notwithstanding the emerging literature to introspect the very idea of *Islamization* (especially in arts and humanities,) in some methodological and critical perspectives warranted by the counter-ideology retrospective in post-truth world revisiting legacy of Ismail Raji Faruqi (1921-1986), Imad al-Din Khalil (born 1948), Naquib al-Attas (born 1931), etc., Hazrat Maulana's vision of literature and culture helped me figure out the silhouettes of Western literary narrative and poetic apogee, both insular and diaspora, alike in East and West, as a collation of literary, philosophical and spiritual images that combine sociology, politics, and philosophy with literary craftsmanship in positivist and metahuman perspectives. The counter-ideological and literary narrative rested much on my teacher's vision of things, though not deterred much by apology, polemics or defensive logic.

(Footnotes)

1. See my:
2. In *An Essay on Criticism*, 1966.
3. Gerard Genette, *Narrative Discourse: An Essay in Method*. Translated by Jane Lewin, Ithaca: Cornell University Press, 1980, p. 43
4. Beirut: Mu'assasa al-Risala, 1985.
5. Lucknow; Rabita al-Adab al-Islami, 2002.
6. Aligarh: Samia Publications, Aligarh, 2003.

7. Publications Division, Aligarh Muslim University, 2006.
8. Klasiki Adabiyat e Europe per Islam ka Asar- Dante ke Hawalese (Islam and The Classical European Literature – A Case Study of Dante Alighieri), Samia Publications, Aligarh, 2002.
9. Al-Arabo fi al-Andalus: Muqarabaat fi al-Adab wa al-Tarikh (Department of Arabic, AMU, Aligarh), 2010.
10. Shura Wojoodyoon Min Gharb Asiah (Dar al-Adaab al-Insaniyah, Aligarh, 2003), al-Ittejahaat al-Wojoodyyah fi al-Sh'ir al-Arabi al-Hadith (Aligarh Muslim University, 2007).
11. Mashahidwamutarahat fi al-lughawa al-adabwa al-thaqafa (Aligarh Muslim University 2011)
12. Al-Arabo fi al-Andalus: Muqarabaat fi al-Adab wa al-Tarikh (Department of Arabic, AMU, Aligarh), 2010., 'Andalusian Seers, suficristiano and cultimso', in *Hamdard Islamicus* (Pakistan) Oct-Dec 2007, pp. 45-66. ISSN 02507196, 'Symbolic Islamo-European Encounter in Prosody: Muwashshahat, Azjal and the Catalan Troubadours', *Islamic Studies*, Islamabad (Pakistan), Volume 49, Number 3 Autumn 1431/2010, ISSN 0578-8072, pp. 357-400 'Perspectives on the concept of basic elements in Islam', in *The Cosmic Elements in Religion, Philosophy Art and Literature*, by Kala Acharya, Ignacio Arellano, Mariano Iturbe, Prachi Pathak, Rudraksha Sakriker (eds), Servicio de Publicaciones de la Universidad Navarra, 2015. Biadeg. Biblioteca Aurea Digital del Grisco. 34. ISBN 978-84-8081-481-2, 'Problems of Modern Arabic Terminology', in *Buletin Stiintific; Academia di Studi Economice din Bucuresti: Actes de la conference internationale de Bucarest*, 3-4 novembre, 2011. ISSN 1584-3122, etc. ■

Maulana Rabey Hasani Nadwi - A Man of Immense

Wisdom

- Durdana Shaheen*

A great theologian and a noted Islamic Scholar Maulana Rabey Hasani Nadwi was born on 29th October 1929 in Raebareli, Uttar Pradesh, India. His family was known for religious spirituality and ascetics. He received the faith, will power and determination as inheritance. He was a nephew of veteran author and reformer Maulana Abul Hasan Ali Nadwi.

He completed his primary education in Raebareli Maktab and joined Darul uloom Deoband for one year, later on studied in Nadwatul ulama, one of the renowned Islamic University of the world. Which has produced several famous scholars. It was established to counter the challenges of western education. He studied Arabic language and literature with his uncle Maulana Abul Hasan Ali Nadwi. He was brought up in the able guidance of renowned scholars of Deoband and Darul Uloom Nadwatul Ulama. The love and compassion of his uncle Ali Miyan strengthen his developmental stages and made him a strong person. He possessed a sound heart in the companionship of Maulana Abdul Qadir Raipuri.

In 1952 Maulana Joined as

* Associate professor Villa Marie College Somajiguda, Hyderabad.

Assistant Professor in Nadwatul Ulama. In 1955 he became the head of Arabic Department and Dean of faculty in 1970.

He was conferred award by Indian Council Uttar Pradesh for his contribution in the field of Arabic language, and in the same year he was also conferred presidential award. He became the principal (Mohtamim) in 1993 and in 2000 became the seminary's Chancellor following the death of Maulana Abul Hasan Ali Nadwi. In June 2002 he was elected as the president of All India Muslim Personal Law board, after the death of earlier president Maulana Qazi Mujahidul Islam Qasmi.

He was the patron of Islamic Fiqh Academy, Vice President of Aalami Adabe- Islami in Riyadh. He held several positions in different organizations. He was accredited for his scholarship. His journey from joining Nadwatul Ulama to becoming the president of All India Muslim Personal Law board was a tiresome job but he fulfilled his duties with utmost sincerity and dedication. He became distinctive among other intellectuals due to his ardent sight on contemporary world. None was parallel in his perception of state of affairs. He gave more relevant advice and directions to the people.

Finally, the multifaceted genius

personality went on his final journey on 13 April 2023.

Maulana Rabey Nadwi was a humble and compassionate person. He has inherited the qualities of patience, temperateness, devotion and sturdy intellect. His commitment to the cause of peace was enduring. He advocated for non-violent approaches to conflict resolutions.

Maulana was a member of archaic scholars' family with a rich heritage and his commitment to education was a significant part of his legacy. The company of his uncle Maulana Ali Miyan Nadwi and Dr. Syed Abul Ali Al Hasani provided him guidance and vision to work for the upliftment of the community. Maulana believed that society can be empowered by prioritizing education. He was a well read social observer and an able educationist. He was among the influential leaders of Arab word and Muslims who felt the pain of the community. He intimated about the problems faced by Indian Muslims and come up with the solutions. It was a period of political upheaval when he took the charge of the community.

Maulana was named among the 500 most influential Muslims in the world by various organizations. His remarkable contribution was promoting peace and creating an understanding between different communities. He possessed a sturdy intellect. His dedication was not limited to India. As

the vice president of Aalami Rabita Adab -e- Islami and founder of Muslim World League, he was respected in global Islamic Community.

Maulana Rabey Nadwi was very closely associated with Maulana Ali Miyan which gave him opportunity to meet with the distinguished personalities, politicians, leaders, journalists and great intellectuals. He took part in the dialogue and conversations of high officials. He travelled to many countries like Japan, Morocco, Malaysia, Egypt, Tunisia, Algeria, Uzbekistan, Turkey, South Africa and other European countries. He also participated in several conferences and seminars across the world. All this gave him a broad vision to understand the people and societies.

He also studied and wrote about the political changes in Arab countries, turning away of the authorities from their responsibilities, economic decline, deteriorating defence system, moral degradation etc. The extent to which moral corruption and materialism had sunk them made him deeply sad, this is evident from the practices of daily life, so he urged the people to create a valuable position for themselves through hard work and exemplary morals.

Al Baas Al Islami was one of the famous magazines in India and all Middle Eastern countries. It was brought out in 1955 from Lucknow and sincere efforts were made by Maulana to

develop it. It had an effective impact on the literary circles. The magazine published his articles on different kinds of topic that are related to literature, sociology, history, politics, advocacy of Islam and true Islamic thought.

Maulana was the patron of a fortnightly magazine Al- Raid started in 1959. He presented current political issues, wrote reviews on middle east countries. This magazine continues to invite submissions from across disciplines both academic and non-academic with an aim to contribute to local, regional and international discussions. Maulana could understand the reasons of injustice, trouble, oppression, hardship and domination by other nations faced by the Arab countries. He provided insightful views and ideas to the Arab world.

Maulana had a keen eye on the chaotic political and economic changes of India and Arab world. He witnessed the diminishing of colonial powers, serious political condition of India. So he was serious, gave suggestions and advices to the people to refrain from anger and violence and to follow the path of patience and perseverance. He was always worried about Palestine and Baithul Muqaddas. He used to give ideas and caution about the consequences and try for peaceful negotiations. He also played an important role in reestablishing the honour of Turkey.

His pen was his sword, he was the patron of magazines 'Karwan-e- Adab' and 'Tameer Hayath'. He wrote hundreds of articles advocating peace and harmony.

Maulana Rabey Nadwi was a prolific writer. He wrote books on Arabic literature, biographies, geography, literary criticism and theology. He has to his credit about 40 books in Arabic and Urdu. He has contributed immensely to the field of Islamic theology and he also wrote on the Holy Quran. His books are a testament to his deep understanding of the society and religion. Many of his books are included in the curriculum of Darul Uloom Nadwatul Ulama. He wanted to uplift the society through knowledge. He always gave priority to the advancement of education in accordance with the demand of the modern age.

He was a visionary, committed to the welfare of the Muslim Community. His contributions will be remembered and has left an abiding impression on the society. Maulana was very well aware about the globalization and advancement of technology and its adverse effects on the society. So where he has guided the youth in their thought he addressed about the doctrines of Islam. In Islamic fiqh Academy seminars he used to emphasise about the importance of our culture, and gave the guidelines of social behaviour.

His broad vision, excellent discretion, ethnical orientation, immense wisdom experience, foresight, knowledge to make sensible decisions is seen in his writings.

Specially his book: “Samaj ki Taleem Wo Tarbiyat” will show his deep insight into the situations and solutions to the problems are provided.

His writings reveal his personality. He had an excellent knowledge about geography, presented in his book “Jaziratul Arab”. This book was included in the curriculum and it is a source of information for students.

Maulana believed that the real threat to Muslims in India is due to the political disturbances, spiritual decline and educational backwardness. He firmly believed that Islam alone has the ability to overturn if Muslims make an effort to upgrade themselves morally,

spiritually and educationally. He encouraged to work for an inclusive approach with superior moral values of Islam.

Maulana emphasised to maintain peace and create a valuable position for themselves through hard work. He provided insightful views and ideas about the concept of Islam in life. His opinion was that world is place of concurring causes, revolutions and changes are the reason of circumstances. Always he stressed to avoid the matters which lead to failure, and gave a fairly intense notion of social life.

To face the injustice, oppression, troubles and hardship in the community he advised to uphold the teachings of Islam and collectively work for the betterment of the community without causing chaos in the society. ■

A Global Community

S. Abul Hasan Ali Nadwi

A very important characteristic of Muslims, which should be appreciated in its realistic context is that Muslims consider themselves an international community and their religion an international religion joining coreligionists beyond the limitations of race, language and nationality. They take interest in the common international Islamic problems are influenced by the problems of Muslim nations, and extend sympathy and moral to each other to the possible extent and within the provisions of the laws of their countries. They do not consider it against their love and faithfulness for their country of residence. They always have sincere love for their motherland and wish to contribute in the best possible way to its prosperity and progress. They consider their attachment for the other parts of the world as an outcome of their faith in religion, justice, and noble human nature and take it to be a source of benefit and stability for their country as well. The Indian Muslims have always been in the forefront in this regard. The enthusiasm with which they sided with the Turks in the famous Khilafat Movement, the zeal with which they formed Khilafat Committees, the sincerity due to which they won the support of the whole India and most notably that of the greatest leader of India Gandhiji and the way in which the Khilafat leaders—the Ali brothers, Maulana Azad and Maulana Abdul Bari—raised up the whole country on this issue are events of the recent past. This is a distinctive characteristic of the Muslim community and natural result of its educational and historical backgrounds. It is necessary to take into consideration this fact before any decision relating to Muslims is taken. ■

Maulana Rabey Hasani Nadwi - A Versatile Personality

- M. Iqbal Husain Nadwi*

Maulana Mohammad Rabey Hasani Nadwi who expired on 13th April 2023, was a significant and magnificent multifaceted personality of 20th century and early 21st century. He was born in India, but got recognition in the Arab and Islamic World for his scholarship, knowledge, wisdom and dignity of thought as well as careful consideration. Early twentieth century was a period of revolution, war, and far reaching change of social order as well as motion in orbit of literature and science. He opened his eyes in these circumstances and disorder of the nation and world. In such situation a number of great genius, outstanding intelligent, able persons of exceptional natural abilities were born. Under the guidance of highly esteemed educated maternal uncle, he completed his education. He obtained degrees from Internationally renowned institution Darul Uloom Nadwatul Ulama, Lucknow. He was not a common graduate of an institution. He worked hard in study of Arabic Literature and Arabic sciences and gained versatile knowledge after obtaining his degree of graduation. In his life we find clearly two things, study and experience from surroundings. His vast and systematic study of Arabic made him a profound

scholar of Arabic literature and sciences. He gained a lot from the changing social and political scenario of the world. A great revolution was taking place in every field of life in the universe. He observed minutely everything. When we peep into his life the works are visualised easily. Knowledge from the study and vision from the sight of events of milieu are visibly seen in his works and practice. At a time, he is a man of letter and man of practice. As a man of letter he penned down a number of books on various topics – Literature, Literary Criticism, Geography, Essay writings, Methodology of teaching, Travelogues, Journalism, Preaching, Biographies, Auto Biography, Quranic study and a lot of Articles on different topics in Arabic and Urdu. He played an important role as an Editor of fortnightly Arabic journal Al – Raid. He was the President of Nadwatul Ulama, President of All India Muslim Personal Law Board, Vice Chairman of Universal League of Islamic Literature and trustee as well as custodian of number of prominent institutions. His role as a leader of masses to Muslim community was very considerable. Along with all these characteristics his biggest role was as an Islamic Scholar in principles and practice. It is very difficult to describe

* Former Dean, School of Arab and Asian Studies And English Languages University, Hyderabad.

all his qualities in a small article. Each quality requires a full-length study in the form of articles and books. I try to give a brief sketch on his literary works. A very important point to be mentioned is that as a visionary of Islamic atmosphere and Muslims, according to the conditions in the country and abroad he developed and designed Islamic and Arabic curricula that could fulfil the needs of Muslim Community. It was done to uplift the Muslim society in higher education, culture and civilization, which can lead the humanity of the universe.

In the field of Literature his works are marvellous. It is a well-known fact Darul Uloom Nadwatul Ulama was the most leading institution that played an important role in the development of Arabic Language and Literature in India. Members of this institute wrote textbooks and supplementary works with particular perspective. It was the need of time and place during 20th century. He compiled the book "Mansoorat" that is a collection of prose writings. It is a part of Arabic syllabus for Indian students. This book is a proof of his literary taste and his capability of designing a curriculum. Teaching of essay writing and translation is an important part of curriculum for a student of foreign language. Arabic is a foreign language in India. There was no concept of four skills (reading, writing, listening and speaking) of a language, especially a foreign language Arabic. Nadwatul

Ulama was the first institute to introduce this concept of teaching Arabic as a foreign language. To gain this concept faculty members of the institute designed the course of Arabic language and wrote books to fulfil the needs of the curriculum. Maulana Syed Mohammad Rabey Nadwi wrote third volume of "Muallimul Insha" that is based on the modern methods of teaching essay writing and translation. Expression is an essential part of any writing. He has described all the elements and expressions of essay to make Indian students enable to write an impressive essay with the features of introduction, language, content, style, thoughts and ideas. This book deals with all the features of essay writing to be written in Arabic. Subject matters are related to the sphere of life. It may be noted that the book is comprehensive in all respect.

Literary theory and Literary criticism was not in imagination of Arabic institutions in India. To consider the beauty of thought and style of the Holy Quran and sayings of the Prophet (PBUH) as well as master pieces of Arabic Literature is not possible without the knowledge of literary criticism. For the first time it was decided to introduce to aspects of literature in Arabic curriculum in Darul Uloom Nadwatul Ulama. It was a revolutionary idea to equip students of Arabic language and literature with profound knowledge of

literary principles to acknowledge miraculous style and sonorous thoughts of the Holy Quran and to examine the place of Arabic master pieces among world literature. To achieve this purpose, Maulana Syed Mohammad Rabey Nadwi wrote the book "Al-Adab-Al-Arabi Baina Arad- wa- Naqd". It was considered an important work for non-Arab students. A great Arab writer and critic Ahmed-al- Jundi wrote a review on the book that was published in a very important magazine of the Arab world. It was a magazine of Arabic language Academy at Damascus. He wrote "The writer has described different peculiar qualities of Arabic literary styles of different periods of Arabic literary history ... It is the first book written for youth who do not know about Arabic literature ... This book is a great work for non-Arab students of literature." Maulana Syed Abul Hasan Ali Nadwi wrote the preface of the book. "I write the preface of the book that fulfils the need of time and place. It is as the library of teaching Arabic language and literature in India."

The book has been divided into three parts: 1. Concept of literature 2. Analysis and Criticism 3. Specimen of different periods of literature with reference to the artistic value and position of the writers among the writers of history of Arabic Literature. In the introduction he has described the meaning and concept of literature in

brief but in dogmatic style. The book starts with logical manner and gives a comprehensive study on principles of literary criticism. In this context he has presented definitions of knowledge and science, art and literature to describe differences between them. Relation between thought and emotion as an essential discussion has been mentioned. In this regard a clear concept has been given for a beginner who study literary theory. A discussion is on prose and poetry and their relation with thought and emotion. Language is the basic element of prose as well as poetry, but usage of words is different in both kinds of forms. With this profound discussion a detailed account of development of prose literature is given with development of poetry and its kinds. Prose and its characteristics have got the place in the book.

In the chapter of analysis and criticism a special focus has been given on style and its peculiarities in the different ages with the specimen of writers. There is a great deal with classical prose writers and works of poets. In a particular chapter modern Arabic literature has been discussed with its development and kinds presenting analytical and critical study.

It is notable that this kind of book has been written in the history of Arabic literature in India for the first time to fulfil the requirement of study of Arabic

literature in a comprehensive manner with the knowledge of literary criticism. In this regard position of Maulana Syed Mohammad Rabey Nadwi as a critics outstanding and pioneer in the history of Indo – Arab Literature.

As a man of letter, Islamic scholar and literary critic he made a great contribution to Islamic literary theory. As we know a number of literary theories which came into existence from Plato and Aristotle to super modernism in the modern period. Each literary movement and work has its philosophy and ideas. Islamic literature came into existence with the revelation of the Holy Qur'an. During Abbasid period, some Arab critics discussed issues of Islamic thoughts, and ideas in literary criticism. Critics like Ibn Qutaiba, Jahiz, Amadi, Abdul Aziz Jurjani, Ibn Tabataba, Abdul Qaher Jurjani etc. focused on Islamic practice and thoughts in their works of literary criticism. But it did not develop as a movement of Islamic Literary Criticism. All the movements of literature and literary criticism came into existence in western countries. They are not according to the perspective and philosophy of life of Islam. Arabic poetry of Jahili period has similarity of the western and modern period in thoughts and ideas. Islam rejected that kind of poetry, but Prophet Muhammad (PBUH) and his companions praised the poetry that was according to the faith, creed and teachings of Islam. But subject

matter and its ideas which were instrument of evil or futility according to Islam were rejected. Abdullah Yusuf Ali explained the idea of Islam according to the Holy Qur'an and wrote commentary of verses of surah Al Shuara (242-229) regarding poets and poetry he says:

“3236. To people who maliciously suggested that the Holy Prophet was possessed or inspired by evil spirits (26:210 above) the reply had already been made, but it is now declared that the suggestion is itself is the work of Evil. Behind such suggestions are lying and wickedness, or at best some half-truths caught up in hearsay and twisted so as to show Allah in an evil light.

3237. The Poets: to be read along with the exceptions mentioned in verse 227 below. Poetry and other arts are not in themselves evil, but may, on the contrary, be used in the service of religion and righteousness. But there is danger that they may be prostituted for base purposes. If they are insincere (“they say what they do not”) or are divorced from actual life or its goodness or its serious purpose they may become instruments of evil or futility. They then wander about without any set purpose, and seek the depths (valleys) of human folly rather than the heights of divine light.

3238. Poetry and fine arts which are to be commended are those which

emanate from minds steeped in the Faith, which try to carry out in life the fine sentiments they express in their artistic work, aim at the glory of Allah rather than at self glorification or the fulsome praise of men with feet of clay, and do not (as in jihad) attack anything except aggressive evil. In the sense a perfect artist should be a perfect man. Perfection may not be attainable in this life, but it should be the aim of every man, and especially of one who wishes to become a supreme artist, not only in technique but in spirit and essentials. Among the commendable poets contemporary with the Holy Prophet may be mentioned Hassan and Labid: the latter had the honour of being one of the seven whose poems were selected for "hanging" (the Muallaqat) in the Days of ignorance.

3239. These were the scurrilous rhymsters, who were doomed to come to an evil end." (The meaning of the Holy Quran, Text Translation and Commentary: Delhi – 2009 Pages 779-780)

I presented this long introduction comparatively to prove his personality as a distinguished Islamic critic. Sign of Islamic literary criticism was present in Arabic criticism, but it was not a movement. Islamic literature was also in existence. There is an objection from literary circle to use the word Islamic with literature and criticism as it indicates to the religion of Islam and literature cannot

be interpreted with religious perspective. But it should be kept in mind that literature is interpretation of life which will be seen with any motif. Islam is the only religion that gives particular philosophy and interpretation of life which is not found in any religion. Islam gives a way and style of life that can not be ignored in a literary masterpiece. Due to interpretation of life and principles of life, literature will be seen with the concept of life that is customised by Islam. Maulana Syed Abul Hasan Ali Nadwi as a pioneer coined the term "Islamic Literature" and "Islamic Literary Criticism". To introduce the thought of Islamic literature he organized an international conference at Lucknow in 1981. It became a literary movement with other movements of literature in the world. Maulana Abul Hasan Ali Nadwi wrote about Maulana Rabey Nadwi in the preface of the book entitled "Al-Adab-Allislami-wa-Selatuhu Bil Hayaat (Islamic Literature and its relation to life) written by Maulana Rabey" that credit of success of the conference goes to Maulana Syed Mohammad Rabey.

I gave this statement to point out that Maulana Mohammad Rabey wrote the book on Islamic literary theory that was a foundation stone of Islamic Literary theory and concept of Islamic literature. It is a very comprehensive book that gives the idea of relation of Islamic literature with the concept of

interpretation of life. I cannot mention here the detail theory of Islamic literature described in the book. This book proves Maulana Syed Mohammad Rabey Nadwi as a pioneer and great literary critic of Islamic literary movement. The title of the book is "Al Adab -allslami-wa-Selatuhu Bil Hayaan" (Islamic literature and its relation with life). The book provides fundamental concept of Islamic literature and basic principles of Islamic literary theory.

Any graduate of a religious academic institute did not write on geography. It is considered that geography is not a part of Islamic education. In fact, it is an integral part to go through study of the Quran and Islamic history, without the knowledge of geography of Arabian Peninsula,

anybody cannot go to the depth of knowledge of Islamic sources. Maulana Syed Mohammad Rabey Nadwi wrote a book on geography of Arabian Peninsula, Hejaz and Najd as well as monuments of sacred Islamic places. This contribution was highly appreciated for his broad knowledge and scholarship. Diversity of information is found in his personality.

He was a versatile personality for his contribution to different field of life and society. He played an important role as president of Nadwatul Ulama, President of All India Muslim Personal Law Board, Vice president of Universal league of Islamic Literature, Custodian and chairman of many institutions. His intellectual works will make him alive forever. ■

'A Beacon of Love, Unity And Integrity'

On behalf of members of Urdu Scientific Society, I express my deepest sorrow over the sad demise of Maulana Rabey Hasani Nadwi, a great person of faith and integrity who for several decades was a beacon of love, unity and integrity not only for his community but the society at large.

As a patron of our Scientific Society, he always advocated to learn both religious as well as modern subjects. In one of the meetings of our Society, he dealt with the subject of environment and emphasized that protecting biodiversity should be considered as part of our faith.

I offer my condolences to members of his family, Nadva fraternity and all those who saw him closely for several decades relentlessly working for the cause of community and society.

Dr MIH Farooqi
Scientist (Retd), NBRI, LUCKNOW

Maulana Rabey Hasani Nadwi - A Profound Legacy of Scholarly Enlightenment - Afshan Khan*

In the realm of Islamic scholarship, there are few luminaries who have left indelible mark as Maulana Rabey Hasani Nadwi. An esteemed figure whose wisdom and teachings resonated with countless individuals, Maulana Nadwi's life was a testament to the transformative power of knowledge and the pursuit of truth. As the principal of Al Huda Public School in Lucknow, it is with great honor that I pay tribute to his unparalleled legacy and the lasting impact he has had on the Muslim community and the world of Islamic scholarship.

Maulana Rabey Hasani Nadwi was a scholar of exceptional brilliance and erudition. His deep understanding of the Islamic faith, coupled with his extensive knowledge of the Arabic language, allowed him to navigate the intricacies of Islamic jurisprudence and spirituality with unparalleled grace. His teachings and writings, which spanned a wide range of subjects, served as beacons of enlightenment for students, scholars, and the wider community.

One of the defining characteristics of Maulana Nadwi's approach to scholarship was his unwavering commitment to fostering unity and harmony within the Muslim community.

* *Principal, Al-Huda Model School, Lucknow.*

In a world often divided by sectarianism and discord, he tirelessly advocated for dialogue, understanding, and mutual respect. His teachings emphasized the importance of transcending differences and embracing the shared values that bind the ummah together.

Maulana Rabey Hasani Nadwi's impact on the field of Islamic scholarship cannot be overstated. His extensive body of work, including numerous books and articles, showcased a depth of knowledge that was matched only by his profound ability to articulate complex concepts in a relatable manner. His writings covered a wide range of topics, from theology and jurisprudence to spirituality and Islamic history, providing invaluable resources for students and researchers alike.

Through his teachings, Maulana Nadwi challenged conventional wisdom, inviting scholars to reevaluate their perspectives and approach Islamic scholarship with intellectual rigor. His insights and interpretations offered fresh perspectives, enabling a deeper understanding of the diverse facets of Islam. His work has served as a source of inspiration and guidance for generations of scholars, helping to shape the discourse and practice of Islam in the contemporary world.

Beyond his scholarly achievements, Maulana Nadwi was revered for his humility, kindness, and compassion. He approached every interaction with a genuine desire to uplift others and offer guidance. Students and disciples fondly remember his accessibility and willingness to engage in meaningful conversations, making himself available to address their concerns and provide valuable insights.

Maulana Rabey Hasani Nadwi's remarkable contributions extended far beyond the boundaries of India. He held the position of Vice President in the esteemed Aalami Rabita Adab-e-Islami in Riyadh, Saudi Arabia, and played a significant role as a founding member of the Muslim World League. Acknowledged as one of the 500 Most Influential Muslims in the world, he inspired generations of scholars and community leaders through his wisdom, humility, and inclusivity.

Maulana Nadwi's teachings consistently emphasized the virtues of patience, compassion, and empathy. He urged individuals to refrain from

anger and violence, advocating instead for peaceful dialogue and understanding. His teachings resonated deeply with individuals across the globe, providing a guiding light in times of turmoil and uncertainty.

The legacy of Maulana Rabey Hasani Nadwi will continue to shine brightly, inspiring future generations of scholars, thinkers, and seekers of knowledge. His unwavering commitment to scholarship, unity, and compassion remains an enduring testament to the transformative power of Islamic teachings. As we reflect upon his profound impact, let us strive to carry forward his teachings, nurturing the spirit of intellectual curiosity, compassion, and unity that he so passionately embodied. Maulana Rabey Hasani Nadwi's legacy will forever serve as a beacon of enlightenment for the Muslim community and beyond, reminding us of the enduring power of knowledge and the quest for truth in our journey towards a more harmonious and enlightened world. ■

“Abu Hurayrah reported the Prophet as having said: “When a man dies, his deeds stand severed except in three cases: A running charity, knowledge which can be benefited from, and, a progeny that supplicates for him.”

Maulana Rabey Hasani Nadwi - (1929-2023)

- Humra Quraishi*

My parents, Naseem Iqtidar Ali Khan and Janab Iqtidar Ali Khan, greatly respected Syed Abul Hasan Ali Nadwi, popularly known as Ali Miyan, the Islamic scholar of international repute who'd headed Nadwatul Ulama. I recall my father visiting him almost every Sunday or whenever he could take a break from work. On a couple of occasions Ali Miyan also visited our Lucknow home, accompanied by his nephew, Maulana Rabey Hasani Nadwi.

Even after Ali Mian passed away, my parents connect with Nadwa continued. In fact, about five years back when my mother was battling cancer, Maulana Rabey sahib and his family members came to meet my mother. She would be happy meeting them. Some level of solace and comfort she'd got and she would keep asking them to pray for her recovery.

With my parents demise and now of Maulana Rabey sahib's passing away, that connect with Nadwa hasn't really diminished. As my father would often say that his soul is connected to that great institution of Islamic learning –Nadwatul Ulama.

How I wish many young men and women of this generation would visit this institution and see the serenity and

simplicity spread around the sprawling campus. It comes across more of a Gandhian setup, with the students and maulanas and teaching staff dressed in cotton kurta pyjamas. The class rooms equipped with the very basic furniture and equipment.

Obviously, what holds out is the fact that Ali Miyan and Maulana Rabey sahib themselves led simple, disciplined lives. Keeping away from the worldly distractions, focusing on Islamic studies, reaching out to hundreds of the students.

With Maulana Rabey sahib's death earlier this summer, a scholar of Islamic studies has departed. Leaving a void, a vacuum. ■

The Prophet Muhammad (PBUH) said,

“He is perfect believer who is best in morals and the best among you are those who are nice to their womenfolk”.

- (Tirmidhi)

* An Eminent Journalist

Maulana Rabey Hasani Nadwi - An Icon of Moderation and Inclusivity - Mujeebur Rahman Nadwi*

A lot has been written on Maulana Rabey Hasani Nadwi, rector of Nadwatul Ulama Lucknow who passed away in April 2023 in the month of Ramadhan at the age of 94. His death plunged the Islamic world, especially the Islamic circles of India, in gloom and sadness. He was widely regarded as the true heir to the religious and intellectual legacy of Imam Abul Hasan Ali Al Hasan Al-Nadwi, the most important Islamic figure of 20th century in India. Several international Islamic organizations condoled his death and described it a big loss for the Muslims the world over. Maulana Rabey Hasani Nadwi, besides being the Rector of Nadwatul Ulama Lucknow since the death of Sheikh Abul Hasan Ali Nadwi in 2000 AD, was President of the Muslim Personal Law Board in India, Vice President of the League of Islamic literature. He authored many books in Arabic and Urdu, some of which have been prescribed in the curriculum of several madrasas and universities. He was the most respected and revered Islamic figure in India who commanded very high respect from all Islamic groups and sections in India, a rare thing in India. He combined in his personality the scholarship of highest order, the piety, and virtues of Salaf i Salih, the austerity

* *Professor Centre of Arabic and African Studies, JNU, New Delhi*

and asceticism of noble companions of Prophet Muhammad (Peace Be Upon Him), and a keen desire to work for the upliftment of Indian Muslims who needed his guidance on their socio-religious, educational, and intellectual affairs. That's the reason for the immense respect and love he enjoyed from Indian Muslims cutting across their intra-factional groupings and affiliations. In this short article I would like to highlight a very important aspect of his personality, although he was a multi-faceted and multi-dimensional one. In my view, the most remarkable trait of his personality is moderation and inclusivity. To put it in other words, he always eschewed the extremist position on issues concerning Islam and Muslims. In this, he was following in the footsteps of his predecessor and mentor Imam Sheikh Abul Hasan Ali Al-Hasani Al-Nadwi. In fact, he was a true embodiment of the ideals and values of Darul Uloom Nadwatul Ulama which called for moderation and reconciliation between the Noble old and Useful New ('Al-qadeem Al-Salih wa Al- Jadeed Al-Nafe'). This is the motto of Nadwatul Ulama right from its inception. Nadwatul ulama's position of moderation had a deeper impact on bringing together warring factions and groups within the Muslim community of India during the British period and after independence.

Moderation never means a compromise on the core principles of Islam or Islamic faith, rather it is the confirmation of the golden Islamic principle of *wasatiyyat* as the Prophetic saying asserts *Khairul Umoor-e-awsatuha*, and Allah describes the Muslim *ummah* as *Ummat-e-wasat*. The significance of moderation in Islam is based on the teachings of Quran and Sunnah and the life of our beloved Prophet Muhammad (Peace be upon him). Unfortunately, the history of Islam in India and elsewhere bears testimonies to the extremist and hardline positions leading to worst infighting, slandering and an ugly race to declaring *kafirs* to those slightly deviating from certain positions even on peripheral issues.

We find that our Sheikh Rabey Hasani Al- Nadwi always followed the middle path. He believed in reconciliation and bringing all people together, not only Muslims, but even the non-Muslims, for which the Movement for the Message of Humanity (*Tehrik e payame insaniyyat*) founded by late Maulana Ali Mian Nadwi, worked assiduously. Very soft-spoken, he never insulted or hurt anyone in his life in his personal interactions or in public speeches. That's also an affirmation of his moderate approach in life. Moderation never entails absence of difference of opinion. Difference of opinion is a natural thing. But a

moderate approach makes one accept and respect the difference of opinion and not necessarily oppose and counter and even fight every different opinion. A moderate approach makes one review one's own opinion and settle for the considered opinion based on serious review, consideration, and consultation. Sheikh Rabey Hasani Nadwi was such a leader who always listened to multiple viewpoints patiently and always tried to accept the middle path that was acceptable to the larger sections of the society in light, of course, of examples from the life of our beloved prophet, and Quran and Sunnah. He was the unanimous leader of all Muslims in India on their religious affairs. He was highly respected and accepted by all sections of Muslims in India because of his moderate inclusivist approach. Professor Sheikh Mohammad Akram Nadwi (Oxford University) has written in one of his articles published in the special issue of *Payam e Arafat* journal on Sheikh Rabey Nadwi, and I quote him: "One of the most prominent traits of the personality of Sheikh Rabey Hasani Nadwi was his moderation and inclusivity. He was in fact a living example of *Nadwatul Ulama's* ideals. That's why all the schools of thought among the Indian Muslims put their faith and trust in him, and thus he was able to lead All India Muslim Personal Law Board and other Muslim institutions in India. On one occasion, I asked him why not many people are willing to accept

the moderate and inclusive position of Nadwatul Ulama and why many people adopt extremist positions? Maulana while replying to my question pointed to a very important point and said: "It's easier to adopt an extremist position because, here, a man takes a side while adopting moderate and middle path is difficult to stick with as one is required

to be careful to not deviate to any extreme. This is a difficult path and therefore not many people like to tread this path".

The above passage laconically sums up the philosophy of moderation and inclusivity followed by Sheikh Rabey Hasani Nadwi, a true icon of inclusivity and moderation in India. ■

Maulana Rabey Hasani Nadwi is No More, JIH President Offers Condolences

Maulana Rabey Hasani Nadwi, President of All India Muslim Personal Law Board (AIMPLB) breathed his last on April 13, following a prolonged illness.

He was born in 1929 and had been sick for a long time at Nadwa in Daliganj, Lucknow. He was transported from Rae Bareli to Lucknow for medical care.

Maulana Rabey Hasani Nadwi was a well-known Islamic scholar and the head of the AIMPLB since 2002. He was well-known in India for his contributions to the advancement of Islamic education and knowledge.

He was the Vice President of Aalami Rabita Adab-e-Islami, a founding member of the Muslim World League. He was frequently named one of the world's 500 Most Influential Muslims.

Jamaat-e-Islamic Hind (JIH) President Syed Sadatullah Husaini has offered condolences on the demise of the renowned Islamic scholar.

In a statement, the JIH President said, "Maulana Rabey's demise has saddened all of us. Maulana had been ill for some time, and there were continuous prayers for Maulana's health. However, we are all helpless before the will of Allah."

Stating that Maulana was a valuable asset to the entire Ummah, Mr. Husaini said that for a long time, he was the Rector (Chancellor) of Darul Uloom Nadwatul Ulema, the country's most important Islamic seminary. He also headed several other institutions of learning and chaired the academic councils of many prestigious institutions.

Recalling his services to the nation and society countrywide, the JIH chief said, "As President of AIMPLB Maulana Rabey provided leadership to Muslims at a critical juncture. Maulana will always be remembered for his valuable services in various fields. Despite his age and various physical ailments, his active role in religious and social activities was enviable."

Terming his death as undoubtedly, a great loss to the Muslim community of India, at a time when Muslims face various problems and challenges, the JIH leader said that he had the privilege of meeting him many times. "However, I vividly remember the meeting at his residence in Nadwatul Ulama four years ago immediately after becoming the President of JIH. Maulana offered great compassion and spoke for a long time and blessed me with valuable advice," Mr. Husaini added.

Offering his sincere condolences to the relatives and admirers of the deceased and to the office bearers of Nadwat Ulema, the JIH President prayed to Allah to forgive him, bestow mercy upon him, accept his services and fill the void created by his demise, Aamin. ■

(Courtesy: Radiance)

Maulana Rabey Hasani Nadwi - A Revered Islamic Scholar And Exemplary Teacher - Abdul Kareem*

In the realm of Islamic scholarship, few luminaries shine as brightly as Maulana Rabey Hasani Nadwi. With his profound knowledge, unwavering dedication, and an exceptional ability to inspire, Maulana Rabey left an indelible mark on the field of education and in the hearts of countless individuals. As we gather to commemorate this esteemed scholar, let us delve into the life and contributions of Maulana Rabey, a true exemplar of Islamic virtues and a teacher par excellence.

A Legendary Teacher:

Maulana Rabey Hasani Nadwi embarked on his teaching journey in 1949, and from the very beginning, it was evident that he was destined for greatness. His unparalleled dedication to his profession and his extraordinary teaching methods set him apart. With a sword of knowledge, he captivated the minds of his students, quenching their thirst for knowledge. Maulana Rabey's impact extended far beyond the confines of the classroom, as he nurtured a generation of students who, in turn, continue to impart education in their respective fields. His legacy as an exceptional teacher stands as a testament to his unwavering dedication and immense contributions to the field of education.

* *Academic, Singapore*

Rector of Nadwatul Ulama:

In the year 2000, following the passing of the esteemed Maulana Syed Abul Hasan Ali Nadwi, Maulana Rabey Hasani Nadwi was elected as the Rector of Nadwatul Ulama. Under his visionary leadership, the renowned institution witnessed remarkable progress and growth in various fields of education. Notable advancements included the construction of hostels, dedicated buildings for higher education, grand halls, and the expansion of the central Mosque and Matbakh (Mess). Maulana Rabey's tireless efforts and constructive role in the advancement of Nadwatul Ulama will forever be etched in the institution's history.

President of the All India Muslim Personal Law Board:

In June 2002, upon the demise of Maulana Qazi Mujahidul Islam Qasmi, Maulana Rabey Hasani Nadwi was elected as the fourth President of the All India Muslim Personal Law Board. Holding this prestigious position for over two decades, Maulana Rabey played a pivotal role in addressing critical issues faced by the Board. His erudite scholarship, vast knowledge in religious and secular sciences, and intellectual brilliance earned him the

respect of his contemporaries and the wider Muslim community. Maulana Rabey's leadership resulted in the successful resolution of numerous significant matters during his tenure.

A Multifaceted Scholar:

Maulana Rabey's contributions transcended his roles as a teacher and a leader. He was a prolific writer, with a literary oeuvre comprising over four dozen books in both Arabic and Urdu. His works spanned various genres, showcasing his mastery of different writing styles. Additionally, he excelled as a journalist, shedding light on religious sciences, jurisprudence, and a myriad of other subjects. Maulana Rabey's comprehensive knowledge and profound understanding of languages such as Urdu, Arabic, English, and Persian enabled him to provide profound insights into diverse topics. His contributions to academia, journalism, and the literary world have had a lasting impact on future generations.

An Enduring Legacy:

The passing away of Maulana Rabey Hasani Nadwi leaves an irreplaceable void. His immense

contributions to education, tireless efforts in reforming Muslim society, and his role as a torchbearer of Islamic scholarship have left an indelible mark on our post-independence history. As we reflect on his life and legacy, we find inspiration to uphold the values of education, knowledge, and compassion that he embodied. Maulana Rabey's teachings and writings will continue to guide and enlighten individuals across generations, providing a beacon of wisdom and guidance.

Conclusion:

Maulana Rabey Hasani Nadwi's remarkable journey as an Islamic scholar, dedicated teacher, and influential leader has left an indelible impact on the Islamic community and the world of education. His teachings and contributions will forever be cherished and remembered as a beacon of enlightenment and progress. As we commemorate his life, let us strive to emulate his dedication, his commitment to education, and his profound love for humanity. Maulana Rabey's legacy will continue to inspire and shape the lives of countless individuals as we navigate the path towards knowledge, understanding, and harmony. ■

Irreparable Loss

It is related by Abu Hurairah that the Apostle of God said: "Whoever omits even a single fast of Ramazan without the legal concession of a journey etc., Or (a valid excuse like that of illness), amends cannot be made for the thing that is omitted even though he observes fasting throughout the life."

Musnad-I-Ahmed, Tirmizi, Abu Dawood, Ibn-I-Maja and Daarmi

Maulana Rabey Hasani Nadwi - A Legacy of Leadership And Unity

- Abdul Basit*

Maulana Rabey Hasani Nadwi hailed from a pious and dedicated family, whose unwavering commitment to Islam involved sacrificing everything for the sake of the religion and humanity. Their unwavering resolve ensured that Islam did not bear the burden of misconception and that Muslims were safeguarded from dispersal. These commendable traits can be traced back to the noble legacy of Hazrat Hasan bin Ali, who played a pivotal role in uniting Muslims under a single banner.

This article pays tribute to Maulana Rabey Hasani and highlights his distinguished personality, leadership, and invaluable role in fostering unity among Indian Muslims.

A Legacy of Ancestral Dedication:

Maulana Rabey Hasani's ancestry can be traced back to Mohammad Zun Nafs Azzakiyah Ashshaheed, who was closely associated with Hazrat Hasan bin Ali. In the twelfth generation, the family lineage included the revered Shaiykhul Islam Syed Qutubuddin Mohammad Al-Madani. He was the nephew of Syed Abdul Qadir Jilani and embarked on a journey to India during the early seventh century. His strategic movements took him from Ghazni to Delhi, then to

* *Principal, Jibreel International School, Kolkata*

Kannauj, and eventually to Manakpur and Kada.

In the fifteenth generation of his ancestry, Shah Alamullah emerged as a prominent figure. He resided in Takiya (a small village in Raebareli, Uttar Pradesh) and served as the vicegerent of Hazrat Mujaddid Alf-e-Sani. It was during Shah Alamullah's time that a mosque was constructed in Takiya, becoming a symbol of religious devotion and reform. Hazrat Syed Ahmed Shaheed, a descendant of Shah Alamullah in the fourth generation, initiated the influential "movement of reform and struggle." This movement played a pivotal role in strengthening people's beliefs and became an unparalleled example across nations throughout the decades.

The noble lineage of Maulana Rabey Hasani reflects a profound dedication to the preservation and advancement of Islam. The sacrifices and contributions made by his ancestors, such as Hazrat Hasan bin Ali, Shaiykhul Islam Syed Qutubuddin Mohammad Al-Madani, Shah Alamullah, and Hazrat Syed Ahmed Shaheed, have left an indelible mark on the history of Islam. Maulana Rabey Hasani carried this legacy forward, embodying the noble characteristics of his forefathers and served as a guiding light for the

Muslim community.

The Accomplishments of Hazrat Maulana Rabey Hasani: Maulana Rabey Hasani, renowned as the president of All India Muslim Personal Law Board (AIMPLB) and the rector of Nadwatul Ulama, held a distinguished position within the community. However, his significance extended beyond these roles. Maulana Rabey Hasani embodied the values inherited from Shah Alamullah, Syed Ahmed Shaheed, and Abul Hasan Ali Hasani, making him a beacon of guidance for Muslims worldwide. His exceptional knowledge, practice, and family background commanded immense respect and positioned him as a remarkable leader.

Leadership and Resilience:

In the face of turbulent times, Maulana Rabey Hasani demonstrated remarkable leadership skills and the ability to weather challenges. Over the past decade, amidst the ups and downs in the country, Maulana's efforts to keep AIMPLB intact showcased his meticulous planning and unwavering tolerance. He steered Indian Muslims through uncertain times, providing a sense of direction and reassurance. When the Supreme Court's verdict on the Babri Masjid issue was announced, Maulana's clear message brought solace, emphasising that even though they lost physical possession, they

emerged victorious in their battle for justice.

Unifying the Diverse:

Despite the diversity of thought within the Indian Muslim community, Maulana Rabey Hasani possessed a charismatic personality that brought people together under one umbrella. His influence was such that individuals were willing to work in unison, following his instructions with unity and dedication. Maulana Rabey Hasani exemplified the vicegerency of Maulana Ali Miyan and displayed excellence in organisation and teaching. His widespread fame and the accomplishments of his numerous students attest to his profound impact both locally and globally.

A Personal Connection:

Maulana Rabey Hasani maintained a close connection with my father, Qari Ismail Zafar, based in Calcutta. Their frequent conversations, even in times of illness, demonstrated the depth of their bond. If my father was unable to attend any meeting due to his ill health, he would send my brother, Dr N Sabah Ismail Nadvi to represent him.

Enduring Contributions:

During his visits to Calcutta, Maulana Rabey Hasani consistently enquired about my father, expressing delight in his active pursuit of knowledge. In fact, he laid the foundation stone of Jibreel International

School, which stands as a testament to his blessings and guidance. This institution not only imparts worldly education but also instills Islamic knowledge, cultivating virtues and fostering prosperity. Maulana's steadfastness and visionary leadership during challenging times provided much-needed support to Indian Muslims and represented them on the global stage. His demise is an immense loss to the Muslim world, but his principles of unity and his blueprint for the future should serve as a guide for upcoming administrations.

The departure of Hazrat Maulana Rabey Hasani has left a void in the Islamic community, but his legacy endures through his teachings, leadership, and commitment to unity. His noble lineage, deeply rooted in the foundations of Islam, shaped his character and propelled him to become a respected figure worldwide. By cherishing his memory and adhering to his principles, future leaders can continue to unite Muslims, foster progress, and build a prosperous future for generations to come. ■

THE ISLAMIC CALENDAR

The Muslim Era began with the Great Event of the Hijrah from Mecca to Medina or the Emigration of Prophet Muhammad and his Companions from Mecca to Medina. The adoption of this Event as the beginning of the Muslim Era took place in the Caliphate of 'Umar Ibn Al-Khattab, the second Caliph after Muhammad.

The Muslim calendar is Lunar, and its months are determined by the various positions of the moon. In every year there are twelve months, and each month is either thirty or twenty-nine days depending on the position of the moon. These months are: Muharram, Safar, Rabee' Al-Awwal, Rabee' Al-Thani, Jumada Al-Oola, Jumada Al-Thaniyah, Rajab, Sha'ban, Ramadan, Shawwal, Thul-Qa'dah, and Thul-Hijjah.

Every week has one special day to remember and observe. This is Friday, and its significance stems from the noon congregational prayers which must be observed by every Muslim who can attend. There are other significant occasions which should be remembered with a special observance.

1. The Hijrah which falls on the Eve of the first day of Muharram.
2. The Prophet's Birthday which falls on the Eve of the twelfth day of Rabee' Al-Awwal.
3. Ramadan, the Month of Fasting, in which the Qur'an was revealed.
4. The Night of Power of Qadr which may be celebrated on the eve of the twenty-third or the twenty-fifth or the twenty-seventh of Ramadan.
5. 'Eedul-Fitr (Feast of Breaking the Fast of Ramadan) which falls on the First day of Shawwal.
6. 'Eedul-Adha (Feast of Sacrifice) which falls on the tenth day of Thul-Hijjah. ■

Voyages of Maulana S.M. Rabey Hasani Nadwi

- Izudeen Nadwi*

Expedition and exploration of scholars and reformers to the villages and cities make enduring and pivotal role in shaping and spreading the culture and society. Men of letters like Moulana sayyid Muhammed Rabey Hasani Nadwi narrate their experiences in attractive and palpable way. *Two months in America*, a book by Moulana Sayyid Muhammed Rabey Hasani Nadwi, renowned in the genre of travelogue. Moulana Wazeh Rasheed Nadwi, late brother of Moulana S. M. Rabey Hasani Nadwi, and Moulana Sayyid Abul Hasan Ali Nadwi, Eminent scholar of the 20th century are other pioneering dignitaries in the field. This shows his literary and familial lineage to the expedition and its literature. Books and articles of Moulana Sayyid Muhammed Rabey Hasani Nadwi inspired and influenced many.

Moulana Rabey Nadwi got so many opportunities to travel various places. For the academic study, he started his journey to Darul Uloom Nadwatul Ulama, Lucknow. For the serious knowledge seeking in Hadith Literature, he went Darul Uloom Deoband. For the self-purification, he went Saharanpur, Raypur and Hazrath Nizamudeen. To be an adept in Islamic

sciences, he spent two years with the great scholars of Makkah and Madeena. In his journeys to Arab Countries and Europe, Moulana Rabey Nadwi accompanied his uncle Sheykh Abul Hasan Ali Nadwi. By these journeys, he attained experience. After the demise of his uncle, he continued his journey in the path of knowledge, Islamic Literature, religious awareness and humanity mission among the public.

He visited almost every city or states of India. He had strong relationship with the Kerala alumni of Darul Uloom Nadwatul Ulama. He was aware of the propagation of Islam in Kerala in its early stages. He was eager to enquire the status and situations of Islamic awareness and movements of Kerala from the scholars coming from Kerala.

After he became the President of All India Muslim Personal Law Board, Moulana Rabey Nadwi visited Kerala more than ten times. To receive the invitation from Mufakkirul Islam Foundation, Calicut, for the translation and publication of books of Abul Hasan Ali Nadwi and other scholars of Nadwatul Ulama, he visited Kerala for the first time on 24th July 2002.

Dakshina Kerala Jamiyathul Ulama hosted a grand reception for

* Lecturer, RUAC, Farook College Campus, Calicut, Kerala.

Moulana Rabey Hasani Nadwi in Palayam Masjid Hall, Trivandrum, Kerala. It was a great and historical honour conducted by the leaders of Dakshina Kerala Jamiyathul Ulama. He spent three days in Kerala and he got warm welcome in Kochi and Calicut. In all by programmes attended by Moulana Rabey Hasani Nadwi he emphasized the need and necessities of Islamic practice in day-to-day life in par with the guidance of Prophet Muhammed (PBUH). It is the only way to solve all issues and problems created in the modern age.

As part of International Seminar on “Holy Quran” organized by the International League of Islamic Literature-Kerala Chapter at Ainul Maarif Islamic Academy, in 2007, Moulana Rabey Hasani Nadwi visited Kannur, Kerala. As the chief patron of this international event, Moulana Rabey Hasani Nadwi was actively involved in it.

Moulana Rabey Hasani Nadwi was invited to the International Seminar on “Quran and Science” by Dr.A.Nizarudeen, Head, department of Arabic, University of Kerala Trivandrum on 29th, 30thof March and 1st of April 2010. This Quran seminar was a historical conclave to unify the Kerala Muslims. He was one of the distinguished guests invited in the seminar. Dr.Zakir Naik, renowned

speaker of Islam, addressed the public as part of the seminar.

In 2011, Moulana Rabey Hasani Nadwi accepted an invitation from Mr. Said Jamal Nadwi, one of his students, to attend a “Message of Humanity” programme in connection with the awarding of state-level prizes for an essay contest on the theme “Muhammad: Prophet of Peace and Mercy” at Town Hall in Kollam. He also gave a speech to the fraternity of former Nadwatul Ulama students at Oxford School in Kollam.

Dr. A. Nizarudeen Head, Department of Arabic, University of Kerala Trivandrum visited Moulana Rabey Hasani Nadwi in Nadwathul Ulama Lucknow and invited him to International Seminar On “Hadith: Language and Literature” in 2012. He came to Kerala and inaugurated activities of International Seminar and had extended whole hearted support to the organizers and wrote letter to authority of World Arab League for the assistance of Seminar. He tried his level best to invite Dr.Abdur Rahman Al Sudais, Imam of Holy Haram of Mekkah for the seminar.

On July 29, 2013, Moulana Rabey Hasani Nadwi attended as Chief guest in a national seminar on “Media” sponsored by the Kerala Chapter of the International League of Islamic Literature at the EMS Seminar Complex

in the University of Calicut. The seminar was really productive and successful. The conference urged the media to support justice, avoid disseminating false information, and stop deliberately maligning Islam. Dr. M. P. Abdus Samad Samadani Sahib, the statesman, scholar, and great orator of the time, invited Moulana Rabey Hasani Nadwi to The Quran Recitation Programme at Tirur, Malappuram district. He accepted and took part in the event. From there, to attend Prof. Muttanisheril Koyakutty Sahib's Commemoration Programme, Moulana Rabey Hasani Nadwi went to Trivandrum.

In 2014, Dr. Yoosuf Muhammed Nadwi, Chief Imam of Palayam Masjid (Grand Mosque of Capital) extended warm welcome to his respected teacher Moulana Rabey Hasani Nadwi in the same masjid. Moulana Rabey Nadwi was honored by the grand mosque committee. It was memorable speech delivered by him which translated into Malayalam by Dr. Abdus Samad Samadani Sahib MLA. In this journey he visited "Shanthi Bhavan", center for Islamic References at Kanyakumari, this center was founded by some pious people like Mr. B.F.H.R Bijli Sahib Retired Chief Engineer from the department of Water Authority, Government of Kerala.

On 1st to 3rd, March 2015, Darul Uloom Islamiyya Ochira in Kollam, the

first affiliated of Darul Uloom Nadwatul Ulama in Kerala conducted the 24th Seminar of the Islamic Fiqh Academy of India. Moulana Rabey Hasani Nadwi was graciously invited to be the chief patron of the mega fiqh seminar event by Moulana Abdushukoor Qasimi, executive member of the All India Muslim Personal Law Board and chairman of Darul Uloom Islamiyya. He participated in the seminar as the Chief Patron.

The last visit of Moulana Rabey Hasani Nadwi and his brother Wazeh Rasheed Nadwi took place in the beginning of January 2017. As this journey covers from Thiruvananthapuram to Kasaragod (from south to north) and to Mangalore, Karnataka, and Tamil Nadu, it is an important journey of his life. Moulana Rabey Hasani Nadwi initiated this journey to inaugurate the seminar held at Nilambur, by the invitation of Mr. M. Muhyiddeen Nadwi, senior old student of Moulana Rabey Nadwi and president of International League of Islamic Literature- Kerala chapter. In this journey, Moulana Rabey Hasani Nadwi participated in several programs of different groups of Muslim organizations and visited academic institutions in Kerala. Moulana Rabey Hasani Nadwi inaugurated district conference of Jamath E Islami at Ernakulam, convocation ceremony of Jamiya Nooriyya Faiz Abad, Pattikkad,

Malappuram, Project of Platinum Jubilee of Aliya International Academy Kasaragod invited by Dr. Habiburrahman Chairman, Aliya International Academy and Mr. Ajmal Shajahan son of late Abubakar Nadwi (first Nadwi from Kerala) represent of Alumni Association of Aliya International Academy Kasaragod.

In his last visit, he was accompanied by Moulana Bilal Hasani Nadwi, the current rector of Nadwatul Ulama, and Dr. Muhammed Anees Chishti, Secretary, All India Message of Humanity Mumbai. Normally, the team consisted of five people: Ismail Bhola Nadwi, Mr. Shahid Ali Sahib (Private Secretary), Sahban Nadwi, late Mahmood Hasani Nadwi, and Late Wazeh Rasheed Nadwi.

In most of journeys to Kerala, the author of this article, was blessed with an opportunity to spend time with Moulana Rabey Hasani Nadwi. Those moments are recorded in the diary of the author with golden letters. The surprising fact in him is that, most of his

visits were held after the age of eighty.

It is proven that, trips of Moulana Rabey Hasani Nadwi to Kerala was a bliss to the state and community. Great dignitaries of present Kerala like Dr. M.P Abdussamad Samadani Sahib, Moulana Abdul Shukkoor Qasimi, Mr. V. Rasool Gafoor, Mr. Said Jamal Nadwi, Mr. Abdul Majeed Batkali, Mr. M. M Nadwi, Mr. Anas Moulavi, Dr. Yoosuf Muhammed Nadwi, Dr. A. Nizarudeen, Dr. Jamaluddeen Farooqi, Dr. Abdul Rahman Adrissery, Mr. Ansary Nadwi, Dr. Late Shah Calicut, Late Dr. K. Mohideen Kunju Lebba, Late Dr. Ahmed Kunj, Late Ibrahim Haji, Late Kamaludeen Haji, Mr. Abdulla Haji Zamzam, Mr. Abdul Sathar Sait Sahib, Mr. Sayyid Hashim Haddad, Mr. Shereef Kouzary, Hafiz Muzzammil Kouzary, Mr. Muzzammil Nadwi and Ebrahim Kouzary, got opportunity to host and accompany in his Kerala visits.

May Allah accept all his Islamic propagation and human welfare activities and bless him with paradise. ■

Disgraceful in Any Case

It is related by Abdullah bin Omar that the Apostle of God, while exhorting the people from the pulpit to abstain from soliciting for charity, said: "The upper hand is better than the lower hand, and the lower hand is the begging hand."

- Bukhari and Muslim

Maulana Nadwi's Death A Big Loss

- Khalid Rashid Farangi Mahali*

The death of Maulana Syed Mohammad Rabey Hasani Nadvi (93) is a big loss not only for Muslims but for all Indians because he was someone who put the country first while discussing any issue as president of All India Muslim Personal Law Board.

Maulana Syed Mohammad Rabey Hasani Nadvi was born on October 1, 1929 in Takia Kalan, Rae Bareli. He was the nephew of Ali Mian. I have been very close to Rabey sahib since my childhood as he was a close friend of my father. As a child, I remember that he used to look after all the work of Maulana Syed Abul Hasan Ali Nadvi alias Ali Mian as his secretary. He used to accompany Ali Mian when he travelled in India or abroad. This was a great learning curve for him. Ali Mian used to tour a lot. He also toured the USA for two months after which he penned a book "Two Months in America" (America Mein do Maheene). Maulana Ali Mian used to trust him a lot. In other words, he was one of the most trusted advisers of Ali Mian.

Rabey Sahab spent a part of his life getting religious education from Ali Mian. During the lifetime of Ali Mian, he was made the principal of Nadwa. In 1993, he was appointed Muhtamim (Principal) of Darul Uloom Nadwatul Ulema. In 1999, he was appointed Naib Nazim of Nadwa and in 2000 he was appointed as Nazim of Nadwa.

* *Imam of Idgah, Lucknow*

He was unanimously elected as the president of All India Muslim Personal Law Board in June 2002 at Hyderabad.

For 21 years, he was the president of All India Muslim Personal Law Board, the longest serving AIMPLB chief. He always kept a close eye on everyone whom he loved and cared about their well-being. I was also a student of Nadwa and he kept a close watch on me. Whenever he met me, he advised me on how to move ahead in life. Not only during my education but even later as a member of the AIMPLB, he promoted me a lot. He wanted to see me involved in the Personal law Board and take more responsibility.

Another special point which I would like to mention about him is his patience. I never saw him in anger or talking in a high voice despite being at top posts almost all his life. During the discussion in meetings of AIMPLB, sometimes some members used to lose their temper but he always advised them to remain calm. He always advised everyone to keep the interests of the country first while discussing important matters. He never gave any statement in haste. He always followed the line in which no one should suffer loss and believed in a win-win situation for everyone.

Despite his age, he continued to serve the community and country. He sat for hours in his office and in meetings. During the last meeting of AIMPLB in Lucknow also he was present. ■

Maulana Rabey Hasani Nadwi-A Great Islamic Scholar

- Fairoz Mustofa Nadwi*

In remembrance of the esteemed Maulana Muhammad Rabey Hasani Nadwi, we pay tribute to a remarkable figure whose contributions have left an indelible mark on academic, Arabic literature, and Islamic sciences. His generosity, particularly towards students from Thailand, has been instrumental in transforming lives and shaping destinies.

Maulana Rabey Hasani Nadwi's vision and dedication opened doors for Thai students, providing them with a "chance to change." Through Nadwatul Ulama in Lucknow, India, he offered a path for transformation, allowing Thai students to transition from illiteracy to literacy. The institute became a beacon of knowledge, nurturing minds and instilling a sense of purpose.

Thai graduates from Nadwatul Ulama carry the prestigious brand of Nadwa with them, armed with knowledge and experiences acquired under Maulana Rabey Hasani Nadwi's guidance. These alumni play a pivotal role in developing their country, offering solutions to crises and issues within their respective communities.

As Thai alumni, we express our heartfelt gratitude to Maulana Rabey

* Head of Foreign Section, Thai Nadwa Alumni Association, Thailand

Hasani Nadwi and Nadwatul Ulama for the profound impact they've had on our lives. We are forever thankful for the opportunities provided and the knowledge bestowed upon us. In our prayers, we beseech Allah to bless Maulana Rabey Hasani Nadwi and the institute eternally.

May his legacy continue to inspire generations and may Nadwatul Ulama thrive, perpetuating the noble mission initiated by Maulana Muhammad Rabey Hasani Nadwi. (Indeed, to Allah we belong and to Him we shall return.) ■

The Seven Who will be under Allah's Shelter of Mercy

Abu-Hurayrah related that the Prophet, peace be upon him, said:

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

- (Bukhari and Muslim)

Hazrat Maulana Sayed Rabey Hasani Nadwi

- Mehtab Alam Ansari*

Dawn the memory lane

If my memory serves me well, it was the month of Holy Ramazan in 1982, when, for the first time, I have seen Hazrat Maulana Rabey Saheb in TakiyaKalan, Raebareilly during my meeting with the great Islamic Scholar, Hazrat Maulana Ali Miyan Saheb. These were the days when Hazrat Maulana Ali Miyan Saheb was greatly disturbed as he has lost his nephew Maulana Sani Hasni Saheb, the elder brother of Maulana Rabey sb, few months ago owing to the tragic death. It was, indeed, natural to feel intense pain as Maulana Ali Miyan sb was paying special attention to groom Maulana Sani sb as his literary successor. It was, particularly, after the death of Maulana Sani sb that Maulana Rabey sb started getting the same affection and attention from Maulana Ali Miyan sb as his elder brother used to get. During those days, often I used to go in Bangle Wali Masjid Nizamuddin to meet Hazrat Maulana Ubaidullah Sb Balyavi, who was my spiritual mentor i.e. *peer*. On my return from Nizamuddin, New Delhi, to Sitapur, my native place, I usually, come via Lucknow. Having known about this, Hazrat Maulana Ubaidullah Sb always used to convey his salam to Maulana

Ali Miyan sb as well as Maulana Rabey Sb. But to my surprise, he never fail to use the word Hazrat Maulana before Rabey Sb despite the fact Hazrat Maulan Rabey sb was quite junior to him. When Maulana Ali Miyan went to Saudi Arabia and started making *Dawah* efforts along with Maulana Ubaidulla Sb, he was accompanied by Hazrat Maulana Rabey Sb and Maulana Moinullah Sb Indori. Perhaps, during his stay in Saudi Arabia, Maulana Ubaidullah sb must have observed plenty of exemplary qualities in Maulana Rabey sb and perhaps due to this reason, he always held in high esteem. In one of the meetings, I asked Hazrat, in what all activities you have been busy way back in 1950 during the journey undertaken in the company of Hazrat Maulana Ali Miyan as this journey was almost for one year. Hazrat replied that dawat-o tableegh was the primary purpose and besides that I kept on meeting particularly with the intellectuals and let them know regarding different books of Ali Miyan sahib.

Following the death of Maulana Ubaidullah Sb, I renewed my *bait* on the hands of Maulana Ali Miyan and soon after his death, this renewal was done in Nadwa, in the month of February, 2000 with his successor, Maulana Rabey Saheb. Although, I have been

* Professor, Department of Library and Information Science AMU - Aligarh.

knowing him, as mentioned in the beginning of this article, since long but the relationship has become stronger and stronger with each visit of mine to Nadwa. I started receiving education in Aligarh Muslim University way back 1982 and since then, I used to meet Hazrat Maulana Manzoor Nomani Saheb and Maulana Ali Miyan Saheb during my stay in Lucknow. During these days, Maulana Ali Miyan had been extensively travelling not only in India but all over the world. Significantly, during all the journeys, he was accompanied by Haji Abdur Razzaq Sb and Maulana Rabey Saheb.

Pain for whole Ummah

Those people who were regular visitor of Maulana Rabey sb, they are aware that Hazrat had lots of pain for the whole Ummat. During pandemic period, Maulana Rabey sb was putting up in his native place Takiya, Raebareilly. On 14th of May, 2020, during the mobile conversation, Maulana Mahmud Hasani informed me that Hazrat, currently, sleep very less even and keep awaken almost whole night to make dua for entire mankind. When I got the opportunity to speak to Hazrat, he said that hopefully, *halat* (condition) will be better, In sha Allah, in the future. What all is needed that we all should continue making dua for human kind. This reflects that like Maulana Ali Miyan, Hazrat too had enormous amount of affection and

love for the entire mankind. Tahreek Payame Insaniyat is a classic example for the affection and pain which these *buzurgs* (pious persons) have had for the entire humankind. This article of mine could be interesting for the readers as I tried to provide first-hand information which I obtained during personal meetings with Hazrat Maulana Rabey sb. During the pandemic period, though, it was not possible to meet Hazrat Maulana Rabey sb due to prevailing situation but often, I, got connected via mobile and had privilege to talk with him. These talks have been made possible due to Maulana Mahmud Hasani (RA) and one of the grandnephew of H.M. Rabey sb named Khalil Hasani. During one of these conversations, Maulana Mahmud Hasani has narrated that now-a-days hazrat is not able to sleep properly due to current *halat* (*situation*). It was also shared by Mahmud sb that sometime hazrat keep on making dua for whole night. In one of the telephonic conversations, I asked hazrat what should be recited as dua or wazifa, these days, he immediately replied that besides Sure Fatiha, beginning Ayats from Sure Baqra, Aytal Kursi and four Qul which are at the end of Quran Sharif. Apart from these, do Zikrullah, as much as possible. These are very beneficial and hopefully, *halat* (*situation*) will be better in the future.

Hazrat Maulana Rabey Sb used

to have majlis after dinner in which primarily students from Nadwa used to participate. In one of these majlis, teachers from Nadwa including senior teachers like Maulana Nazrul Hafiz, Maulana Saeedur Rehman sb, Principal of Nadwa were also used to participate. Besides these distinguished participants, guests were also allowed to participate in these meetings which contains precious information. In one of the meetings which I attended, Maulana Rabey Sb has mentioned, Prophet Mohammad (SAW) had extraordinary sufferings due to rude behaviour of Taif people. But soon after Allah had rewarded him in many ways. First, a group of Jinnat had come and embraced Islam, although Prophet SAW had never given them any kind of Dawat to Jinnat. In addition to that, Allah has rewarded him in many ways during the night of Meraj. Hazrat has further pointed out that Dua made by Prophet SAW in the aftermath of Taif is an example of a literary *master piece* in which no amount of any complain from Allah is seen.

As I mentioned above, this article of mine is primarily based upon the information I gathered during personal conversations with Hazrat Maulana during different occasions. In one of the meetings, I asked Hazrat that how to save myself from malafide intentions of different people, Hazrat answered reciting Sure Yaseen Sharif on the daily

basis is quite effective for every type of fitnah. Hazrat has once told that for the qubuliyat of dua, recitation of three times Sure Yaseen in one sitting had been experienced by Maulana Ali Miyan quite effective. Maulana Rabey sb has further said that I too found this amal very powerful. Author of this article has also done this amal on a couple of occasions. I am happy to share this information with the readers that dua made by this amal was accepted invariably. However, Maulana Rabey Sb also stated that it does not mean that dua made after recitation of Sure Yaseen only once will not be answered. Nevertheless, it will bring early results, if someone recites the Sure three times in one sitting before dua. Another interesting thing with regard to Sure Yassen, I once asked Hazrat, that it is commonly believed that Ali Miyan Sb has been reciting Sure Yaseen several times on the daily basis and some persons say that the number is 12 while other believes it is even more than 12. Hazrat Maulana Rabey Sb has said that as per my knowledge, this figure touched to 9, however, occasionally.

In one of the majlis, Maulana Khalil Hasani, grandnephew of hazrat has asked, who among all the buzurgs has impressed you most ? Maulana Husein Ahmad Madni, hazrat replied. In the same meeting, hazrat has revealed that initially he did his bait on the hands of hazrat shah Abdul Qadir, Raipuri.

The whole India would have embraced Islam

In one of the majlis after Isha prayer, hazrat has said with intense sorrow that we have wasted our lives and went on saying that if we had been sympathetic toward our fellow citizens, the whole of the country would have embraced Islam. He further stated that if still we start showing mercy and kindness to the people from different communities, all of them will happily accept Islam. Displaying large heartedness and solving the problems of everyone irrespective of any religion, caste or creed must be given topmost priority by every muslim.

Dua before Bayan

I once asked that while in jamat, sometimes in mashwera bayan is decided. I further told that once bayan is decided for me, it put immense stress on my mind. Could you please suggest some verses of holy Quran or any dua. Hazrat said that bayan in dawat-o-tableegh is very easy to do, however, you may recite Sure Fatiha and three Quls starting with Sure Ikhlas. When I asked which dua should be recite before delivering lectures in the classroom, hazrat replied Sure Fatiha.

Last Meeting

After receiving information about the condition of hazrat from Maulana Ainul Hasan who was with him in Takya,

Raebarielly, I reached there in the morning of seventh April, 2023. Hazrat was in a serious condition and after Aser prayer hazrat was brought back to Lucknow in a car with doctors and other medical facilities. Dr Aslam Siddiqui, treasurer of Nadwa went Raebarielly to see hazrat and I boarded the same car which followed hazrat car. To my surprise when hazrat reached Nadwa after maghrib, remarkable improvement in his health was seen. Hazrat was talking to doctors and other people. Next day i.e. on the eighth April, 23, I met personally and hazrat said though I have seen you yesterday but could not talk. On the 9th April while leaving nadwa, Maulana Ainul Hasan sb insisted that come from the another door which is on the back in the guest house and meet hazrat. When I entered, Khalil Hasani was sitting there and told that Mehtab bhai is going back to Aligarh. Hazrat said I could not do much for you this time, I requested to make dua for my daughters. Hazrat said, In sha Allah. These were the last words my ears heard from the sweet and polite tongue of hazrat. After four days, I have received a phone call from Nazim, driver in Nadwa who informed me in a crying voice that hazrat left all of us. Since then, I strated remembering more to my parents with the realization that how the presence of hazrat was compensating the loss of my parents. ■

Your Virtues Living, Your Righteous Deeds Remain

- Akhtarul Wasey*

The order of the world is that people are born, they live and die, and after a few days, they are all forgotten. But some people leave their unmistakable marks and inimitable prints not only in their own time but also on future generations. Undoubtedly, Maulana Rabey Hasani Nadwi was one of them. As a poet says, "Death of body is not the real death, "One does not die by the perishing of the body."

Truly speaking, Maulana Rabey was a multi-faceted genius. He was an expert in Arabic and Urdu language and literature. He was also a king of the pen. Besides, he was a prominent writer of religious and literary journalism.

Being a distinguished scholar of Islam, he enjoyed tremendous amount of respect and affection not only in India but also across the world. He was an undisputed leader of the Muslim community. As a result, he became very endearing to people belonging to different schools of thoughts. That is why his death was felt as a great loss by every group and every segment of the society.

Needless to add that he led scores of institutions and organizations and showed the right path to the Ummah and steered their boats to their destinations

* *Former Head Department of Islamic Studies
Jamia Millia Islamia, New Delhi*

in a quite sublime way. As Rector of Nadwatul Ulama, he successfully tried to make it as a centre for religious as well as modern education. To a great extent he achieved success in his mission. His unprecedented contributions and holistic approach in this direction will always be remembered. He was an epitome of unity and integrity among " the Indian Muslim community. The biggest proof is of his two decades of astute presidentship of All India Muslim Personal Law Board. He was a unanimously elected the president of AIMPLB. This is the largest organization of the nation's collectivity. He led it in a very critical and crucial period.

The main point is that the members of the Syed family living at Takya Kalan, Rai Bareli (Uttar Pradesh) have no desire for praise nor any care for award. Their main motive had always been to attain the pleasure of Allah and they did everything for His sake. By the grace of Allah, this pious zeal and good trend are still alive.

I was first introduced to Hazrat Maulana Rabey Hasani Nadwi through his famous book "Jaziratul Arab" which I can never forget. After that he had been kind to me for the rest of my life and has always been a temple of concern for me whenever there was a critical time for

me, he always paid special attention to me. When I had a brain surgery in Lucknow and I was admitted to a hospital, someone informed him about me, on which he immediately sent a message to me that he chant "Ya Salam" and told, "We also pray for him."

May Allah forgive him, and increase his ranks and give the Ummah a bright mind and a great leader like

him! Aameen!

"To the righteous soul will be said: O thou soul, in complete rest and satisfaction! Come back to thy Lord, well pleased thyself, and well-pleasing unto Him! Enter thou, then, among my devotees! Yea, enter thou My heaven". ■

(English Rendering by Obaidur Rahman Nadwi)

Rebuilding the Ka'bah

- S.M. Rabey Hasani Nadwi

When the Messenger of Allah was thirty-five, the Quraysh decided to rebuild the Ka'bah. Apart from needing a new roof, they found that the stone walls, that were higher than a man's head, had no clay to bind the stones together. They had no alternative but to demolish the building and erect it again.

When the rebuilding had reached the point where the traditional Black Stone had to be put in place, they began to argue. Each clan wanted to have the honour of carrying out this prestigious task. They began to argue fiercely among themselves. During these pagan days far more trivial issues than this could spark off a war.

They prepared to fight. The Banu 'Abdu'd-Dar brought a large bowl filled with blood. They and the Banu 'Adi put their hands in the blood and took a vow to fight to the death.

It was a sign of death and evil. The Quraysh remained in that sorry state for several days, before agreeing that the first person to enter the door of the mosque should make the decision about placing the Black Stone. The first to enter was the Messenger of Allah (may Allah bless him and grant him peace). When they saw him, they said, 'This is the trustworthy; One. We are pleased. This is Muhammad.'

The Messenger of Allah called for a piece of cloth. He took the stone and placed it in the centre of the cloth. Then he said that each clan should take a corner of the cloth and lift it together. They did this, bringing it to its position. He put the Black Stone in place with his own hands, and then the building continued.

This was how the Messenger of Allah prevented a war from breaking out among the Quraysh by a supreme demonstration of wisdom. ■

Maulana Rabey Hasani Nadwi-Personality And Services

- Sultan Zauq Nadwi*

Successor of Maulana Syed Abul Hasan Ali Nadwi, Maulana S.M. Rabey Hasani Nadwi's personality in this age was a rare one. Such scores of qualities, norms, abilities and attainments are hardly found in one personality. He was a member of the family of Syed Ahmad Shaheed (d.1831) whose feats and accomplishments are still inspiring Muslims of the subcontinent to sacrifice their lives for the sake of Allah. Maulana Rabey also inherited the zeal for Dawah from Syed Ahmad Shaheed. Accordingly, he made Dawah as his ambition and mission of life.

Truly speaking, he was an epitome of pious people (salaf salaheen) in righteousness, piety, humility, simplicity and adoration. Besides, he played a constructive role in the field of education, training, and upbringing and in the propagation of Islamic thoughts and teachings. The role he played by designing various valuable books like Mansoorat, Jazeeratul Arab, Al- Adabul Islami wa Silatuhu Bilhayat, Al-Adabul Arabi Baina Arzin Wa Naqd and so on for the syllabus of contemporary Islamic Institutions will always be remembered. Needless to add that these books are incorporated in numerous Madrasas, colleges and universities in and out of India. Maulana

Rabey himself taught these books in Darul Uloom Nadwatul Ulama in his unique way. No doubt, a host of students derived considerable gains from him. He performed his duties and responsibilities with utmost care as Rector of Nadwatul Ulama, and President of All India Muslim Personal Law Board and Rabtaye Adabe Islami and so on.

He had played a key role in spreading his predecessor Maulana Abul Hasan Ali Nadwi's thoughts and visions. He led thousands of Madrasas and organizations well. He gave valuable suggestion in establishment of Jamia Darul Mayarif and in preparation of its syllabus in Bangladesh. This institution was set up on the advice of Hazrat Maulana Syed Abul Hasan Ali Nadwi. The Maulana writes in one of his letter, "Nadwatul Ulama regards this institution as one of its own part in Bangladesh". Twice Hazrat Maulana visited Bangladesh along with his most trusted associate and confidant Maulana Rabey Hasani Nadwi. Both appreciated our humble efforts in Bangladesh.

May Allah accept his all services and contributions and accord him a higher place in Jannatul Firdaus! Aameen! ■

*(English rendering by Aqib Kamal,
English Department, Darul Uloom
Nadwatul Ulama, Lucknow.)*

* Eminent Islamic Scholar, Chittagone, Bangladesh.

If I Set In, I Will Leave Redness

- Alauddin Nadwi

Maulana Syed Muhammad Rabey Hasani Nadwi, nephew of Hazrat Maulana Syed Abul Hasan Ali Nadwi, thinker of Islamic Studies, Rector of Nadwatul Ulama, dignified president of All India Muslim Personal Law Board, head of scores of institutions and organizations was not only a name but also an institution. Due to his extraordinary achievements and outstanding contributions in different branches of Islamic learning, he made a distinct impact, and earned recognition and commendation in and out of the country. The diversity in his life can be summed up in three phrases. Firstly, the role of a teacher and trainer and the promotion and interpretation of Islamic thought, secondly, the role of a policy maker and planner, and the role of an expert in education and training, and thirdly: an able administrator, the role of as an undisputed leader of the Muslim community.

Needless to add that Maulana had directly received education from Hazrat Maulana Syed Abul Hasan Ali Nadwi. It was Allama Nadwi who turned him from raw material into a piece of gold and precious gem.

When historians ever describe the national leadership of Indian Muslims,

* *Head, Department of Arabic, Darul Uloom Nadwatul Ulama, Lucknow*

they would not help without praising Maulana Rabey's strategy, sagacity, intelligence and his positive attitude beyond emotions. No doubt, due to his right leadership the vacillating boat of the Muslim Ummah successfully reached the shore.

He was a prolific writer. He had his own oratorical and poetic style of writing and used to write simple, clear and clean language that was closer to the Holy Qur'an. He had the colour and style of his most close associate and confidante Maulana Ali Mian.

Maulana did not only have a literary taste for Arabic, but he had also developed a keen eye and critical analysis of the language.

The crux of the matter is that for several years he taught books of prominent Arabic writers and poets, especially well-known Arabic writer. Hasan Zayyat's "Tarikh al-Adab al-Arabi" which has been a part of the curriculum in Darul Uloom Nadwatul Ulama, and this is the reason the deep impression of this book is visible in the book of Al-Adab Al-Arabi Baina Arzin Wa Naqdi written by him.

He taught 75 years out of 94 years of his complete life. He imparted education to rich and poor students alike and nurtured their skills of

knowledge, literature, culture, writing and speech. As a true patriot of the country, he left no stone unturned to serve the nation and the country till his last breath. More importantly, he had always been planning for Nadwatul Ulama and its Darul Uloom throughout his life, supported the Muslim Personal

Law Board for decades and visited hundreds of institutions in his country and foreign lands. How clean from sins was his life! ■

*(English Rendering by Obaidur
Rahman Nadwi)*

Forecasts About the Characteristics of the Prophet, Muhammad (SAW), in Vedas

- S.M. Rabey Hasani Nadwi

The mention of the characteristics of the Prophet (SAW) is found in Vedas, the religious book of Hindu people, also. It is there as follows:

1. Muhammad (Nirashans) would be praised, and he would be loved by all. (Rig Ved: 1-13-3)
2. Muhammad (Nirashans) would make use, by way of mount, of camels. (Athur ved: 2-20-127)
3. Muhammad (Nirashans) would be given the Divine knowledge (Rig Ved Sanhata: 3-13-1)
4. Muhammad (Nirashans) Would be very handsome and a protagonist of knowledge. (Rig Ved: 2-3-2)
5. Muhammad (Nirashans) would emancipate people from sins. (126 (Rig ved: 4-106-1)
6. Muhammad (Nirashans)'s one terrestrial name would be Muhammad. (Athur ved: 3-127-20)
7. Muhammad (Nirashans) would carry ten rosaries. (Athur Ved: 3-127-20)
8. Muhammad (Nirashans) would have 10 thousand friends. (Athur ved: 3-127-20)
9. Muhammad (Nirashans) would be praised. (Rig Ved: 3-13-1)
10. He would bring about revolution in the society and have the vices eliminated. (Bhagwat Puran:12, Askand, 2 Addhiaie, 12th shlok)
11. When the fragrance of the Kalki's body would touch the people their hearts would get purged of the sin. (Bhagu puran: 12, Askand , 2 Addhiaie, 21st shlok)
12. The last Prophet would be sent as 'Jagat Guru' (the Mentor of the world), Those who are conversant with the Prophet's (SAW) biography can fully comprehend that all the characteristics mentioned above are fully applicable only to the personage of the Prophet Mohammad (SAW). ■

Star of All Eyes

- Ahmed Laat

Allah's Messenger Muhammad PBUH said, "The scholars are the inheritors of the Prophets" (Sunan Abi Daud 3643) The world renowned personality, Hazrat Maulana Syed Muhammad Rabey Hasani Nadwi was the true inheritor of the Prophets.

I am so thankful and grateful to Allah Almighty that He granted the best opportunities to a sinful person like me to be close to him and let me continue to enjoy his company and compassion."

His personality was remarkable and it was full of all the qualities that have always been a hallmark of the pious servants of Allah. However, it is a grave tragedy that we have become a dead nation and as per Maulana Hali, the land of India is such a land (where great personalities are not appreciated and valued when they are alive.) Of course, when they die or pass away, the people express their mourning and do praise them for their achievements. The truth is that the great personality of Hazrat Maulana Syed Rabey Hasani Nadwi could not be appreciated as he deserved and which he was entitled to. May Allah forgive our shortcomings and grant him the highest place in the paradise Aameen!

As such, there were countless qualities in Hazrat Maulana Syed

Rabey Hasani Nadwi, but the attribute and quality which I found in him was his trustworthiness and reliability. In this connection I want to share an event of his simplicity and straightforwardness evident in his remarkable personality. During the time when I was studying in Darul Uloom Nadwatul Ulama, once he came to our class and told us that he would not teach us that day. This sentence of him worried all the students. So all of us asked about the good health of our respected teacher. He said, "Alhamdu lillah, I am quite well. But the thing is that I could not study the lesson I want to teach at night as there was an engagement which could not be avoided and it prevented me from doing so. Also he said, "When I ask you to study the lesson taught in the class before you come and not to come to the class without pre study, it is not fair for me to teach without pre study."

Such an extreme caution that was displayed that time, surprises me even today. If he had wanted, he could have taught without any pre study because he himself was the author of the book he had to teach. Probably it was either (Mukhtar Ashshar Alarabi or Mansooraat Min Adabil Arab). In view of precaution, although it was his own authorship, yet he did not teach the book and said, "I have not pre- studied the book today, so I will not teach you."

* Centre for Tabligh, New Delhi

But as long as my period lasts, this time is yours. Therefore, I will be sitting here with you. If you want to ask anything, you can ask. The excellent quality and perfection that was conferred by Allah to Hazrat Maulana Mohammad Rabey Hasani Nadwi, was not baseless. Of course the prayer and extraordinary instructions of elders were behind it and as a result of this he attained this exalted position. Along with this, the essence of piousness and righteousness that he possessed is also worth mentioning and remarkable.

I met Hazrat Maulana Rabey Nadwi (RH) once in Ahmedabad after the demise of Hazrat Maulana Ali Miyan Nadwi (RH). I said to him, "Hazrat Maulana has left this world. Now you are the only one to guide us." On this occasion, Maulana continued to preach and advised us for a long time.

On this very graceful occasion, taking the advantage of the opportunity I also narrated a story of mine. I said, "Once I was speaking in the program of An-Nadiul Arabi and Our Sheikh Hazrat Maulana Ali Miyan (RA) came and sat behind us. At that time the topic of my speech was Hazrat Musa's conversation with Pharaoh. During my Arabic speech I used the Arabic word, qaala minhu. So Hazrat Maulana immediately spoke from behind and said, "After the word (qaala) the preposition (lahu) is used in place of Minhu")"

Upon hearing this story of mine,

Hazrat Maulana Rabey Saheb narrated one of his incidents and said, "Masha Allah, you are lucky, you have enjoyed much of Hazrat Maulana's kindness and compassion, as a result you have been improved and Hazrat Maulana corrected your mistakes. The same incident took place with me also and I used Minhu in place of Lahu. When I did it, I was both warned and beaten by him.

One can imagine What kind of higher education and training Rabey saheb had. May Allah bestow these institutions with even better alternatives and protect the institution from every kind of external and internal evil activities!

May Allah bless the institution with great personalities like Allama Shibli Nomani, Allama Syed Sulaiman Nadwi, Maulana Syed Abul Hasan Ali Nadwi and Maulana Rabey! May Allah have mercy on all of them! More over I pray Allah to enable us all to appreciate our current great personalities, religious superiors and eminent scholars particularly Honourable Principal of Darul Uloom Nadwatul Ulama, Hazratul Ustaaz Maulana Dr. Saeed-ur-Rehman Azmi, Nadwi, and other teachers and May Allah bless the souls of all those who lived and died only for the sake of Allah and bestow them a high place in the paradise. Aameen. ■

*(English Rendering by Abdussabur Nadwi
Faculty Member Darul Uloom Nadwatul
Ulama, Lucknow)*

Prophet's Mission And Message

- S.M. Rabey Hasani Nadwi

All the Prophets who were raised, right from Hazrat Adam (AS) up to Hazrat Mohammad (SAW), strictly enjoined the renunciation of *Shirk* and adoption of *Tauheed*, because, it is Allah Almighty who is the Creator of the entire universe. It is He who has furnished the universe with all kinds of goods that might be needed. It is He who has made these goods fully usable by, and easily available to, man as a result of which every one draws mamum benefits from them throughout all his or her life and fulfils his/her needs. In fact the life of man itself is sustained by these very goods and their usability and availability. How is it, then, if the man forgets His Magnanimity and, abandoning Him, adopts some odd objects lying hither thither which he fancies can benefit him or pose a threat of causing some harm to him and starts saying: we are helped by so-and-so, our needs are fulfilled by so-and-so and such and such object is inagnumous to us? How is it then that the man attributes the Magnanimity conferred exclusively by his Creator and Master, Allah Almighty, on him to others and asks them for fulfillment of his requirements and, abandoning his real Benefactor who is the greatest of all the benefactors and grants all kinds of beneficence, calls other petty objects his benefactor and master? How will, quite obviously, Allah Almighty, who has created each and everything and bestowed man with each and everything and continues to do so incessantly, allow all that to be perpetrated and be not angry? Hence it is the *Shirk* which Allah Almighty gets extremely displeased with. And that is something absolutely realistic, sensible and just.

That is why all the Prophets and reformers interdicted, first of all and most of all, the *Shirk*. Thereafter and along with it, they kept calling for the removal of the rot, whatever and wherever it could have got generated in the human character and morals. For example, if there was in some populace, along with the *Shirk*, some sexual depravity, as was the case with the people of Lut (AS), or some other kind of malpractices were there in vogue amidst the peoples, their Prophets prohibited them from them. In some populace, along with the *Shirk*, the practice of making pilferage while measuring and weighing was rampant as was the case with the people of Madiyan. Their Prophet prohibited his people from doing that. In some populace, along with the *Shirk*, the hauteur and the habit of harrowing the weaker sections was in vogue as was the case with Firaun's folks of Egypt. There Hazrat Musa (AS) was made the Prophet. He tried hard to make Firaun see the reason and put the fright of retribution from Allah in him and forbade him to indulge in *Shirk* and tyranny. In some habitations, a fondness, along with *Shirk*, for persecuting the weak and usurping the rights of others had taken root. The Prophet there prevented them from doing that, too. Likewise, whatever other vices, along with the *Shirk*, were there in the peoples, their respective Prophets restrained them from all these vices, too, along-with giving the call to adopt *Tauheed* (the Faith in Unity and Oneness of Allah) in its unassimilated form: that is to worship Allah Almighty alone who is sole Sustainer of the entire universe and all the creatures therein. ■

Custodian of The Ummah

- Abu Raza Nadwi*

President of All India Muslim Personal Law Board and Rector of Nadwatul Ulama Hazrat Maulana Syed Muhammad Rabey Hasani Nadwi passed away on 21 Ramadan, 1444/13 April, 2023 in Lucknow. After the death of Maulana Ali Mian Nadwi (d.1999), Maulana Rabey Hasani Nadwi led Muslim Ummah and solved the knots of modern problems and a host of Islamic issues with wisdom and sagacity. Almighty Allah bestowed upon him extraordinary abilities which are hardly found in his contemporaries. Maulana had, in fact, become a reference personality for others. Seekers of knowledge and devotees called on him for quenching their academic and spiritual thirst like a moth and a flame on a candle and a thirsty person descends on a well.

The selfless services of Maulana Syed Muhammad Rabey Hasani Nadwi, which are related to knowledge and art, are most appreciated. Hazrat Maulana had innumerable favours even on this humble servant, which cannot be forgotten. By the grace of Allah, it was my privilege that I directly benefited from him he taught me "Jazeeratul Al-Arab" and "Al-Adab Al-Arabi Baina Arzin wa Naqd.

* Member of Parliament, Bangladesh

His predecessor Maulana S. Abul Hasan Ali Nadwi created in him keen insight and competency in Arabic language and literature. He paid special attention to Maulana Rabey's education and upbringing. Actually, he completed his education under Allama Nadwi's close supervision. Hence, he fully absorbed Allama Nadwi's vision of education. Maulana Rabey was the living picture of this proverb:

"Whoever saw him suddenly became afraid and whoever sat in his company for a while, became captivated by love, the short story is that, I have never seen anyone like him."

In the chapter of Shamail, these attributes of the Prophet Muhammad (PBUH) have been described which undoubtedly apply hundred percent to the heirs of the Prophet.

It is mentioned in the Hadith that the Prophet said, "I have been sent for the fulfilment of high morals."

In this context, if we look at the personality of Maulana Rabey, he was seen as the epitome of high morals, sublime character, excellent courage, gentleness and respect for humanity. These are the distinctive features of his personality.

The auspicious memories of that time are still fresh in the mind and even

today, how he stood in front of the blackboard and made geographical maps and emphasizing the division of art, explaining things in different paragraphs through examples and so on and with it he imparted ethical training to students.

I feel sorry that I could not attend his last rites due to my busy schedule and this feeling makes me sad again

and again. He left us all saddened. The tragedy of his death is so great that we can not express it in a small write-up.

No doubt, Maulana's demise is not only a great loss for an individual or an institution or a family but a great loss to the entire Muslim Ummah. That is why his death generated a lot of grief and sorrow in and out of the country. ■

*(English Rendering
by Obaidur Rahman Nadwi)*

The Universal Fraternization

- S.M. Rabey Hasani Nadwi

Now with the arrival of Muslims of the tribe of the Quoraish in Madinah and their getting united with Aus and Khazraj, the moral and religious bond between the two races of the populace of Madinah, that is Aus and Khazraj, on the one hand, and the Muslims of the Quoraish tribe, on the other, had, at least, eliminated, to a great extent, the prejudicial disparateness between these two races. Under the banner of Islam, both of them got united. Both of them had now just one Mentor and one Leader. And, thus, the Islamic order of life got substantially bolstered by it. It had, in addition, the Prophet's (SAW) sagacious, affectionate and affable guidance available to it. Thus, a force that had its reigns in the Prophet's (SAW) hands, got evolved here. The Muslims coming from Makkah, being members of the Ismailite race did not have the congenital kinship with Aus and Khazraj. Instead, they had deemed each other kind of aliens, nay, rivals, rather. To redeem this disparateness and estrangement, the Prophet (SAW) took the measure that he (SAW) had them formally fraternized. That is, he (SAW) had a covenant of their being brothers, on the line of kinship that exists between the sanguine siblings, formally solemnized. It was on one-to-one basis. As a result thereof, their racial disparateness got transformed into propinquity and fraternity. Hazrat Maulana Syed Abul Hasan Ali Nadwi writes:

“This fraternization was the prelude to establishment of a missionary Ummat, that was the foundation of a unique-of-its-kind, Islamic and universal fraternity which was going to be raised for having a new world order, say, a new world, evolved. It was getting evolved to give the world the correct and specific creeds and such pious objectives as would emancipate it from the desolation and disorder, to give it the bonds of Faith, the real fraternity and unified Campaigning. This bond of limited brotherhood between Muhajirs and Ansar thus proved to be the harbinger of a new life for the world of the humanity.”

Hence, with the arrival of Islam in this city and its acceptance of the Islamic injunctions, its habitants got instructed into making themselves brothers to each other, and into adopting, having given up the tribal predilections, the attitude of humanistic compassion and justice. Despite the tribal predilection, the feeling of fraternity got generated in them. They (Aus and Khazraj) had not only themselves become brothers to each other, but had made the people of Makkah, too, their brothers. With the arrival of the Prophet (SAW) there, a magnificent ambience of love, brotherhood, compassion and commiseration was created there. ■

Remembering Maulana S.M. Rabey Hasani Nadwi

- Obaidur Rahman Nadwi

Maulana S.M. Rabey Hasani Nadwi, Rector Nadwatul Ulama and President All India Muslim Personal Law Board was a distinguished scholar of Islam. He was a man of literature and composition. He passed away on April 13, 2023 in Lucknow.

Scion of an illustrious Syed family that produced a host of scholars, thinkers and spiritual preceptors like Shah Alamullah Hasani(d.1685), Syed Ahmad Shaheed(d.1831), Hakeem Syed Abdul Hai Hasani(1923), Dr.Syed Abdul Ali Hasani (d.1961), Syed Muhammad Al- Hasani(1979), Syed Maulana Abul Hasan Ali Nadwi(d.1999), Maulana S.M.Wazeh Rasheed Nadwi(d.2019) and others.

The personality of Maulana S.M. Rabey Hasani Nadwi needs no introduction. Almighty Allah bestowed upon him extraordinary knowledge and wisdom. His multifaceted genius can be discussed in various dimensions like Maulana Rabey Nadwi as a great Islamic scholar, Maulana Rabey Hasani Nadwi as a thinker, Maulana Rabey Nadwi as an educationist, Maulana Rabey Nadwi as a historian, Maulana Rabey Nadwi as a litterateur, Maulana Rabey Nadwi as a theologian, Maulana Rabey Nadwi as a teacher, Maulana Rabey Nadwi as a reformer, Maulana Rabey Nadwi as an orator, Maulana Rabey Nadwi as a journalist, Maulana

Rabey Nadwi as a jurist, Maulana Rabey Nadwi as a writer, Maulana Rabey Nadwi as a philanthropist, Maulana Rabey Nadwi as a biographer of Prophet Muhammad (PBUH), Maulana Rabey Nadwi as a spokesman for the plight of the poor and the like.

Truly speaking, he was a true replica of his predecessor Maulana S.Abul Hasan Ali Nadwi. He was not only Maulana Ali Mian's nephew but also had been his confidante for several decades. Maulana Dr.Abdullah Abbas Nadwi writes, "Sheikh Rabey was with Sheikh Abul Hasan Ali Nadwi at all times, whether at home or during a journey. He represented Sheikh Nadwi on many occasions and spoke on his behalf many times. If Sheikh Nadwi accepted any responsibility, it was Sheikh Rabey who was to implement it. He further says, "Maulana Rabey's looks also had become like that of Sheikh Abul Hasan Ali Nadwi. No doubt, Maulana Rabey was indisputably his true heir.

His Education:

Maulana S.M.Rabey Hasani Nadwi was born in 1929 at Takiya Kalan, Raebareli, U.P.(India). He had his elementary education at home and got higher education at Darul Uloom Nadwatul Ulama, Lucknow. Maulana

S. Abul Hasan Ali Nadwi, Maulana Mohammad Shah Haleem Ata, Maulana Mufti Mohammad Saeed, Maulana Syed Hameeduddin, Maulana Oais Nagrami were his teachers of eminence. After completing education from Nadwatul Ulama, he went to Deoband and achieved immense academic gains from Maulana Syed Husain Ahmad Madani and other distinguished Ulama of Deoband.

He also spent about one year in Hijaz (Saudi Arabia) where he gained considerable benefits from prominent scholars of Hijaz.

His Character and Career:

Maulana Rabey Hasani Nadwi himself writes, "My grandfather, Syed Khaliluddin Ahmad Hasani (nephew of Syed Shah Ziaun Nabi Hasani) who was a prominent landlord had made special arrangement for my father to acquire necessary skills to take care of his personal and household needs. Thus, my father's responsibilities were limited to taking care of matters pertaining to land and agriculture, and he made our maternal uncles (Sheikh Nadwi and his older brother Dr. Syed Abdul Ali Hasani) fully responsible for our education and upbringing." (Syed Abul Hasan Ali Nadwi An Eminent Scholar, Thinker, and Reformer)

He derived considerable benefits and inspirations from them. In a true sense, Dr. Abdul Ali planted the seed of worthiness in him and Maulana Abul

Hasan Ali Nadwi nurtured it. Then wherever he went, he bloomed into a rose. Undoubtedly, he was a man of transparent heart and noble qualities. He was a paragon of morality. He never showed egotism, pride, and haughtiness. He had a throbbing heart for the entire nation. He met everyone cheerfully.

He was kindhearted, self-conscious, and righteous. He possessed sturdy intellect and sturdy common sense. He always kept himself away from name and fame. The most striking aspects of his life were his istighna (expecting nothing from anyone except Allah) sincerity, simplicity, and piety. He meticulously followed Sunnah. Like his predecessor Maulana S. Abul Hasan Ali Nadwi, he led a pious and exemplary life. He was a true descendant of salaf saliheen (pious people).

As A Teacher:

Maulana S. M. Rabey Hasani Nadwi was appointed as teacher in 1949. He was a dedicated teacher. He was an embodiment of all sublime qualities and virtues necessary for a good teacher. His method of teaching was unprecedented. It was his sword that he wielded so effectively that very few people could match. Scores of students quenched their thirst for knowledge from him.

He left a galaxy of students behind who impart education in their respective

areas. No doubt, it is an everlasting tribute to him. His myriad contributions in the field of education will always be remembered.

As Rector of Nadwatul Ulama, Lucknow:

After the demise of Maulana S.Abul Hasan Ali Nadwi, Maulana S.M.Rabey Hasani Nadwi was elected Rector of Nadwatul Ulama in 2000. Darul Uloom Nadwatul Ulama made great strides in various fields of education under his rectorship. Besides, various hostels, separate building for higher classes, a few grand halls, extension of central Mosque and Matbakh (Mess) have also been constructed under his rectorship. No doubt, he dedicated his whole life to the cause of Nadwatul Ulama. He played constructive role in Nadwa's progress and development. His remarkable contributions and outstanding achievements in the cause of Nadwatul Ulama will always be remembered.

As President of All India Muslim Personal Law Board:

After passing away of Maulana Qazi Mujahidul Islam Qasmi, Maulana S.M.Rabey Hasani Nadwi was elected the fourth President of the Board on June 22, 2002. For two decades, Maulana S.M.Rabey Hasani Nadwi held the post. He played a pivotal role in tackling key issues faced by the Board. Accordingly, scores of important issues have been solved during his

tenure.

Truly speaking, he was an erudite scholar. The comprehensive knowledge and intellectual brilliance of Maulana Rabey had been acknowledged by his contemporaries. Because of his vast knowledge in all the religious and secular sciences, he had been entrusted many important positions and offices, and was also conferred several prestigious awards, including President Award for his outstanding service in the arena of Arabic language and literature.

Positions :

1. Rector, Nadwatul Ulama, Lucknow
2. President, All India Muslim Personal Law Board
3. President, World Forum of Islamic Literature
4. Founder Member of Makka based Muslim World League
5. Executive Member of Darul Uloom Deoband
6. Patron, Islamic Fiqh Academy, New Delhi
7. President, Academy of Islamic Research and Publication, Lucknow
8. President, Dare-Arafat Raibareli, U.P.
9. Patron, Maulana Azad Memorial Academy, Lucknow
10. Patron, Maulana Syed Abul Hasan Ali Nadwi Academy, Bhatkal, Karnataka
11. Member Oxford Centre for Islamic

Studies(UK)

12. President, All India Payam-e-Insaniyat Movement
13. President, Deeni Taleemi Council, U.P. and honorary member of a host of institutions in and out of India.

Awards:

President Award in 1982.

Shah Waliullah Award by Institute of Objective Studies, New Delhi in 2015.

As A Writer:

He was a prolific writer. He authored more than four dozen books in Arabic and Urdu. His literary work is multidimensional. His creative work is complete in itself. He wrote almost in every style in prose. His various books are included in the syllabus of different institutions including Darul Uloom Nadwatul Ulama, Lucknow. Some of his major publications are as under:

Arabic Publications:

1. Mansurat fil Adabil Arabi
2. Al-Adabul Arabi Baina Arzin wa Naqd
3. Fi Zilalil Al Seerah
4. Harakat Nadwatul Ulama : Fikratuha wa Minhajuhu
5. Fi Watan Al Imam Al-Bukhari
6. Maqalat fi Al Tarbiate wal Mujtamiye
7. Al Adabul Al Islami: Fikratuhu Wa Manahijuhu
8. Tarikhul Al Adabil Al Arabi: Al Asrul Islami

9. Al Adabul Islami wa Silatuhu Bil Al Hayate
10. Azwaa Alal Al Adbil Al Islami
11. Mukhtar Al Shiril Arabi (Two Volumes)
12. Muwafiqat Wa Mufariqat Fil Madinatil Al- Gharabiah
13. Rawaye minal Adabil Islami Al Qadeem
14. Azwaa Alal Fiqhil Islami wa Makanatul Ijtihade minhu
15. Al Ghazlul Urdee: Muhaviruhu wa Makanatuhu fi Shiree
16. Azwaa Alal Adabil Islami

Urdu Publications:

1. Deen wa Adab
2. Jugrafia Jaziratul Adab
3. Hajj wa Maqamat-e-Hajj
4. Rahbare Insaniyat
5. Qur'an Majeed Insani Zindegi Ka Rahbare Kamil
6. Fiqh Islami Aur Asr Jadeed
7. Muslim Samaj: Jimme Dariyan Aur Taqazey
8. Samaj ki Taleem wa Tarbiat
9. Aalame Islam: Andeshe Aur Imkanat
10. Ghubare Karwan
11. Samarqand wa Bukhara Ki Bazyaft
12. Halate Hazera Aur Musulman
13. Nuqushe Seerat
14. Do Mahine America Mein
15. Ummate Muslema: Rahbar Aur Misali Ummat

16. Yadu ke Chirag
17. Auraqe Zindegi
18. Khutbate Rabey
19. Tuhfaye Ghuzrat
20. Muallim Al- Insha (Salis)
21. Ashab Rasul Sallalhu Alaihe wa Sallam
22. Maulana Abul Hasan Ali Nadwi Ek Ahad Shaz Shakhshiyat

Translated Books:

1. Fazayele Al Dawat- e-Ilal Allah
2. Baina Al-Tasawwufe wal Hayat

As A Journalist:

He was also an accomplished journalist. He carved a niche in the arena of journalism. Because of his vast knowledge in all religious sciences, including jurisprudence, and a profound knowledge of different languages like Urdu, Arabic, English, Persian and the likes, he forthrightly shed light on every subject at length. Hundreds of articles are to his credit. He was patron of five magazines published from Nadwatul Ulama like Al Raid, Al Baasul Islami, Tameer-e-Hayat, The Fragrance of East and Sachcha Rahi and regularly contributed to them.

The passing away of Maulana Rabey Nadwi is a personal loss to me. Like his younger brother Maulana S.M.Wazeh Rasheed Nadwi(1933-2019), he had also been a great inspiration to me. My first book, "The Plain Truth" had been released by him

in 2008, and he also gave Rs.5,000 to me as reward. I have been lucky enough that my latest book, "Islam and Education" was also released by his pious hands on March 21, 2023 at Guest House of Darul Uloom Nadwatul Ulama, Lucknow.

Decidedly, Maulana's death is a great loss to Nadwatul Ulama in particular and to the Millate Islamia in general. His demise has caused an unbridgeable vacuum. The Muslim world deeply mourned over his death. Prominent Islamic scholars of the world sent their condolence messages to Maulana S. Bilal Abdul Hai Hasani Nadwi. The congregational funeral prayers were offered in various countries in absentia. Defense Minister, Rajnath Singh, Chief Minister Yogi Adityanath, Former Chief Minister Akhlesh Yadav, Former Chief Minister Mayawati and others sent their condolence messages.

The most surprising event was his last journey. His funeral prayer was led twice. The first funeral prayer was led by Dr. Saeedur Rahman Azami Nadwi at Nadwa and the second was led by Maulana S. Bilal Abdul Hai Hasani Nadwi at Takia Kalan and was buried in his ancestral graveyard at Takia Kalan, Rai Bareli. It is estimated that more than fifty thousand people attended his rites. May Allah pardon his all shortcomings and adorn his grave with luminosity and refulgence and grant peace to his soul! Aameen ■

Maulana Rabey Hasani Nadwi: A Paragon of Action, Devotion And High Character

- Anis Ahmad Nadwi*

What is the critical position of heart which feels the extreme pangs on the heartrending incident? It cries bitterly and we console it solemnly and urge it: You should not cry so bitterly on the incident that has occurred because it was a destined one. No use to mourn over it. It is no use crying over spilt milk.

It was 21st Ramadanul Mubarak 1444 Hijri, Corresponding to 13 April 2023 AD when that woeful incident occurred which would always be remembered by history with grief, sorrow, woe and pain. None can avert what has been destined by the Fate and to bow before it is a blissful act for the believer. On this mournful day the Muslim Ummah lost leader of its Caravan while Nadwis lost their spiritual trainer and guide, Nadwatul Ulama lost captain of its enormous ship while the Muslim Personal Law Board lost its Chief, India has lost one of its true and sincere patriots while Muslims of India particularly have lost their unprecedented political, social, religious and spiritual motivator, guide and leader because the personality who departed us on that fateful day was one of the famous ones known in every nook

and corner of the world as Hazrat Maulana Syed Mohammad Rabe Hasani Nadwi. So we bowed our head in obedience to the will of Allah and recited the formal prayer of the time that means: We are for Allah and we would have to return to Him.

It is a well known fact that his personality was such that encompassed the various and multiple highly valuable qualities of a human being. Everyone has seen him with one's own separate angle and opinion. Someone looked him as spiritual guide and trainer while others saw him as a guide for the humanity and chief of the Caravan, someone regarded him as the administrator and vice-chancellor while others peered him as the thinker, statesman, philosopher and policy-maker, someone looked him as the teacher, professor, preacher, mentor and polisher of manners while others watched him as an author, a critique, a journalist and an analyzer. No doubt they are all right in their perception because his features encompassed all the angles of human career. His personality was just like a rainbow which has many colours and all the qualities that were just mentioned were united into a single unit that was termed as Late Hazrat

* Faculty Member, Department of English Darul Uloom Nadwatul Ulama, Lucknow

Maulana Syed Mohammad Rabe Hasani Nadwi. It is not a matter of surprise because it is too easy for Allah to collect all human qualities into a single person.

Maulana's personality can be divided into three phases.

(1) His childhood & early life:-

The first phase of his life spans since his birth in 1929 to 1949. In this period he starts his education in the cradle of knowledge, wisdom, guidance and spirituality which is called 'Daera Shah Alamullah'. The stage of primary education was completed here in the shade of great scholars. Having completed the primary section here, he joined Darul Uloom Nadwatul Ulama, the famous international seat of learning where late Hazrat Maulana Syed Abul Hasan Ali Al-Hasani Nadwi, his uncle the renowned scholar stayed. He had already been in his strict guidance and patronage there at Takia Kalan his native hamlet. When he reached and stayed with him, this guidance reached its zenith. Here in the famous seminary, he benefited from innumerable luminaries, scholars and spiritual icons of the time. He, along with getting advantages from the fountainhead of the authentic old sources of knowledge also quenched his thirst well from the modern academic, literary and ideological sources. He left no stone unturned in getting literary nuances and subtle

comprehension of literary ideologies especially in the Arabic literature. As said earlier, here in this stage of life, he entrusted himself entirely in the training and educational brought-up of two great scholars of the time namely Late Hazrat Maulana Abul Hasan Ali Hasani Nadwi and his brother Doctor Syed Abdul Ali Hasani. He learnt from both not only sublime thoughts and ideologies of various literary school of thoughts but also knowledge, endurance, tolerance, modesty and imbibed the stages of Sufi behaviorism.

(2) His youth & Scholarly activism:-

His second phase of life starts since 1949 spanning long period of time when he completed graduation and Post-Graduation from Darul Uloom Nadwatul Ulama till 1999 near about fifty years. He was appointed as a lecturer in the said Darul Uloom but he continued to study Arabic literary books more actively so much so that he determined to study at least 300 hundred pages daily. After deep research and study, he compiled the most popular Arabic literary text-book 'Mansoorat' which got wide acceptance in Indian Sub-continent. In this phase of life, he played an active and pivotal role in various educational, religious, literary, social and political circles either through patronizing or active representation. In fact afterwards, he had been de-facto rector of Nadwatul Ulama while it belonged actually to his uncle late

Hazrat Maulana Abul Hasan Ali Miyan Nadwi. It was he who freed his benefactor uncle late Ali Miyan from the complexities of rectorship of Nadwatul Ulama. Consequently he paid his total attention for literary works. He held various important posts during this period which he executed actively. In this entire phase of his life, his renowned uncle Abul Hasan Ali Miyan Nadwi had always been there on his side patronizing or guiding him as guardian and mentor. No need to say that if you have any sincere guardian, all duties and functions seem to be easier, problems are solved and representation turns pleasurable. No doubt this phase of his life besides being important had been successful, significant and golden.

(3) The last phase of his life:-

But the third phase of his life is the most important one as it has been critical and tumultuous. This period spans since 1999 till his death in April 2023. In this period of life he had no patron or mentor beside him except his brother late Maulana Syed Mohammad Wazeh Rasheed Hasani Nadwi who also left him alone for a few years. He himself has been the single patron of Indian masses and connoisseur of all the Indian Muslims. In this tumultuous and turbulent phase, his duties have increased manifold. Despite disabilities of the old age, he administered the colossal educational and reformative organization like Nadwatul Ulama, the

Personal Law Board which is nothing but a large ship of Indian Muslims that runs through turbulent and tumultuous waters. He executed all his duties and responsibilities effectively like a young determined warrior who is full of energy and dynamism. Although it was not an easy task as it had been like treading on a pathway that is full of thorns but he did it as best as it could be and hence it was his characteristic features which grant him the singularly and unprecedented status among his counterparts. Seemingly it was evident with his position that said, "Despite bundle of catastrophic situations and circumstances I continue my travel because if there would be things going on easily, life would have become miserable".

He, with his high human values and qualities, magnanimity and tolerance, wisdom and humbleness, forgiveness and mercy, experience, educational, ideological and administrative skills turned this phase of his life into the most successful one and continued to solve problems of the Muslim Ummah as Ali Miyan did. In fact he had been his ditto copy not only in countenance but in the character, determination and perception of all kind of affairs as well. He had been playing the role of a successful professor, a spiritual guide who brimmed with Allah's love, an expert of issues relating to Muslim Ummah and a highly statesman and administrator

during this phase. We observed him closely in this period. We observed that if anyone visited him with his political problems, he solved them with his special insight of the political affairs, if anyone expressed his anxiety regarding Muslims' current affairs, problems and existence, he presented before him history of the world and peoples smilingly and alleviated his tensions, if anyone sought religious guidance, he guided him along with exhortation to abide by the path of moderation in all matters, if anyone wept bitterly on the critical position of Muslims in India, he not only provided him courage and ambition to live patiently but also consoled him like a young warrior who never loses ambition, if people who are thirsty for spiritual direction came to him, they quenched their thirst as he uttered before them the mysteries of knowing self, Allah and magnificence of weeping before Allah in mid-of-the-night, if empty-handed knowledge seekers came to him, he filled the plank of their plain minds with knowledge, wisdom of literature, criticism, Hadith & Qura'n, psychology and politics, if timid and coward people came to him, he filled their heart with courage and ambition, if tension and gloom ridden people came to him, their life got glittered with sun and moon of courage and ambition, if waylaid people came to him, they got a mirror of guidance from him and if destitute and needy people visited him,

he not only fulfilled their needs but also taught them tips of business and getting fortune. As in this stage of life he had been an exemplary model of the entity displayed by Allama Iqbal: "the faith of a true believer, in the world which is ravaged by doubts and superstitions, is like a candle in the darkest night of a dessert". He had been practically the beautiful paragon of devotion, dedication, action and dynamism which has been described through the picture of the true believer drawn by Allama Iqbal when he said: "Hands of a true believer are in fact hands of Allah as they are careless of people what they have but in fact they bear qualities of being the Master".

Of course some of Allah's slaves who having carried the qualities of a true believer, play the role of successor of Allah practically in whom Allah bestows such a power and influence who having nothing, display kings' scepter and pomp. They possess magnetic power and attraction though they don't have wealth and assets, devoid of any position, designation pomp and show, without grandeur, splendor, throne and crown, himself a beggar at the threshold of the sustainer of the world but governments beg at their doorstep and kneel down before them in reverence. Such people's highly valuable character create zeal and zest in others to sacrifice their dearest things in the way of Allah and in fact such people are paragon of

action, devotion and dedication from whom people derive light and guidance in the quagmire of the materialistic and selfish world. They turn themselves so nearest to Allah that if they pledge for something Allah fulfills their pledge. No need to reiterate that such people come into existence only in centuries who bear extraordinary qualities to usher in revolutions in the society. No need to perceive that Maulana Rabe Hasani Nadwi has exceeded the human boundaries at all. Yes he, having crossed all the human limits and boundaries, has entered into spheres of those who are called Waliullah, against whom if anyone wages a war, Allah himself not only defeats him but destroys him. Indeed he was a human but worlds' eyes haven't seen less such a courageous and ambitious man who despite political, social and religious issues and problems, proved himself a mountain of patience, magnanimity, tolerance and forbearance. He also bore the brunt of familial problems but has been brave through them all. The greatest personalities of his family passed away before him but he expressed no impatience on such sufferings. On such critical times, we have observed him brimming with woes and pain, his heart being full of pain, agony and tears but his eyes were dried reflecting the inner pangs and plight. Through all these difficulties, he had been the true picture which was drawn by Jigar Moradabadi, the renowned

Urdu poet: he says, "There comes such a critical time in love when tears dry up absolutely in eyes but heart brims with it".

He has not only been the oldest in his family but the most pious and senior agreed on by all the people of India. Therefore he controlled himself and always contained his tears like one who is the eldest in a family and contains himself on any catastrophe or any untoward incident because if he started crying over such events and lost his courage, then who will console others. He had been the practical example of this. He knew it very well that if he cried, entire India (Muslim community as a whole) will dive into the pool of tears and consequently will be a victim of gloom and depression. As it was said earlier he had been blessed regarding it.

No need to reiterate that his entire life was an interpretation of courage, ambition, action, devotion and dedication. He faced bravely all the issues of the Muslim Ummah, the critical problems regarding its existence, preserving the execution of Islamic Shariah, complexities of the political arena, political crises of the Islamic world, internal as well as external issues of Nadwatul Ulama, securing the Muslim Personal Law Board, maintaining Muslim Personal laws etc.. He has not only been brave enough through them all but the way he tackled and solved

them smilingly or the way he tried to explain the complex structure of such issues and method of their treatment, reveals not only his ideological, political acumen educational observance and insight of this iron man but his indomitable spirit, ambition and courage. In fact he had turned into the throbbing heart of Muslim Ummah, therefore his death is an irreparable loss of the community.

As the poet says which means: There have been bundle of troubles but passing away of the heart is a ravaging loss which would not be compensated at all.

He bore an attracting and illumined face, middle stature, strong and sturdy hands and shoulders which possessed breath of pious people and believers' impression, the ditto copy of late Ali Miyan, broad chest, the face just like a fresh bloomed rose with the impression of worshipping Allah, the glitter the on his forehead, thick and flowing beard, wide and pompous moustaches, large eyes behind goggles, forehead depicting knowledge, wisdom, experience and ideological insight, an exemplary standard of mysticism, dignity of the pious people, a paragon of beauty and seriousness. He always smiled while talking but when talked about problems of the Muslim Ummah, woes and pain could be seen seated over his face. Whosoever met him was infatuated by

his love and affection while who could not meet him always desired to do so.

His lifetime spanning 94 years comprised many characteristic features. He was a successful professor, prolific writer, author, critique, biographer and journalist. He also bore various designations. He had been the Head of Arabic Literature Department, in Darul Uloom Nadwatul Ulama principal of Darul Uloom Nadwatul Ulama, rector of Nadwatul Ulama. He was president, patron, member and advisor of several domestic and international organizations. In spite of all these powerful duties and functions, he had always a long chart of travels before him which he did happily and represented Nadwatul Ulama not only in India but abroad in powerful forums. Of course these tasks were not easy to be executed without observance, literary and effective language, magnanimous and ideological thoughts and broad outlook towards the Muslim community, nation and the Muslim Ummah as a whole. All these achievements of Hazrat Maulana Mohammad Rabe Hasani Nadwi will grant him a high status in the history of Muslims.

In the last we pray to Allah to grant him forgiveness, and might raise his position and might grant Muslim Ummah a sincere expert and dedicated leader like him. Amen! ■

A Distinguished Islamic Scholar

- A Mohd. Aamir Nadwi*

Maulana Mohammad Rabey Hasani Nadwi was born on 29 October, 1929 in a reputed Saadat family of Rae Bareli. His ancestors migrated to India in the early 13th century and settled in Rae Bareli part of Awadh province in North India. His forefathers migrated from Arabia and settled in India at the time of Tughlaq dynasty. His father was Rasheed Ahmad Hasani.

Maulana Rabey Hasani Nadwi was an educationist by nature and a great Islamic scholar. No doubt, he committed himself for the upliftment of Umma in current century and for the cause of Nadwatul Ulama. He was so humble soft spoken and kind for his fellows and also for his youngers. Actually, his major focus of study was Arabic literature. He always has been in the company of the renowned scholar Maulana Syed Abul Hasan Ali Nadwi a luminous personality of his time until his last breath. He travelled with him to Europe, America, Middle East and different parts of the world.

After the death of Maulana Abul Hasan Ali Nadwi he succeeded him as the President of All India Muslim Personal Law Board and as the Rector of Nadwatul Ulama, a world famous Islamic seminary in Lucknow, India. He

was the patron of Islamic Fiqh Academy, the vice president of the Aalami Rabita Adab-e-Islami in Riyadh, and a founding member of the Muslim World League. He was president of Lucknow based Academy of Islamic Research and Publications and Majlis Sahafat-o-Nashariyat. He was also member of Oxford Centre for Islamic Studies.

He was listed among the 500 Most Influential Muslims. His disciples are engaged in preaching Islam and in service of humanity all around the world. He graduated from Darul Uloom Nadwatul Ulama in 1948. He also studied at the Darul Uloom Deoband for one year, and also travelled to Hejaz for higher studies. Maulana Nadwi wrote on Arabic literature, biographies, geography, literary criticism and theology. He has been called an expert on the history of Arabic literature and geography. He received an award from Indian Council Uttar Pradesh and a Presidential Award for his contribution to Arabic language and literature.

He authored 18 books in Urdu, and almost the same number of books in Arabic. His book Jaziratul-Arab has been called a unique book about geography in Urdu. He wrote books on the history of Arabic literature and poetry. These include al-Adabul- 'Arabi

* *Shob-e-Dawat-o-Irshad Nadwatul Ulama, Lucknow.*

bayna 'ard wa-naqd and Tarikhul-Adabil-Arabi. Several of his books are part of the curriculum at the Darul Uloom Nadwatul Ulama and also in some of Arab universities. His other works include: 'Alam-e-Islam aur Samraji Nizam: Imkanat, Andeshe, aur Mashware, Din o adab, Fiqh-e-Islami aur 'asr-e jadid, Muslim Samaj Zimm-

e- dariyan aur Taqaze, Samaj ki Ta'lim o Tarbiyat: Maghribi Tajurbat aur Islami Tasawwur, Sirajan Muniran, Rahbar-i Insaniyat Sallallahu 'Alaihi va Sallam.

Maulana Rabey Hasani Nadwi R.A. took his last breath on 13 April 2023, in Lucknow. May Allah give him high position in paradise! ■

The Need For A Most Magnificent Reformer (Prophet)

- S.M. Rabey Hasani Nadwi

In accordance with the Divine Wisdom and calculation, the phase that the world of humanity was now going to enter was one of getting the four corners of the world closer and proximate to each other and of making as best and maximum use of scientific practical experiments as possible. Hence, Allah Almighty had this last Prophet assigned the office of Prophecy with the solution of those problems and plights. The Divine Book that He gave him was made the all-inclusive guide covering all those aspects. He Himself undertook the responsibility of keeping this Book preserved and intact so that the vicious ones of the mankind would not be able to tamper with it; and like the continuation of the Prophet's Prophecy till the Doomsday, the truthful guidance by means of this Book should also continue till the Doomsday. Under the supervision of these two great luminous lights, the path to Guidance, any alteration or amendment made into it, should remain illumined before the Muslim *Ummah*. Thus, whoever would really be desirous of getting the guidance to the right path could be guided and whoever would himself like to go astray would really get lost and be dammed.

In accordance with the fore-ordained Divine arrangement and His knowledge, for the new era of the world that was to come up, too, it was ordained by Allah Almighty that it should get staffed by means of this very Prophet, the one endowed with the last, universal and perpetuated-till-the-Doomsday Prophecy and that his *Ummat* should promulgate it all over the world. Hence, through the Book given to this Prophet and the injunctions given by this Prophet and through his own practices in life, the world took to that trend on the basis of which the knowledge gained currency in the earthly life and it could assume a global order. This global order is not the one given the name of global order by the selfish and egoistic powers for the purpose of aggrandizement of their hegemony and control. Instead, this order was Islamic global order and a Prophetic one. It comprises a global system for making the goodness wide spread for making the equal facilities, amenities and means of livelihood available to everyone, big and/or small, rich and/or poor, strong and/or weak, powerful and/or helpless, for bringing each and everyone uniformly within the fold of obedience to only the One and the Only God. This is the global order conferred by the Lord of the worlds on all of His servants through His last Prophet which is the exposition of this Quranic verse:

(And We have not sent thee except as a mercy to the worlds.) (Al-Anbiaa: 107)

And:

(Verily this community of yours is a single community, and I am your Lord; so worship me.) ■

Maulana Rabey Hasani Nadwi-An Unforgettable Islamic Scholar

- Yusuf Mustafa Nadwi*

There is a famous phrase in Arabic language, (Loss of an Aalim (scholar) is a loss of an Aalam (entire world)).

Such kind of a sad situation had to be faced by this Muslim Ummah on 21st of Ramadan 1444 Hijri, corresponding to 13th of April 2023, when a renowned and highly educated personality of Maulana Rabey Hasani Nadwi left all of us for his Heavenly Abode.

Maulana Rabey Nadwi was the nephew of late Hazrat Maulana Syed Abul Hasan Ali Nadwi.

Maulana Rabey Nadwi was Rector of Nadwatul Ulama Lucknow, President of All India Muslim Personal Law Board and Patron of many National and International Islamic Organisations and Institutions. He was undisputedly the leader of Muslims in India. He was the personality with whom the whole of the Muslim community agreed regardless of their different sects and schools of thought. He spent his whole life in acquiring Islamic Studies and its Publication. In his life of 94 years, he remained involved in teaching for 75 years.

He was at the peak of morality,

* Faculty Member, Darul Uloom Nadwatul Ulama, Lucknow

nobility, gentleness, humility and simplicity. He was a worldly wise and a versatile genius.

He has left behind a large number of his disciples in India and abroad who themselves became good writers, orators, propagators and social workers. He had full command on Arabic language, literature and history. He got many opportunities to visit Arab and Islamic countries along with Hazrat Maulana Abul Hasan Ali Nadwi, and got a chance to observe these countries closely. Maulana Rabey Nadwi had studied many subjects. He was a prolific writer. He wrote more than 50 books on education, the biography of Prophet Muhammad, Arabic literature, Journalism and Travelogues. Amongst his notable books, "Mansuraat" got a distinguished place.

This book is one of the finest collection of excerpts of Arabic literature compiled in one place. He wrote this book after going through approximately 200 books. It is now in the curriculum of many National and International institutions. The book "Jazeeraatul-Arab" is a masterpiece of his written works, and he was at his extreme brilliance in writing that book. He described each and everything concerning to the Arabian Peninsula i.e. it's cities, places, races, tribes, poets, culture, education,

deserts, animals etc.

He took pains in bringing each and every aspect of Arabia. For instance, he described dates by saying that "This is the most grown tree here". On the other hand Arabia can be declared as the original native country of this tree. In fact, this is a plant of warm areas. Its groves, called al-Nakheel, are in plenty near the valleys and steams of Arabia. The soil of Arabia is most suitable for its trees. This is found in plenty in Hijaz, Hadramaut, Oman, Yamama, Najd, and at the boundaries of Shatt-ul-Arab in Baadiat-ul-Iraq. Shatt-ul-Arab is the part of southern Iraq in which Dajla and Furat jointly flow and is on the north-eastern boundary of Arabia. The best dates in Hijaz are of Madina where there are about hundred varieties. In the whole world maximum quantity of dates is grown in Shatt-ul-Arab (Iraq). 80% dates in the whole world is provided from them.

This book is truly an encyclopaedia of Arab in Urdu language. The biggest motivation, as he said for writing this book, was to describe geographical conditions of Arab world so that they will help understand events of biography of Prophet Mohammad and Islamic history. The indices at the end of the book will help any reader to have a researched account of any matter of his choice.

An era came to an end with the demise of Maulana Rabey Hasani Nadwi. Muslim community felt that it has lost a precious person while members of Nadwatul-Ulama have been deprived of a patron, guardian, and a father-like affectionate person.

May Allah bless his soul and grant him a loftier place in Jannat-ul-Firdaus!■

Who Can Save You Now?

- S.M. Rabey Hasani Nadwi

When the Prophet (SAW) was on his way back from *Ghazwa-e-Zat-er-Riqua a'*, he (SAW) made a halt at noon to take rest at a place where were lot of acacia trees. The people made for those trees and the Prophet himself, after having his sword hung on one of the acacia trees, got to taking rest under it.

Hazrat Jabir (RAA) states that: 'Meanwhile we fell asleep. But before long we felt that the Prophet (SAW) was calling us. We saw that a Nomadic Arab was sitting beside him. He (SAW) apprised us that he was sleeping when that Nomad picked up that sword. "When I opened my eye, he was having this sword drawn over my head and said to me: 'Who can save you now?' I said to him: 'Allah!' Behold! He is now sitting here", said the Prophet (SAW). Anyway, the Prophet (SAW) did not punish him at all.'

Madrasas -Powerhouses of Divine Radiance

- S.M. Rabey Hasani Nadwi

The wave of anti-Islam and anti-Muslim vendetta, raging throughout the whole world is specifically aimed at destroying the basic human characteristics so that the entire human race degenerates to the level of animals. Without expressing in so many words, all the programmes disseminated through media including TV, Cinema, Clubs and much of print, leave little to imagination. The attitude towards women is deplorable, with their uninhibited, blatant exploitation, made out as women's lib but actually making them servile for carnal and commercial purpose. The first step is to prevent a girl coming into existence; but arrive they do; are enticed into becoming an object of pleasure and display. The institutions and organisations, engaged in raising the level of humanity and to inculcate true human traits, are being targeted with fabricated allegations and efforts to wipe out their very existence, without which the nefarious design would not be fulfilled.

Madrasas are labeled as dens of terrorism whereas an objective unbiased assessment would reveal that in reality terrorism breeds and flourishes in modern educational institutions, with violent clashes fistcuffs to bomb explosions, becoming a routine affair. We declare without any fear of contradiction, a genuine probe

into our madrasas would reveal them to be, clean educational schools, with no subversive activity, whatsoever.

In the past, over the centuries, several countries produced highly learned erudite persons, well versed in religious knowledge and their writings are still an inexhaustible source of enlightenment, for all times to come. Yet Muslims in those countries are hardly aware of teachings and spirit of Islam, Muslims in name and by descent only. They have hardly an inkling of implications and duties of being a Muslim. The state of affairs is a direct outcome of the absence of ground level religious schools (madrasas).

A considerable number of Muslims in our country, under the influence of Jesuit and Qadiyani missions have turned apostate. Voices are being raised, though, in protest that these movements endeavour to take people out of madrasas to venues where humans are transformed into mere robots, divesting them of basic human values. What is more, the modern educational institutions dish out knowledge which is bereft of character and drives human race away from humanity.

The mindset behind the nefarious propaganda and actions is the all-encompassing lust for riches and power

which are construed as be all and do all. The concerted drive to annihilate not only the Muslims but the entire culture and social system promulgated by Islam, evolves out of this mindset.

The situation is much akin to a deluge, threatening the very existence of ummah (Muslim community) and needs to be confronted with adroit steps and cogent plan.

In Islamic schools (madrasas) not only is formal education imparted, but the pupils are trained to become real human beings, imbued with quality character, pious mode of life and altruism. These schools are labeled as worthless with the allegation of turning out persons who can only perform routine religious rituals and are incapable of providing even sustenance for themselves and their kin. Although some persons devoted exclusively to religious preaching for perpetuation of Islamic spirit are always needed, the madrasas include worldly disciplines and knowledge of current affairs in their courses, also. Linguistics, history, economics, sociology, political science and similar subjects are covered to an essential extent.

To a lay observer, madrasas appear to proliferate all over, but actually the number and coverage is far short of requirement.

The readership here comprises of people who are fired by a desire to heed

and understand all the teachings and spirit of Islam. This mindset is inherited from the positive attitude of and upbringing by their progenitors. It is such people who have it in them to ensure that Islamic message and spirit, in word and deed, flourish among the present and future generations and also to be bulwark against the nefarious designs of anti-Islam forces. The mission can be immeasurably bolstered by the madrasas and an all out effort is needed to maintain these institutions as bastions against the deluge alluded to in the preceding lines. The constant hue and cry for modification of curricula is in fact a camouflage for the latent intention to dilute the religious mission and render the madrasas ineffective.

An important aspect, not yet fully put into effect, is that the religious and general education should be imparted to girls also, which would be the real harbinger, for a better future generation, with entire enlightened families.

These institutions for religious education commonly known as madrasas, are in fact power-stations for generating and spreading of radiance, so as to convey to the entire humanity the divine promise that the faithful are brought into light out of darkness.

All out action, ground work with single-minded devotion to preserve the madrasas is the call of the hour. Mere wishful thinking would take us nowhere. ■

Islamic Awakening And Western Callousness

- S.M. Rabey Hasani Nadwi

Islam had to undergo a turbulent period time and again. Disruptive forces and nefarious elements always came in its way with their conspiracies, devilish tricks and frauds.

“Sateza kar raha hai azal sey ta amroz

Chiraghe Mustafavi sey shararey bulahbi”

(From the very beginning till date light of the prophet had been the target of Abu Lahab’s blows.)

But Islam stood the test of time, remained adamant to its principles and played a radiant role from the very outset despite of many hurdles and obstructions.

Now Islam is under attack again from all sides. The menaces emerge sometime in the form of oppressions and atrocities and sometime in the guise of confrontation, war and clashes.

But these trials assume significance. For inspite of their darkneses and glooms, they are like that of a messenger which brought this good tiding that Muslim community is rising from its deep slumber to awakening. A bright future awaits for the restoration of their diminishing power, sinking pomp falling dignity and honour.

“Jahan ne naw ho raha hai paida wah alamepeer mar raha hai

jisey firangi muqamero ne bna diya hai qumar khana”

(A new world is coming up and the old one is dying which the gamblers of the west have made a gambling den.)

It is an admitted truth that if Muslims would not have been careless, western nations could not have surpassed them, while they were going astray in the deepest caves of ignorance and superstition. The leadership of the world was in the hands of Muslims. They were distinguished in every field of life. Be it research, discoveries, inventions, arts, science and technology. Their position was that of a caravan leader. They were well equipped with all kinds of tools of strategy. They were respected everywhere.

It should be noted that thirsty for knowledge came to Islamic universities and quenched their academic thirst from these seminaries. They were astonished with Muslims glorious arts, sciences, learning, excellency and trimness from civilization and culture. It is unfortunate that lethargy, slackness, negligence and carelessness overshadowed them instead of making

further progress in the field of arts and sciences. They remained in the state of stagnation till more than four centuries. This is such a period which was sufficient for any other nation's awakening and development.

Hence young western graduates of Islamic universities came forward and gained power and strength and began to lead the world.

Needless to add that people hailing from various schools of thoughts and communities joined this new group of Europe. Because of their animosity, hatred, malice and hostility against Islam, they came together to malign Islam and its adherents. They started wringing the last drop of blood from the veins of Muslims. They concentrated their energy in obliterating Islamic norms and values. They behaved with Muslims in such a way which cannot be expressed. But it would be sufficient to add that the thinkers of west did not only paralyse their power but they used their wisdom and reason to efface the achievements and contributions made by Muslims.

Besides, they shattered the unity of Muslims and infused the feeling of cowardice, weakness, ignominy in them and made them fall prey to inferiority complex and deflected their attention from their radiant past. Moreover, Muslims future planning and passion for

progress and development were also thwarted by Europe.

It goes without saying that the callousness of Europe is obvious. Here a white man is considered respectable and reverend and non-white particularly black man is regarded no more than an animal. Ancestors of European nations behaved with their slaves in the same way. Even today civilized Europe and America treat Blacks shabbily.

After all, Europe succeeded in extirpating Muslims ideologically and led eastern nations like a flock of slaves and animals and used them in achieving its end sometime under the pretext of tricks, ruse and evasion and sometime with oppressions and atrocities.

Europe was benefitted from resources of eastern countries particularly Islamic countries. With the help of Muslims wealth, Europe made great strides in the field of science and technology.

A part from it Europe left no stone unturned in discovering hidden resources from earth and made use of natural sciences and arts. It regulated them in achieving progress and prosperity and enhancing their civilization and culture. These resources brought grist to the mill. Even they began to throw up sealing ladders on the stars with the help of these discoveries and inventions. Due to their developments

it seemed that Europe would hold the leadership of the world and the position of the remaining nations would be so crushed that they would reduce to non-entity. But according to everlasting law of nature every nation awakens from its slumber. Accordingly, Muslims also began to find out the way of future on the track of their past glories. They developed a sense of reaction against oppressions, atrocities, defamation and disgrace. To achieve success, a wave of awakening started penetrating in their veins.

All possible efforts are being made to subdue the wave of Islamic awakening by elements of imperialism. With the result that the tussle is gaining momentum between Islamic awareness and western callousness. As a reaction of this, the entire of Islam is confronted with various trials. But these trials will not go vain, they are creating more impetus and convulsion in Muslims. Due to its impact, signs of defeatism and repulsion began to emerge in the ranks of western power.

In fact, Muslim Ummah will turn into gold by warming themselves from this forge of trials.

“Islam ki fitrat men qudrat ne lachak di hai

utna hi woh ubhrega jitna ki dabawo ge “

(Almighty has given flexibility and elasticity in the nature of Islam. So you Press it, it will come up.)

The time of development, progress, prosperity, elevation and exaltation of Muslims has come. They will soon obtain their lost glory again. They will occupy the same dignity, honour, power and pomp which were their distinctions and excellence in their past.

Now their efforts will be spent in digging out the stores of knowledge and wisdom. Once again they will foster the distinctive norms of humanity and guidance proving themselves as the best nation. They will lead the oppressed people towards the light of oneness of God by extricating them from darkness, ignorance and seduction. At last opponents of Islam will be defeated and humiliated and the lamp of Islam will continue to spreading light despite storms, cyclones and tsunamis.

“Hawa Hai go tundotez lekin Charagh apna jala raha hai

woh mard wo darvesh jisko haq ne diye hain andaz-e-khusrowana “

(Even if wind is stormy but the lamp continues to spread light by the man and beggar whom the Divine truth has conferred the style of Khusru.) ■

Misconceptions About Islam

- S.M. Rabey Hasani Nadwi

Very often we find some of our intellectuals and scholars raising strange and illogical objections against Islamic faith and practices without paying any heed to the basic norms for such a critique.

The evils that have crept into Muslim Society or the un-Islamic behaviour of certain Muslims are cited by such critics for passing strictures upon Islam and its teachings. This is obviously the result of not undertaking the study of Islam in depth and making conjectures on the basis of their own fallacious concepts or superficial observations. To take an example, the Quran contains progressive injunctions in regard to prohibition. At one place it says "Approach not prayers in a state of intoxication (4:43)." Supposing someone ignores the words "in a state of intoxication" and says that Muslims offer prayers in spite of the Quranic dictum, "approach not prayers", it would amount to a malicious criticism. One of such writers is Mr. Arun Shourie who has written a number of articles on Islam. But the question is how deep is his study of the Quran and the Hadith, and how much qualified is he in Islamic jurisprudence deduced from the divine revelations and the practice of the Prophet and his companions? If he has not studied these

seriously what is the cause of his ardour for finding fault with Islam?

There are others like Mr. Arun Shourie who have made it their business to publish findings of surveys supposed to have been undertaken by them. These are actually meant for misleading those who have no knowledge of Islam. Recently, a survey given wide publicity by a section of the press claimed that ninety percent of the Muslim women approached for the purpose acknowledged that Islam was unjust to women and that its personal laws ought to be rectified. Who were these women and how much were they qualified to give their opinion about Islamic injunctions, the Quran and the hadith? Or, were they non-Muslims made proxy for Muslim women? The things that must be kept in mind for such a survey are the percentage of illiteracy in the country and that the ratio of illiterate women is far higher in relation to men. A large majority of India's population belongs to the rural sector whose knowledge is confined to agriculture only. The ratio of illiteracy among Muslims being higher than other communities, the literacy among Muslim women would still be much lower, particularly in the rural areas. Most of these women would have perhaps

never heard of Muslim Personal Law and similar other technical terms. Taking all these factors into account, how could the opinion of such women be elicited about Islamic *Shariah*? It would be like asking the opinion of primary school children about the utility of American concept of political hegemony for India and then presenting the same as an erudite study. This is how these surveys about Islam and Muslim society are undertaken by those having an antipathy towards Islam, perhaps more for their own satisfaction than for any other purpose. They do not possess even an iota of knowledge about the vast corpus of Islamic jurisprudence, yet they continue to pick the Islamic laws to pieces.

A personal experience was narrated to me by a friend in one of the universities of Delhi. A seminar was organised on Muslim Personal Law in which several Hindu girls whom he recognised, were brought as barqa clad Muslim girls while it was ensured that no one knowing those girls or a Muslim not known as a critic of Islamic *Shariah* should be allowed to enter the hall where the seminar was being held. My friend tried to attend the seminar but he was not allowed. He, however, managed to find out who the organisers were. The following day Newspaper reports flashed the observations of the so-called Muslim women. Now if anyone

were to contradict such press reports he will be immediately dubbed a Mullah and a staunch fundamentalist unaware of the changing times and its needs. Such efforts not only present a distorted picture of a reality but also mislead the nation. The masses are not expected to go deep into what is reported in the press, they acquiesce to the opinion of the elite section of the society. All of us know the tactics employed by the present-day promoters of consumerism who successfully persuade the people to buy injurious articles by projecting them as being conducive to health. Now, what will happen to the nation if a similar approach is allowed to propagate falsehood? The irony is that those who indulge in similar practices never care to know anything about the Muslims who form an important segment of the nation.

It has thus become a convention to find fault with Islam, its teachings and the Muslim society on the basis of customs and usages of illiterate section of Muslim society who are ignorant of the genuine Islamic creed and norms of behaviour upheld by Islam. The customs or usages looked down upon by Islam are cited to disparage it. A number of such practices have been adopted by the Muslims from their neighbours. Take the dowry system which is a curse of the Indian society and as a result of which increasing demands are made from the

parents of the brides and sometimes the newly-wedded women are burnt to death. The incidence of such occurrences is far less among the Muslims but it is a totally un-Islamic practice. As a matter of fact Islam lays no responsibility in regard to the expenses of marriage on the side of the bride. All the expenses have to be borne by the bridegroom or his parents. The guardians of the bride do not have to bear the expenses, according to Islamic teachings, on even the sweets distributed at the time of *nikah* or the *walima* i.e. repast of the guests invited on the occasion, the responsibility of all such expenses has been specifically laid on the bridegroom and his guardians. The bride becomes entitled to *mahr* or dower as it is usually translated, which is either a substantial amount of money or other form of property, from her husband. The wife does not have to pay or make any contribution. On the contrary, if anything is given to the bride by her parents or guardians, it becomes her sole property without any right of the husband on it. The wife is entitled to be maintained by the husband according to his own standard of living, to be paid *mahr* and to retain exclusive ownership of the property given or acquired by her.

The marriage contracted by any man with the intention of not paying the *mahr* is illegal under the Islamic law, nor

is such a couple recognised as legally wedded spouses. It is a prerogative of the wife to waive off her *mahr* by her own free will, but it is not permissible for the husband to put any pressure on his wife in this connexion. It would thus be seen that under the Islamic laws the woman enjoys all the social and economic rights while the husband is bound to bear all the expenses. Will it be improper, if under such a concept of family as envisaged by Islam, a husband expects his wife to manage the household affairs, remain, faithful to him and remain diligent in the up-bringing of their children? The relations of the spouses under Islamic law are so subtle and delicate and require such constant adjustment involving the fate and well-being of the future generation that the Islamic law considers it expedient to allow the voice of the husband more or less predominance over that of the wife. Islam treats them like partners, one senior to the other. If the two are unable to carry on this partnership amicably, it is incumbent on the relatives of both the parties to bring about amity and harmony between them by ironing out their differences. In case such a concord is not possible then the two should separate in accordance with the procedure prescribed for it. The husband should pronounce *talaq* or repudiation of marriage once, and wait for a month during which period the

pronouncement of divorce can be revoked. If the husband repeats this process again and pronounces *talaq* for the third time, the separation would become irrevocable. This process allows two month's time to both the parties and their relatives to bring about accord and harmony between the husband and wife. But if both the parties remain adamant and all efforts to reunite them are unsuccessful, would it be just to ask them to live together and continue quarrelling for the rest of their lives? Such a union of husband and wife would perhaps be analogous to the dispute between two real brothers which sometimes leads to the murder of one by the other. This is what happens when the husbands burn their wives and present the alibi that she caught fire in the kitchen. There can also be circumstances where the wife does not want to live with her husband any longer or both desire instant separation. In such circumstances the *Shariah* allows irrevocable divorce, that is, pronouncement of divorce thrice at a time, but it also strongly condemns such a separation. There are some jurists who hold such an irrevocable divorce to be impermissible, but nobody can deny that in certain situations it might be the best solution for both the husband and the wife to be separated immediately. That is the reason why some schools of Islamic jurisprudence hold such a

divorce as valid and binding on both the parties.

The *Shariah* concedes to the husband the right to dissolve the marriage. There are people who consider it unjust and want the same right to be given to the woman also. They, however, ignore the fact that the Islamic law makes the husband responsible to bear all the expenses from marriage to her maintenance as a wife and to have no claim whatsoever on the *Mahr* or any other property given by him to the wife. It is possible, in these circumstances, that a woman may leave the husband with all the money and property in her possession after a brief altercation with her husband. She can also claim, in case she is pregnant, maintenance from such an ex-husband till the baby is born and attains the age of two years. She can marry after the expiry of the brief period of probation called *Iddat*, but can claim the expenses for the up-keep of the child born as a result of the former wedlock so long as she remains guardian of the child. Re-marriage of a man or woman is not held in contempt under the Islamic law. A divorced woman can easily get re-married without incurring any expenses and attain all the rights of a wife from the second husband, while the ex-husband will have to bear all the expenses again at the time of his second marriage. It can easily be seen

which of the two parties, the husband or the wife, is placed at a disadvantageous position by the Islamic law. Conceding the right to the woman to dissolve her marriage at her sweet-will might mean encouraging those of lewd character to exploit the situation to their advantage. In such a case a woman may marry for the second or the third time in order to get the *Mahr* and such other benefits as stipulated at the time of getting married, and then still retain the right to repudiate the wedlock whenever she takes a fancy to another man. The man, on the other hand, will have to take into account the losses suffered by him at the time of dissolution of his first marriage and the liabilities he will have to bear on the subsequent wedlock. Is it not justified that the right to divorce should be conceded to the party which is at a disadvantage in contracting a marriage? If he is prudent enough, he would have to give careful thought to all the advantages and disadvantages before exercising his right to dissolve the marriage.

There can, however, be circumstances in which a woman does not want to live with her husband who is unwilling for any reason to dissolve the marriage. The *Shariah* has the provision of *Khula* or judicial separation for such cases. The woman would have only to approach a Qazi and prove that

she wants separation for genuine reasons. The judge or the Qazi will take a judicial view of the circumstances and if he finds the complaint to be true, he can dissolve the marriage. The husband can also confer on the wife the power of pronouncing *Talaq*, and thereby dissolving the marriage. Once a husband has conferred such power, say, as a condition of contracting the marriage, he cannot afterwards revoke it and it will depend upon the wife whether to exercise that power or not. A judicious balance has been maintained by the *Shariah* between the man and the woman and it has conferred different privileges to both in accordance with their liabilities. It is not harsh or in favour of either party, but if the people do not act on its injunctions, it should rather be called a social evil than a defect in the Islamic law. It is true that Muslim society does not follow these laws meticulously, but being a religiously oriented community it follows a great many of *Shariah's* injunctions, and at least, it is not in any disadvantageous position in this respect in comparison to any other sister community. If one were to make a survey of Muslim society dispassionately, one would find that lots of prejudices against it have been deliberately propagated and the Muslim society is still better than others in so far as family relations, particularly those between the husband and the wife, are

concerned. It would be found to have more fraternity and humanitarian feeling, it does not have a constricted outlook nor the tensions rooted in certain other communities.

It is to be regretted that certain modern educated Muslim women have come to rely on the anti-Islam propaganda campaign that they have not been justly dealt with. Such Muslim women are undoubtedly educated but they cannot claim to have adequate knowledge of Islamic *Shariah*. They can be compared to a scientist who considers himself equally proficient in law and rushes to offer his opinion on a legal matter without taking the trouble to consult a lawyer or even going through the relevant laws on the subject. It is an acknowledged principle that we seek the advice of an expert in every matter pertaining to that field of life since nobody is expected to form a correct opinion about which he has only a superficial knowledge. Supposing the people do not follow the constitutional provisions of their country or flagrantly violate the laws and legal norms, will it be treated as a fault of the constitution or law? There are often communal riots in our country, the people are done to death and corruption has become an established practice. Can all these ills be attributed to the Indian Constitution? Our country, or for that matter, the whole

world is passing through a phase of moral crisis, human rights are being violated and there is a prevailing trend of individualism or forsaking one's social and moral obligations. It is difficult to believe how these so-called intellectuals close their eyes to all these evils and instead of trying to reform the society, they are bent upon carping and condemning a religion with which they have nothing to do. Indian society has taken the road to moral anarchy and cultural degradation, moral values of justice and integrity are at a discount, trade has become more a profession of deception, corruption is widespread even in the highest official circles and those who contest the elections spend lavishly and then compensate themselves through illegal means on attaining power. The country is reeling down the road to caste and communal prejudices while those in power are more concerned with their party politics and personal gains. The scams have besmirched us as one of the most corrupts nations, but some of our columnists and political commentators seem to be interested only in finding faults with Islam and the Muslims and overlook everything that might be found appreciable in them. They, as a result of it, ignore or minimize the faults and failings of their own society which ought to have first attracted their attention. ■

Western Propaganda Against Islam And Our Responsibilities

- S.M. Rabey Hasani Nadwi

Efforts made to draw the attention of Muslims towards their religion, culture, civilization and to remind them of their radiant past resulted in all-round awakening since the middle of the last century. Its effects were felt to great extent. It began to augur well that somebody said the next century would be the century of Islam. Accordingly when new century of Islamic calendar commenced, a hue and cry was raised that this century is the century of Islam and Muslims would lead the world sooner or later.

LO! There is a great national awakening in such and such places; hosts of people embraced Islam. Somewhere Islamic movements have gained momentum. Somebody said 21st century is coming. It will be the era of elevation and rise of Islam.

Europe is going to be smashed. Now Muslims will take the leadership of the world. Some one looked at Turkey, some to Pakistan, some to Egypt, Libya, Saudi Arabia, and Iran. To visualize such a situation was not wrong as outward impressions and conditions appeared so. Some Islamic governments created a lot of expectations and hopes in their respective countries.

Islamic press raised voice in this regard and Islamic movements got activated. But unfortunately amongst Muslims tendency developed to earn name and fame instead of striving hard to spread their mission. It has been the second nature of Muslims to propagate the work rather than accomplishing it. They warn their enemies much before taking them on and inform them about their plans and mode of strategy. No doubt, it is a major shortcoming of Muslims.

But naturally a man publicizes his virtues and success, also expresses his grief and woes. But leaders of the community can control this psyche and urge for fame and divert it to those conditions of Muslims in which they taught the world morality and humanity and extricated nations and generations from beastly life' into human life. They took out oppressed ones from their conditions of atrocities. They bestowed upon slaves friendly and equal footing by extricating them from their pitiable condition. They provided women their rights and restored their dignity. They saved girls of their living burial. What to speak, of human beings, lesson of good treatment with all living beings were imparted.

Lessons of equality were

demonstrated in such a way that people were astonished and accepted virtues of this religion. Accordingly, they flocked into Islam in a crowd.

Ponder over it, where such instances are found that Muslim youths conquered a territory. The inhabitants complained to the Caliph and asked that Muslims should not have attacked suddenly. First they could have extended their invitation to accept their creed. If opponents would not have dishonoured their invitation then they could have attacked. But Muslim army did not do so. It appealed to the caliph who ordered Muslim armies to withdraw from the occupied land and return. Caliph advised Muslims to invite their enemies towards Islam with sagacity and shrewdness and settle the issue amicably. Muslims quit the occupied country and obeyed the instructions. With the result that the whole country was so much impressed that they embraced Islam with pleasure.

Ponder over it, who taught that you have reward in treating well with every living being and gave glad tidings of heaven for offering water to a thirsty dog and gave the news of chastisement in the life Hereafter for killing a cat after cornering it in a room.

Ponder over it, where it is found that at the time of agonies of death advice given to worship Allah and treat slaves well.

Ponder over it, where it is found that son of a Muslim Ruler of Egypt lashed an Egyptian due to lagging behind in a horse race. The Egyptian complained to Caliph. The son of the king with his parents were summoned and the Egyptian was asked to lash them. He said to the Ruler you have made human beings slaves while Almighty Allah has created them free. Ponder over it, that this event is of that time when slaves and prisoners were burnt for enjoyment of the guests in the developed countries of world and in the cradles of civilization and culture.

Where we can find such sort of example that Prophet Muhammad made the son of his ex-slave the commander of a Muslim expedition. Prophet Muhammad passed away before the army set out. Prophet's successor Caliph Hazrat Abu Bakr was advised by some people that since a good number of Tribal Chiefs of Arab would participate in the expedition a senior person be asked to lead it instead of this young man. The Caliph said the Prophet's wish would be honoured. This young man should lead the expedition. Accordingly it was accepted by all and nobody raised any objection.

Islamic history is replete with such hundreds and thousands of incidents. But it is unfortunate that we are not aware of these occurrences. It is imperative that we mention such

incidents before non-Muslims also so that they may comprehend that Muslims are not cruel as they think of them.

If any Muslim commits theft, it does not mean that Islam permits stealing. If any Muslim oppresses someone, it does not mean that Muslims have been allowed to commit atrocity.

Strangely both print and electronic media present Islam in a distorted form. That is why the opponents of Islam only know that Muslims always quarrel with each other. They are involved in unholy activities and in violating the law. They are not good citizens. They are untrustworthy and disloyal.

Today whole Islamic world is confronted with various trials,

oppressions and atrocities. Muslims are being crushed everywhere. Whether it be Europe, Asia or America everywhere Muslims have to face scores of difficulties. Under these circumstances we must come forward to combat these menaces. For this we first amend our nature, build up strong character, cultivate sublime qualities and norms and create closeness with Allah. Moreover they have to lead their lives according to Islamic Shariah. Almighty Allah says: So lose not heart. Nor fall into despair for ye must gain mastery if ye are true in faith." (3:139)

We will have to carry out importunities and requisites of faith only then we will be able to restore our lost glory and achieve eminence and exaltation. ■

Prophetic Call and Reformatory Movements

- S. Abul Hasan Ali Nadwi

There are also revivalist and reformatory movement which expound the concept of Hereafter, its underlying wisdom, the benefits flowing from it and the invaluable contribution of the concept in establishing a stable society imbued with the sense of moral responsibility, but, evidently, the philosophy of after-life employed by them only as a means of educating the people and impressing upon them the spiritual-moral view of life preached by Islam. There is no denying the fact that their endeavour is praiseworthy, for one cannot have a congenial, orderly and ethical society without inculcating the belief in the Hereafter. At the same time, however, the method adopted by these movements is quite different from the way of thought, procedure of reform and the behaviour and deportment of the prophets and their followers. The methodology of reform evolved by the apostles, of God is inspired by an unflinching faith and sincere conviction, a heart-left sentience and fervid enthusiasm: it is a living faith which encompasses the entire being of the believer. The reformist movements on the other hand, are simply an external, outward expression of these deep-seated emotions of faith. The discourses of the former on sequel and life-after-death are marked by their instinctive conviction, glowing ardor, passionate eagerness, impressive earnestness and delicious ecstasy while the latter promote the idea as an expedient to social and moral reform of their people in order to build up a coherent, stable and ethical society. The difference between logical disputations and the secret springs of conviction, and the results achieved by the two, are too well known to be discussed here to explain the difference between the two. ■

Moderation And Tolerance

- S.M. Rabey Hasani Nadwi

Almighty Allah made Islam a compendious, moderate and simple religion. It has all virtues of other divine faiths. Apart from it, Islam encompasses all events taking place right from the time of Prophet Muhammad(S) and covers the period thereafter. The present day situation is no doubt different from the one prevailing earlier. It may become more varying and different in days to come. Present day developments, spreading of education, scientific inventions and harnessing of natural resources have assumed significance. With the result that Globalization has come into existence. Phenomenal expansion of means of communications has helped in bringing the far off nations closer. The sense of distance has vanished and neighbourly feelings have surfaced.

Accordingly, if anything takes place in any part of the world, its news spreads like fire as if this event occurred in any town or city of our own country. This trend of international interaction has created some uniformity in manners and ways of life.

Every part of the world, retains its own distinctive features. It is obvious that the climate of a place influences its

inhabitants. If some facilities and amenities of life are available in one corner of the world, same may not be found in other part of the universe. Somewhere paucity of potable water is felt but somewhere it is in abundance. Somewhere vast land for cultivation is seen but at another place barren land stretches. Somewhere dehydrated mountain and somewhere green-mountains are observed. Somewhere there are coastal and aquatic areas. Somewhere fish and other things living in water are available. Somewhere even water is hardly found. Somewhere animals are main source of livelihood. People live at some places where scorching heat reaches its zenith. Somewhere rotation of day and night takes place in the same time and some where differently. Nevertheless people have to bear such odds in their day to day life.

When we cast a glance at Islamic Shariah, which is to remain enforced till eternity and covers whole of the universe we get ample proof of its being a divine ordained.

Prophet Muhammad (S) has described religion very easy and said: Addin-u-yusrun” (The religion is easy).

He further added that if someone presents it as a hard one he will fail in his efforts. This is the reason that it has been instructed to adopt moderation and choose the soft way so that it may be easy to practice the religion. If it was not so then at some places it would have been followed in an easy way and at other in a hard way. This would have cast doubt on its being a universal religion.

Whatever the Prophet ordained about the religion he has kept due consideration of possible relaxations according to the situation and prevailing conditions. Prophet himself practiced a particular action in different ways. He also often approved actions of Sahaba (Companions) practiced in different ways. Thus he allowed to follow Shariah in a more congenial and relaxed way according to the prevailing conditions.

The true reason of differences is that companions observed various practices of the Prophet at different times. Companions narrated them in various ways after the demise of Prophet Muhammad (S). It resulted in coming up of various schools of thoughts. But main stream of all is the same i.e. traditions of the prophet.

No doubt, differences in Islamic Shariah are divine gift and mercy for all and sundry. Variations in practice and

following of Shariah instructions should not be taken as a result of separation and parochialism. These are indeed a boon from Almighty God. Any School of thought should not regard itself as the true follower of Islam and others deviator of Shariah.

It should be kept in mind that such sort of differences in Bani-Israil and their oppression on others are mentioned in the holy Quran as an act of repugnance. Islam lays great emphasis on Muslims to unite and foster pan-Islamic brotherhood and fraternity.

Unfortunately, despite these facts some schools of thoughts try to intensify in religious issues because of prejudice and bias. They present points of difference in such a way as if it is an issue between Islam and infidelity. It seems that they are only on the right path and others are astray. Often it is also seen that followers of one sect do not offer (Salat) behind the other.

It is obvious that under these circumstances we appear to be a fractured community. The Holy Quran says: "Verily, this ummah of yours is a single ummah and I am your Lord and Cherisher therefore. Serve me (and no other). (S-21, A .92) "The holy Quran also mentioned the doctrine of prophets: "We make no distinction (they say)

between one another of His messengers (S.2, A. 285).” The Holy Quran explicitly warns us not to divide among themselves.

In such a scenario Muslims should live amicably with each other as brothers and do not isolate themselves from each other.

It should be noted that authoritative interpretations of those who render service in the cause of Islam, according to the Quran and the sayings of the Prophet Muhammad (S) should be taken as genuine. Whether any interpretative difference exists our forefather acted upon it. A host of instances are found in this regard. Omar bin Abdul Aziz said: “I would not have been pleased hearing that differences did not occur in the lives of the Prophet. For if they agreed on an issue. Next someone comes and does not act on words of the Prophet then he becomes astray. But when differences occurred amongst the companions, one is free to choose the one he likes. No doubt, there is an ample room in Islamic Shariah.

On the basis of it Ulema of Shawafe said about “Amr bil-Maruf Wannahi-Anil Munkar” (Enjoining what is right, forbidding what is wrong), “Interpretation of law point should not be

denied by dint of power. If one argues with scholarly proof and fair reasons then out of two things follow one which appears correct.”

Imam Ibn Taymia has mentioned such issues in detail in his collection of Fatawas. We also see Imam Shafai, Imam Ahmad bin Hanbal and other traditionists and Jurists as to how they maintained tolerance and moderation among themselves despite these differences on issues.

The need of hour is that we must keep their practices alive and imitate them otherwise every school of thought will regard itself the follower of right path and disagree with others.

In any way it is not appropriate for the followers of the last Prophet Muhammad (S) to create a gulf among themselves on the ground of practices and performances of religious rituals in different ways. It is time we must unite and be an emblem of this verse of the holy Quran. “And thus we have made you a community Justly-balanced, that you might be witnesses to mankind, and that the messenger might be a witness to you.” (S.2, A. 143) ■

*(English Rendering by
Obaidur Rahman Nadwi)*

The Last Sermon

- S.M. Rabey Hasani Nadwi

Dated 8th Ramadan, 1444 Hijri - 31st May 2023. Venue: Masjid Daera - E- Shah Alamullah, Takiya Kalan, Raebareli.

Praise be to Allah, the Sustainer of all worlds. Peace and blessings be on the head of prophets, Muhammad, his family and companions.

Gentlemen!

Every deed done as per the directions of Allah (S.T.) is a pious deed. Thus, it becomes a religious work. In the Arabic language 'Deen' means the way of life and how a man takes it into his practice. For instance to profess the oneness of Allah, prophethood of the messenger and follow the commandments of Allah. If a person does so, he is regarded as religious in the perspective of Islam. Otherwise we do not endorse him as a religious person.

Sometimes we misunderstand and take many deeds as religion. However, they have nothing to do with the religion. Rather they fall under other categories. Suppose you have been appointed to a factory and you have been assigned the position of a supervisor as per agreement. Now, if you perform your duty sincerely and honestly, it means you have done your job as per orders of your boss. Otherwise the employer will not give the salary and say, "You are guilty of

dereliction of duty and you keep sipping tea and enjoying it. You have not done your work properly so you do not deserve your salary." In the same way we also must assess ourselves what deeds we have performed as per the wish of Allah. We ourselves can introspect all these things.

Nowadays, the thing which prevails all over the world is the thinking of what to eat and feed our children. Out of this thinking we think that we have to do some or the other work in this world. If we ponder it over, it comes to the fore that all our activities are self-centred or for the benefit of our children. Today, we think that if we do not do the work, we will not be entitled for the salary. Then how we will spend our life. Undoubtedly, this thought is proper and even Allah (S.T.) gave us privilege in this matter. He granted privilege to the extent that Allah (S.T.) described many things in explicit words of 'DON'TS and 'DO'S'. The things He has ordained are obligatory. It is a big sin to skip it. However, we think that if we skip an obligatory action, it will not draw any penalty. Remember, the things which have been described by Allah (S.T.) are most obligatory, obligatory, and sunnah. Most obligatory signifies clearly that it is the order of Allah who is our Lord and Master. If He has ordered us to do something, we will be punished for not

complying with that order. Next are *wajibat*. A person is less accountable on its skipping than that of *Faraez*. Then comes the position of *Sunnah*. It is based on the practical life of the prophet (S.A.W.). We have to follow the footprints of the prophet in its totality. It must be purely for Allah (S.T.). We need not to show anyone. If we do a deed for the show, it will be our personal act. So all our actions must be for the pleasure of Allah (S.T.). It is utmost important.

It is a matter of fact that we have not understood our personality completely. We are the ones who have been created as the best creatures. All creatures come after humans. Even jinns are inferior to them. It is the reason behind this that we have been given preference over other creatures and Allah (S.T.) made us a dignified creature. So it is up to us that we ought to exhibit ourselves on a grand scale. It is a matter of grave concern that when Allah (S.T.) has created us as a great creature, why we are leading a life of a lesser creature. If we are always obsessed with the worldly pleasure, it is not a sign of a grand creature. Allah (S.T.) created all the creatures and asked them to bow down before Adam (A.S.). So they all prostrated but Satan objected to this and denied to bow down as he thought himself superior. On this (S.T.) said, "Leave the Paradise." Due to this incident, Satan turned malicious to Adam (A.S.) as he held him responsible for that humiliation. He started hatching a conspiracy and this

power has also been given to him by Allah (S.T.). However, he has not been given all powers. The same is the case with a man as he has also not been granted all talents despite having a number of talents. Anyway, Satan determined to humiliate Adam (A.S.) by using his talent of conspiracy. And after some days he tempted him to use the forbidden plant. He told him that there was no specific reason for its forbidding, he could use it." So he ate something out of its tree. Then Allah (S.T.) said, "I forbade you but you turned indifferent to my commandment. So leave paradise and prove your worth by doing deeds so that you may deserve paradise again." After that Adam (A.S.) apologized and Allah forgave him. Along with this he said that his progeny would be tested whether they follow his path or fall prey to the noose of Satan. It means that the test of the children of Adam will continue till the doomsday. Allah (S.T.) has specified an age for the man to test him. Because it was not proper to test all people at a time. Therefore a fixed span of life is for everyone. So that He may assess the deeds of the man. Now, the man lives as long as his assessment is done. Someone lives for 21 years and others for 40 years etc. The life we have been given is just for this test. So that we may prove ourselves either truthful or liar. The book of Allah and all His commandments are intact and preserved. The things which have been declared as mandatory can never be

changed. Our religion is the final religion and legal and illegal has been explained. Now it is our duty to accept the commandments of Allah as He wishes. But we must keep the fact in our minds that Allah is Omnipotent and Omnipresent.

Allah has made the man in such a manner that he is prone to be affected by both good and evil. Even the walls are not excluded from the bad and good impressions. But we are not able to see it. It will be visible only after death. Then everyone will see his good and bad deeds done during his lifetime. At that time Allah will show him his deeds and ask what to do? All these things have been described in the Qur'an in detail. It has been said that at that time the man will have nothing but to yell, cry and repent. As we would be seeing there with our bare eyes what we had done in the world. It will be said there, "I warned you in the world of this day so that you may be cautious." In the hereafter no relaxation will be provided by Allah (S.T.) But Allah (S.T.) has given much concession to the man. It's glaring example is "tauba" repentance. Really, tauba is a wonderful thing. Some people take it in the form of "baiat" (allegiance to a pious personality) and some others adopt it after pondering over the Qur'an. Everyone adopts it in his manner. Tauba is just like a panacea for our bad deeds. Such as the repentance of Adam (A.S.) was granted and after him a system has been in place to test his progeny and He said

that whoever asks me forgiveness, I will forgive him. Really it is a great bounty for us. Since sometimes a man commits such a heinous crime that it is not forgivable as per the law of land but Allah forgives even that crime. We have so many instances of it. It has been described about a person who asked during a battle if he took part in jihad, would he have been granted paradise. The answer was in affirmation, "If you participate in the battle with faith you definitely will get paradise." At that time he was eating dates. He threw the dates and jumped into the arena and got martyrdom. Thus he deserved paradise. However, he spent his entire life in ignorance.

Now we have to see that the life given to us by Allah (S.T.) has been spent correctly or not. Leading life as per shariyah is next to spending life wisely whether we have shown the repentance for our laziness or not. Some of our actions are fascinating to us. But as a result they are null and void. In reality they lack sincerity and are just for show. In such cases a man is satisfied that he has done good and humane treatment to someone. Externally those acts are pious but sometimes it is a thing of ego. And ego is really a very destructive trait. If we analyse our deeds, we will find ego somewhere or the other. And we are required to control this ego.

Allah has opened wonderful doors on men for mercy. He thought that they

would make a determined promise but even then they would break it. Satan is always with them, he will tempt and show many ways. That is why Allah remains the door of tauba opened. Since Satan affects the thinking of man. So we should purify our thinking. It is very useful.

The commandments given to us for life are very easy. It is in a Hadith when the prophet (S.A.W.) went for Meraj, he was assigned 50 times prayers in a day. Then the prophet passed through the prophet Moses (A.S.) he said, "I have seen my ummah. It is my experience that yours must also be oblivious in this regard and would not be able to do so much. So please request Allah (S.T.) to make a concession." Therefore the prophet returned to Allah and He made a concession in namaz and restricted 50 times prayers to 5 times and declared that the five time prayers will have the reward of 50 times. We offer 5 times prayers but it will be counted as 50 times. It is our utmost duty to find what Allah has declared mandatory for us. And religiously what is good or bad. We should also know the forbidden and permissible deeds. Allah (S.T.) has legalised all the good things for us. Provided that they are pure.

Secondly, religion is very easy. There are only five prayers in a day. It does not take much time and effort. However, one time prayer holds the reward of 10 prayers. Furthermore it is

the mercy of Allah that He has made tauba to remove the pitfalls. If there had been no tauba, the removal of sins would have been impossible.

It is also a privilege for men that Allah has made some specified time to forgive the pitfalls. Among them the month of Ramadan is an important time. During Ramadan the deeds get heavier. There is no better time to perform good deeds and ask forgiveness for our sins. Out of twelve months, Ramadan provides us ample opportunities for purgation and forgiveness. Provided that we are eager to grab those opportunities.

In a nutshell we must value this month and take the fullest benefit of it. One of its nights has been regarded better than the nights of 1000 months. It means the reward of one single night is equal to that of 1000 month nights. So we are required to act as per our strength and there is no compulsion for us by Allah. All deeds are easy for us and Allah has assigned easy tasks for us. Our life is still running. Allah has given us opportunity and He awards us the reward of uncountable days just in a night and month. We must avail the chance. May Allah grant us taufeeq. Ameen. May Allah send peace and blessings upon our prophet Mohammad.■

*(English Rendering by
Mohammad Shakir Nadwi Faculty
Member Darul Uloom Nadwatul
Ulama, Lucknow)*

Chronological History of The Muslim Ummah

Year	Date
571	Birth of Prophet Muhammad (SAW)
610	The Prophet receives call to Islam
613	The public preaching (da'wah) of Islam begins.
615	The first emigration of Muslims to Abyssinia to escape Meccan persecution.
619	"The Year of Sadness" the deaths of Khadijah, the Prophet's first wife, and of Abu Talib, his uncle and protector, head of the Banu Hashim
620	The Prophet goes to Taif to seek haven and converts, and is successful in neither. The "Night Journey" in which the Prophet is taken in one night from Mecca to Jerusalem, mounted on Buraq brought to him by the Angel Gabriel. From Temple Mount the Prophet, accompanied by Gabriel, ascends to the Divine Presence.
622	Hijra of the Prophet from Makkah to Madinah.
624	First Muslim victory Battle of Badr.
630	The Prophet conquers Makkah.
632	Death of the Prophet. Abu Bakr (r.a.) becomes 1st Caliph.
634	Abu Bakr dies. Umar bin Khattab (r.a.) becomes 2nd Caliph.
644	Umar martyred. Uthman bin Affan (r.a.) becomes 3rd Caliph.
656	Uthman martyred. Ali bin Abi Talib (r.a.) becomes 4th Caliph.
661	Ali martyred. Beginning of Ummayyad Dynasty.
680	Martyrdom of Hussain (r.a.) at Karbala.
710	First Muslim arrival in Spain.
712	Muslim conquest of Sind.
750	Fall of Ummayyads and rise of Abbassid Dynasty.
767	Imam Abu Hnifa (r.a.) dies.

786-809	Caliph Harun Al-Rasheed.
795	Imam Malik (r.a.) dies.
838	Muslims settle in Southern Italy.
855	Imam Hanbal (r.a.) dies.
1096-1099	First Crusade against Islam.
1099 July 15	Crusaders conquer Jerusalem.
1147-1149	Second Crusade against Islam.
1187 Oct. 2	Salahuddin recaptures Jerusalem defeating the Crusaders.
1189-1193	Third Crusade against Islam,
1202-1204	Fourth Crusade against Islam
1220	Mongols conquer eastern territory of the Caliphate,
1236	Christians capture Cordova
1260	Memelukes defeat Mongols at Ain Jalut in Palestine.
1295	The first establishment of small Islamic Sates in the north of Sumatra, Indonesia.
1300	Begining of Osmani (Ottoman) Dynasty.
1348	Building of Gate of Justice at Alhambra Granada.
1382	Muslims capture Sofia.
1389 June 15	Muslims defeat Serbians at Kosova.
1453	Muslims capture Constantinople, renamed Istanbul
1463	Muslims capture Bosnia.
1492	Christians capture Granada.
1517	Ottoman rule over Syria and Egypt.
1639	Ottoman rule over Iraq.
1792	Death of Muhammad bin Abdul Wahab in Rabia
1809	The founding of Sokoto Caliphate in Nigeria by Usmanu dan Fodio.
1802	Begining of British involvement in the Arabian Gulf

1830 June	French conquer Algiers and begin occupation.
1839	British occupation of Aden.
1856	Modernising Tanzimat reforms in Turkey: Hatt-i-Humayun.
1857	Revolt against British Rule in India. End of Mughal Dynasty.
1873	The Dutch attack the Muslim Kingdom of Aceh in northern Sumatra, and capture the Sultan.
1881 May	French occupation of Tunisia.
1882 Sept.	British occupy Egypt and Sudan
1884	Muhammad Abduh publishes a magazine, "Al-Urwatul Wuthqa" in Paris advocating Islamic reform.
1901	Ibn Saud begins restoration of Saudi Emirate of Najd.
1908 July 24	Young Turk revolution in Turkey.
1912	K.H. Ahmad Dahlan founds the Muhammadiyah reform movement in Indonesia.
1920	French Mandate for Lebanon and Syria. British Mandate for Palestine, Transjordan and Iraq.
1924	End of Osmani (Ottoman) Islamic Caliphate.
1926	The King of Najd, Abdul Aziz ibn Saud assumes the title of "King of Najd and Hejaz".
1928	Turkey is declared a secular state. Hassan alBenne founds Al-Ikhwaniyyah (The Muslim Brotherhood).
1932	End of British Mandate in Iraq.
1935	Iran becomes the official name of Persia.
1936	Independence of Egypt.
1939-1945	World War II.
1941	Independence of Syria and Lebanon.
1941 Aug	Abul 'Alaa Al-Maudoodi founds Jama'at-e-Islami in undivided India.
1945 Mar 22	League of Arab States formed.
1945 Aug 17	Independence of Indonesia from the Dutch.

1946	Independence of Transjordan.
1947 Aug 14	Pakistan emerges as a new Muslim state.
1948	Massacres in Palestine by Zionist forces
1948 May 15	Creation of Zionist State of Israel after first ArabJew War.
1948	Fall of Hyderabad. Kashmir merged with India.
1951	Libya becomes independent.
1953	The death of King Abdul Aziz Ibn Saud of Saudi Arabia. In November the foundation stone is laid to enlarge the Prophet's Mosque in Madinah.
1956 Oct.	Suez Crisis - Second Arab-Israeli War.
1956	Independence of Sudan, Morocco and Tunisia.
1962	Independence of Algeria
1963	Independence of Malaysia
1965 Feb	Assassination of Malcolm X
1968	The enlargement of the Great Mosque of Makkah, began in 1957, is completed.
1971	India-Pakistan war, creation of Bangladesh.
1973 Oct	Fourth Arab-Israel War.
1974	Turkish Military lands in Cyprus.
1975 Mar 25	King Faisal of Saudi Arabia assassinated.
1979 Feb	Return of Ayatullah Khomeini to Iran.
1979 Dec 27	Soviet troops enter Afghanistan
1981 Dec	Israeli annexation of Golan Heights
1982 June 4	Israeli invasion of Lebanon begins
1982 sept 16	Massacre at Sabra and Chatilla refugee camps
1987 Dec 9	Begining of Intifada in occupied Palestine
1989 Feb 18	Khomeini declares Fatwa against 'Satanic Verses'
1989 Feb	Soviet withdrawal from Afghanistan.

1990 Aug 2	Iraqi forces invade Kuwait.
1990 Oct 8	Massacre of Palestinians by Israeli police at Al-Aqsa
1991	Collapse Of USSR. Emergence of Islamic States of Central Asia.
1991 Jan 16	Operation Desert Storm begins against Iraq.
1991 Dec 16	UN rescinds Res. 2279 equating Zionism with Racism.
1991 Dec 26	Islamic Salvation Front (FIS) wins Algerian election, 1st stage.
1992 Jan 1	Bosnia Herzegovina proclaims independence.
1992 Jan 11	Algerian government cancels elections after FIS success
1992 Apr	Escalation of war in Bosnia by the Serb forces.
1992 Dec 6	Ayodhya Mosque destroyed by Hindu extremists.
1992 Dec 17	Israel deports 415 Islamic activists.
1993 Jan 11	Islamic States threaten military action in Bosnia.
1993 Sept 13	PLO-Israeli Peace Accord at Washington
1994 Feb 25	Massacre of Muslims praying in Al-Khalil - Hebron
1994 Oct 25	Jordanian-Israeli Peace Accord
2023 Oct 7	Israel - Hamas conflict

Wherever the lamp is placed, it will create its pool of light. The bouquet of flowers even if thrown in the trash, still spreads its fragrance. The peacock said, my garden is in me; wherever I spread my feathers a flower-bed will unroll. This is exactly the case with a *momin-e-kamil* (perfect believer) and *sahib-e-ilm-o-haq* (master of knowledge and truth). He is not dependent on time and space. His presence will brighten space and the scented breeze will be proof that he has just passed by:

Abhi is rah sey koi gaya hai;

Kahe deti hai shokhi naqshe pa ki.

(Someone has just gone by this way; The playfulness of the footfall says.)

- Abul Kalam Azad

A Tribute

- Samiya Husaini

One more star has left,
Some truths are hard to accept.

His absence for us is a major loss,
A humble personality without any flaws.

Who served his life in the way of Allah,
Spent whole life following the Sunnah.

Simplicity, modesty were some main objectives,
Words fall short to describe him.

Topics he discussed in his last speech,
Repentance, forgiveness, patience and peace.

Who gave us lessons on Qur'an and Sunnah
May Allah grant him highest rank in Jannah.

OUR REPRESENTATIVES ABROAD

Britain	:	Mr. Akram Nadwi O.C.I.S.St. Cross College Oxford Ox 1 3 TU (UK)
Dubai	:	Mohammad Khalid Kanpuri P.O. Box No. 12772 Dubai U.A.E.
Pakistan	:	Mr. Ataullah Sector A-50, Near SAU Qrs. Karachi 31 (Pakistan)
Qatar	:	Dr. Aftab Alam Nadwi P.O. Box No. 1513 Doha, Qatar
Saudi Arabia	:	Mr. Zia Abdullah Nadwi Director Al Waha International School P.B.No. 12491 Jeddah, Pin-21473 (K.S.A.)
South Africa	:	Mr. M. Yahaya Sallo Nadwi P.O. Box No. 388 Vereninging, (South Africa)
U.S.A.	:	Dr. A. M. Siddiqui 98-Conklin Ave. Woodmere, New York 11598