

THE PERFECT MESSAGE



Allamah Sayyid
SULAIMAN NADWI ﷺ

Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT



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Professor Maulana Sayyid Salman Nadwi (Hafizahullah)

This is nothing less than the sign of the Final Day of Judgment to ask the son to write a preface for the book of his father. I am not sure why Hazrat Mufti Zubair Bayat Saheb, Director of Darul Ihsan Centre, insisted that I should write a short preface to the book. The fact is that it would have been more appropriate for Mufti Zubair Bayat Saheb to have written the preface. According to an Arabic saying, “Command takes precedence over manners of respect”, I had no choice but to follow Mufti Saheb's wish.

In fact, this short booklet is based on a lecture which the author, Allamah Sayyid Sulaiman Nadwi ؒ had delivered at the Aligarh Muslim University, Aligarh, India, in the 1940's. The audience consisted of Muslims and non-Muslims also. He later revised the lecture and expanded it into a booklet. Here the author explains why the Prophet of Islam, Nabi Muhammad ﷺ is the perfect life example, not only for Muslims but for all communities.

Lastly, I am grateful to Maulana Mahomed Mahomedy of Durban, South Africa for such a good translation being faithful to the original Urdu text.

SYED SALMAN NADVI
DURBAN, SOUTH FRICA

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A WORD OF THANKS

Darul Ihsan Publication Department is honoured to publish this precious and important work of a great sage and world-renowned scholar of Islam, Allamah Sayyid Sulaiman Nadwi رحمہ اللہ. We thank Sayyid Professor Salman Nadwi (Hafizahullah), the respected son of the illustrious author for his kind approval of the English version and presenting the concise foreword.

We also thank the translator Maulana Mahomed Mahomedy of Durban, South Africa and all who contributed towards editing, typesetting and printing this book. Jazakumullah Khair.

May Allah Ta'ala spread the light of Islam through this book and may it be a means of perpetual reward for the author.

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Friend and foe, supporter and opponent – everyone accepts that the first and last speciality of the Prophet ﷺ was the teaching of Tauheed (oneness of the Almighty). However, up to now, the word Tauheed has been used in a specific definition. That is, he presented the teaching of Allah's Oneness to the people. Let us examine this word today and see in what hues he presented the teaching of Oneness and the manner in which he perfected it.

ALLAH'S ONENESS

The greatest enchantment of the world is the sorcery of oneness and plurality. Apparently, we see the fascination with plurality all around us. The eyes which look at the outward become confused by these multitudes and consider the one to be many. This turns a monotheist into a polytheist. However, the eyes which observe the realities of things look beyond the multi-coloured veils of plurality, and see the manifestation of oneness. People look at the skies, the earth, mountains, jungles and oceans. Then in the sky they see the sun, the moon, the seven major stars, and the other

stars. On the earth they see humans, animals, trees, mountains, rocks and caves. In the oceans they see constant motion and the movement of waves. On seeing the splendour of all these multitudes, man considered each one of them to be his God and idol. Someone worshipped the sun, another worshipped the moon, someone else worshipped the ocean, and yet another worshipped the mountain. However, the gaze of the greatest monotheist saw a oneness behind these multitudes. He stood up and announced: "I am not of them. Rather, I lower my head before the one and only Creator of all these things."

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

I have turned my face to Him alone who created the heavens and the earth, turning away from everyone else, and I am not of the polytheists. (S6 - V79)

The sum of the efforts and investigations of all the sciences of the world and all the branches of philosophy and science is to search for the oneness in the multitude of these colours, and to fathom this one origin which is the effect and result of all the multitudes. The closer a branch of knowledge gets to this reality, the clearer and more distinct the face of oneness becomes.

During the age of ignorance, man believed in a separate deity for each task. He believed that all the individuals and events in the world are related to separate doers; and he used to worship each of them. Illness had a separate deity. In fact, each illness had its own deity which was worshipped. There was a separate deity for war, and another one for peace. Drought had its own deity, and so did the produce of the land. Knowledge had its own deity. Good had its own deity, and so did evil. The True Religion had shred this belief to bits before science could reject its fallacy. Islam taught that He is one – who rules over the entire universe. His order is the only one which is valid in the heavens and the earth.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ

It is He who is one in the heavens and He is one in the earth. (S43 - V84)

This is that reality which is the quintessence of Tauheed. Peace and war, wealth and poverty, mercy and anguish, success and failure – in short – everything is linked solely to that Being who is One, who has no partner.

This teaching put an end to the sectional kingdoms of gods, goddesses, stars, angels, Messengers, saints and martyrs; and established only one kingdom in the heavens and earth. It called on the entire world to accept only one divine system. The Prophets

ﷺ who were commissioned with the different religions of the world came with this greatest of realities. Unfortunately, this reality did not dawn fully on the people. And even those before whom it was manifested, began forgetting it. The world eventually awaited the arrival of the final messenger Muhammad Rasulullah ﷺ. He was commissioned to clarify, explain, detail and perfect this reality in such a manner that the world accepts it and never forgets it after that.

The manner in which he explained and expounded on the teaching of Tauheed or Allah's Oneness became a distinguishing feature of his teaching. He demonstrated that Allah Ta'ala is One as regards to His Being, He is One and unique as regards His perfect attributes, and He is without any partner as regards His worship. He is neither 330 million as a manifestation of 330 million attributes, one from the Holy Trinity, nor two on the basis of two opposing attributes. Rather, He is One, He is alone, He is unique and He has no partner. Neither does any Messenger have the power to partner Him in the slightest bit, nor can any Namrud, Pharaoh, Kisra, Caesar or Maharajah have the right to make claims of partnership in His kingdom and divinity by saying:

أَنَا رَبُّكُمْ الْأَعْلَى

I am your lord, most high. (S79 - V24)

ONE GOD FOR ALL

Tauheed needed one more step for its perfection. It refers to the teaching that just as the One Allah is unique in His Being, attributes and worship; He is unique as regards His bond and relationship. In other words, the Allah who is One to us, He is the sole Creator and Master from every particle of soil (on the ground) to the sun (in the sky). Worms and insects, flowers and plants, animals and humans – everything is His creation and everything is under His rule. Everything in the universe is in His control. The mountains and valleys, the heavens and the earth – everything pays homage to Him.

INCORRECT EXPRESSION OF ONENESS

Many nations believed in God as though He belonged to them and to no one else. They laid down levels and ranks of superiority, inferiority, nobility and ignobility among humans and convinced them to believe that He is one God only for the upper classes and noble people. As for the lower classes and ignoble creations, they are not worthy of establishing a bond with God. In other words, He was one God, but only for one family, nation or creed; and not for others. Consequently, whites who belonged to noble Aryan

families believed that God was exclusively for them. The Iranians and Aryans then became subdivided to the extent that each one claimed that it alone is eligible to worship God. Each one became so dogmatic that if the Aryans used the word 'dewta' to mean divinity, the Iranians used the same word to refer to Satan. To make matters worse, Northern India and Southern India use the words Shiva and Shanu which mean creator and maintainer to refer to one being. This divides the Hindus into two parts – one which worships Shiva and the other which worships Shanu.

Ahwar Mazwan was the god of the Iranians while the Hindu Aryans did not consider him to be any greater than the sun. From the Hindu Aryans, the Brahmins believed in a god who belonged to them only and was only for them. They believed their god created them from his face, while he created other Hindu nations from his back and legs.

The descendants of Sam believed their god to be for them only. In fact, the Bani Isra'il were of the view that he was specifically from their family:

O God! The God of my husband, Ibrahim. (24-27)

O the God of my father Abraham, and the God of my father Ishaq! (44-9)

Then He said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." (Exodus, 3-5)

God also said to Moses, "Say to the Israelites, 'The Lord, the God of your fathers - the God of Abraham, the God of Isaac and the God of Jacob - has sent me to you. (Exodus, 3-15)

Go, assemble the elders of Israel and say to them, 'The Lord, the God of your fathers - the God of Abraham, Isaac and Jacob - appeared to me and said... (Exodus, 3-16)

Afterward Moses and Aaron went to Pharaoh and said, "This is what the Lord, the God of Israel, says: `Let my people go, so that they may hold a festival to me in the desert.'" Pharaoh said, "Who is the Lord, that I should obey him and let Israel go? I do not know the Lord and I will not let Israel go." (Exodus, 5; 1-2)

He is my God, and I will praise Him, my father's God, and I will exalt Him. (Exodus, 15:2)

The reason for expressions of this nature is that during those ancient times, the worship of God was confined to the progeny of Hazrat Ibrahim ؑ. This is why when the Qur'an too quotes the question of Hazrat Ya'qub ؑ which he posed to his sons, they replied in a similar manner.

نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

We will worship your Lord and the Lord of your forefathers,

Ibrahim, Isma'il and Is-haq (S2 - V133)

However, the Bani Isra'il erroneously concluded that this God belongs solely to them, no other nation of the world shares Him with them, and that He is their ancestral God.

The God of the Christians was their father, but there was no one in the family of this father apart from him. The God of Ibrahim and Ishaq was now reduced to the father of a son who was born from a virgin. The Bible repeats this again and again: "O father! Who art in heaven."

THE TEACHING OF NABI ؑ

This was the concept of one God – who was confined and restricted to being a God of certain nations, families and

individuals. The Seal of the Prophet ﷺ was then commissioned. While his teachings perfected the other angles to the oneness of Allah, they also perfected the concept of this oneness. He taught that He is only one God who is also Brahma, Mahish, Shanu and Shiva. In other words, He is the creator and the sustainer. He gives life and He causes death. He is the God of blacks and whites, Aryans and Samis, Iranians and Turanis, Hindus and Arabs, Israelites and Ismailites, Jews and Christians, Hindus and Muslims. In fact, He is the God of the ascetic who spends his night in worship and the God of the flagrant sinner. All of them are equal slaves in His court. Whether a person is a Brahmin or a Shudra, a Jew or a Genteel, circumcised or uncircumcised, believes in the Trinity or a monotheist, a master or a slave, belongs to the upper class or the lower class – everyone is equally a slave in front of God.

Muslims are commanded by their God to say to the adherents of other religions:

إِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

Our God and your God is One. And we submit before Him (S29 – V46)

Everyone is His slave, and He alone is the Creator and Master of all. He gives life and He causes death. In Islam, there is no concept of God being the God of Muhammad ﷺ alone, of the Quraysh

alone, of only the Arabs or of the Muslims alone. Rather, He is the One God of the entire universe. There is only One God before whom all the servants of God are equal. They are all His slaves, and He alone is the God of them all. The first chapter of the Qur'an which contains the first prayer, and the first part of that prayer which Muhammad Rasulullah ﷺ taught us is this:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to Allah, Lord of the worlds (S1 - V1)

There is just one divinity in which not only the creations of the entire world but of all the worlds are equal. In the light of this concept, the teaching of Muhammad Rasulullah ﷺ wiped out all those sects which, despite believing in one God, divided the nations and families of the world among different gods. Rasulullah ﷺ demonstrated that because we are all the slaves of a single God, we are brothers to each other. Whether we are Sayyids or Shaykhs, belong to a family which is steeped in Islam or new Muslims, Brahmins or cobblers, Europeans or Asians – we are the slaves of One Master, and we are mutually equal.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ . مَلِكِ النَّاسِ . إِلَهِ النَّاسِ

*Say: I seek refuge in the Lord of the people, the King of the people,
the God of the people* (S114 - V1)

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً، وَأَنَا رَبُّكُمْ فَاتَّقُونِ

*Undoubtedly this nation of all you people is one nation. And I am
the Lord of you all. So remain fearful of Me* (S23 - V252)

This is that lofty concept which not only brought together Arabs and non-Arabs, Turks and Tajiks, blacks and whites, Hind and Sind, Romans and Tartars, Europe and Asia, under the divinity of one God and one general brotherhood; rather, it made humans and animals to bow before one God. In this way, man was taught to serve animals, and animals were taught to serve man.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالَكُمْ

*There is not a single creature on the earth nor any bird flying with
its two wings but are communities like yourselves* (S6 - V38)

ONENESS OF MESSENGERSHIP

After the oneness of Allah Ta'ala comes the oneness of messengership. The rectification which was effected to this end through Muhammad ﷺ, the misunderstandings which were removed, and the lofty concept of prophethood which was presented need to be explained in some detail.

The biggest mistake which other nations made on this issue is that they had confined and restricted prophethood to specific families and tribes. The Aryan Hindus believed that only their rishis and minas heard the speech of God which is preserved only in the pages of the Vedas. The Zoroastrian Iranians believed that everyone besides them cannot see the effulgent manifestation of Yazdan [their God]. The Israelites did not have a concept of prophet-hood for anyone apart from their own selves. The Christians believed they were the only children of God.

Islam believes these types of exclusivities to be contradictory to the attributes of mercy, justice and equity of Allah Ta'ala. The Qur'an refutes the above beliefs in several verses. A Jew may reject all Prophets except Hazrat Musa عليه السلام. A Christian may believe in Hazrat Isa عليه السلام as the son of God and still remain a Christian. A Hindu may refer to the entire world as Shaudar and remain a devout Hindu. A Zoroastrian may reject Hazrat Ibrahim عليه السلام, Hazrat Musa عليه السلام and Hazrat Isa عليه السلام, and still make claims to religiosity. However, as long as a Muslim does not accept all the Prophets together with Muhammad Rasulullah ﷺ, he cannot be a Muslim.

The narrow-mindedness and prejudices of other nations were not confined to their restricting prophethood to a region, nation and

language. Rather, they went one step further by differentiating between the Prophets. In other words, they accepted some and rejected others. The Jews believed Hazrat Isa (عليه السلام) to be an impostor (Allah forbid) and levelled various accusations against him. The Quraysh used to scream out when they heard the name of Hazrat Isa (عليه السلام).

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

When the son of Maryam is set forth as an example, your people cry out at it (S43 - V57)

The Jews and Christians believed Hazrat Dawud (عليه السلام) and Hazrat Sulaiman (عليه السلام) to be merely kings; they did not accept them as Prophets.

While removing the discriminations between Arab and non-Arab, India and Syria, Europe, the West, U.P. and Decca; Rasulullah (ﷺ) taught that the light of Allah was seen in every country and nation, and His voice was heard everywhere. This is why all the Messengers and Prophets of the world must be accepted as true Messengers and Prophets of one Allah.

THE MEANING OF PROPHETHOOD

Another fact which we have to make reference to is that before the advent of Islam, the world did not have a clear and unambiguous concept of prophethood. Jews believed that prophethood merely referred to prophesising. They referred to a Prophet as a forecaster. They believed that his prayer or curse is accepted immediately. Verses discussing this theme are to be found in the Taurah. This is why they have only small accounts about the prophethood of Hazrat Ibrahim, Hazrat Lut, Hazrat Ishaq, Hazrat Ya'qub and Hazrat Yusuf عليه السلام. In fact, in comparison to the Prophets, some fortune-tellers seem to enjoy a higher status than the Prophets. According to them, Hazrat Dawud عليه السلام and Hazrat Sulaiman عليه السلام are nothing more than kings and there are other Prophets who foretold things in their time.

Like the Jews, the Christians did not accept all the Prophets equally. A statement of Hazrat Isa عليه السلام is quoted in the Bible which states: "Those who came before me were rogues and thieves." From this we can gauge what Christians thought of Prophets who came before Hazrat Isa عليه السلام. The present day Bibles neither speak in praise of past Prophets nor are their biographies related. There is no testimony to their truthfulness and

genuineness. Hazrat Zakariyya ﷺ and Hazrat Yahya ﷺ are undoubtedly mentioned, but not as distinguished Prophets.

Consequently, Jews and Christians attribute shameful and disgraceful things to the Israelite Prophets without a second thought. For example, they accused Hazrat Lut ﷺ of adultery. They believed Hazrat Sulaiman ﷺ to be the founder of witchcraft, fortune-telling, etc. even though magic has been categorised as polytheism in the Taurah. Christians believed all Prophets except for Hazrat Isa ﷺ to be sinners. In fact, it is established from several texts of the Bible that the Jews, and even the Christians, attributed certain things to Hazrat Maryam ﷺ and Hazrat Isa ﷺ which were in total contradiction to their grand status. For example, the Jews slandered Hazrat Maryam ﷺ. Furthermore, it becomes clear from the Bible that, contrary to the Ten Commandments, Hazrat Isa ﷺ showed no respect to his mother. And as per the Ten Commandments, anyone who is disrespectful to his parents is classified as a wretched fellow. Similarly, the present day Bible alludes to the fact that Hazrat Isa ﷺ did not bother about salah and fasting.

THE CONCEPT OF PROPHETHOOD IN ISLAM

The sole reason for Jews and Christians levelling the above-mentioned accusations against the Prophets ﷺ that there was no lofty notion of prophethood in their religion, nor an elevated position as regards the greatness of Prophets. On the other hand, Islam established an extremely elevated position for the greatness and exaltedness of all Prophets. Islam believed that all the Prophets and Messengers were pure from sin. And that it is essential to believe in all Prophets. Every one of them was conferred with a special position and rank by Allah Ta'ala. They were sent to this world to convey Allah's orders to His servants. All of them showed the path of piety and truthfulness. They were all guides, warners, inviters to Allah Ta'ala, conveyers of glad tidings, teachers, communicators of Allah's orders, righteous and accepted servants of Allah Ta'ala, and the best of humans in their respective eras.

Although Islam does not specify the number of Prophets, the Qur'an distributes them into two categories. Those whose names are explicitly mentioned in the Qur'an, and those whose names are not mentioned in the Qur'an. The first group is further divided

into several categories. Some of them were known to the Arabs, the Jews and the Christians. For example, Hazrat Ibrahim ؑ. Some were known to the Arabs but not to the Jews and Christians. For example, Hazrat Hud ؑ and Hazrat Shu'ayb ؑ. There were others who were not accepted as Prophets by the Jews and Christians even though they were genuine Prophets of Allah Ta'ala. For example, Hazrat Dawud ؑ and Hazrat Sulaiman ؑ.

In the second category, every such righteous person can be included whose nation accorded him a position similar to that of a Prophet. For example, Socrates of the Greeks; Zardasht of the Iranians; Ram Chandra and Krishna of the Hindus, Buddha; Confucius of the Chinese, and so on. This is on the condition that their genuine teachings contain Tauheed (oneness) and the fundamentals of religious belief. Since we cannot know with certainty the names of the Prophets of those countries – because this can only be done through revelation to Rasulullah ﷺ – we will have to remain silent about their names and identities. It is the duty of every Muslim to accept every Prophet of the first category by name, and every Prophet of the second category without specifying who he is. Every Muslim will have to acknowledge the genuineness of all and believe them to be the means of salvation.

The religion of all the Prophets is one. Their teachings are one. They are all sinless. They were all the guided and righteous servants of Allah Ta'ala. The mission of all them was one and their approach to life was the same. Their prophethood is identified by the fact that they all taught the same religion.

There are many verses of the Qur'an where the concept of sameness of prophethood is expressed. Muslims are taught to honour and respect all the Prophets and Messengers of the world equally, and to believe that they were all equal. The following belief is taught [to Muslims]:

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

We do not differentiate between any of His Messengers (S2 - V285)

Muslims are further taught that Messengers were commissioned to all nations of the world. They conveyed Allah's orders to them. There is no nation to which a chosen one from Allah Ta'ala was not sent. There is no distinction between Arab and non-Arab, Rome and Syria, the Bani Isra'il and Bani Isma'il, Iranians and Turanis in this regard. Allah Ta'ala sent His Messengers to all these nations, and we believe them all to be equal. The consequence of this teaching is that Muslims believe in the

Messengers of the Jews and the Christians as genuine Messengers. The divinely appointed religious leaders of Iran, India and China are also accepted as such irrespective of whether we know their names or not.

ONENESS OF THE BOOK

From this theme, the issue of sameness of religions becomes clear. It is the broad and lofty religiosity which Islam presents to the world.

Most of the religions before Islam did not focus on this aspect. The Jews believed in no book apart from the Taurah. The Christians did not accept the injunctions of the Taurah, but they accepted its moral teachings. Other books which held a religious status and were considered to be holy, and were present before the Bible, were not held in high regard by the Christians. The Parsees were not prepared to accept any book apart from the Avesta as the speech of God. The Brahmins of India did not consider anything apart from the Vedas to be a divinely inspired speech.

On the other hand, the tolerance and broad-mindedness displayed by Muhammad Rasulullah ﷺ on this issue is from

among the most splendid teachings of not only Islam but of the world. In conformity with this teaching, it is obligatory on a Muslim to believe that like the Qur'an, the previous Books which were revealed to the Messengers of the past were genuine, and that they were from Allah Ta'ala.

بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ

...in what was revealed to you and what was revealed before you

(S2- V4)

As though believing in the Qur'an also means believing in the Books of the previous Prophets; and the essence of not affirming those Books is as though one has not affirmed the Qur'an. Just as not believing in the Qur'an is classified as unbelief in Islam, the same can be said about not believing in the previous divinely-revealed Books. Can you find this level of respect, honour and tolerance anywhere outside of Islam?

Although the divinely-revealed Books are unlimited, there are four which are specifically named in the Qur'an. They are: The Taurah, the Zabur (Psalms), the Injil (Bible) and the Qur'an. Reference to the scriptures of Hazrat Ibrahim (عليه السلام) is made in the Qur'an but its name is not given. Some verses allude to previous scriptures of previous books. Just as some verses make reference to

the second category of Prophets [explained previously], a general reference to some books are made. In other words, their names are not given explicitly, but we are ordered to accept their authenticity equally under all situations.

A Muslim who believes in the Qur'an is obliged to believe in the books which were revealed before Muhammad Rasulullah ﷺ. He has to believe distinctively in those which are named, and in general in those which are not named. This is why, books which contain the peculiar qualities and attributes of divinely-revealed books – although not mentioned in the Qur'an – cannot be labelled as false because they could also be the books of Allah Ta'ala. This, notwithstanding the fact that we cannot state this with certainty, because the Qur'an did not mention them by name.

You must have learnt from the above discussion that Islam considers all the true religions of the world to be one. After all, Allah Ta'ala who is the fountainhead of these teachings is One. All the Messengers and Prophets who were satiated from this spring are united as regards their purpose and objective. In other words, the beginning and the teaching of all is one. Therefore, all the books which were given to the world through these

Messengers and the injunctions which they were taught were certainly one. The fact that the teaching of all the Messengers was one is categorically mentioned in several places in the Qur'an. Based on this, Islam is the name of that one religion which came down in succession with each Prophet starting with Hazrat Adam عليه السلام and ending with Muhammad Rasulullah ﷺ. And mankind was taught this religion throughout this period.

ONENESS OF FAITH

It is generally believed that the religions which we have today and different from each other. However, Islam says that all true religions are really one. They have the same message which was conveyed by Hazrat Adam عليه السلام coming down to Muhammad Rasulullah ﷺ.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ

All that is being said to you was said to the Messengers before you.

(41-V43)

One point needs to be explained here. The Qur'an presented two words before us, one is Deen and the other is shir'ah. The latter is also known as mansak and minhaj. Deen refers to the fundamentals of religion on which all the true religions concur.

For example, the Being of Allah, His Oneness, His perfect attributes, the commissioning of Prophets, the worship of Allah alone, human rights, keeping a check on good and evil actions, reward and punishment. This is the original Deen in which the teaching of all the Prophets was the same. All the Prophets – from the first to the last – came with this perfect message and way. It is neither influenced by changes in times and climes nor differences among nations and peoples. It remained the same in every era and region, and the Prophets of those eras and regions conveyed the same teaching. If any differences did occur in this regard, it was either because of an error in expression or through the adulteration of external ingredients. These caused a change in its original condition.

The second word – shir'ah (or mansak and minhaj) - refers to the subordinate injunctions which constantly changed with the peculiar features of each nation's and religion's language and location. For example, each religion has minor differences in its method of worship. Each has its own direction towards which it worships. The manner in which corrupt actions are put to an end is different from the other.

When the Qur'an says that there are differences among religions, it means that the original religion which is the eternal truth can

never be changed and altered. However, if the ways of realising the unanimous objective in the various eras of the Prophets needed to be changed, then they were changed. The periodic commissioning of Prophets was so that they may present this eternal truth to the world and maintain faith and religion on its original pivot. At the same time, they were to convey and teach the subordinate injunctions to their people in line with the demands of the region they went to and the era in which they were commissioned.

THE REASON FOR PROPHETIC SUCCESSION

After studying the lives of the Prophets ﷺ we learn that a Prophet with a Shari'ah was only followed by another one when the previous revealed scripture was lost, or it was changed and distorted to such an extent that the original became questionable. After the scriptures of Hazrat Ibrahim عليه السلام were lost, the Taurah was revealed to Hazrat Musa عليه السلام. When discord and differences occurred with regard to it, the Zaboor (Psalms) and other scriptures were sent down. These are found in the Old Testament. The Injeel (Bible) was then sent as a completion. When human interferences took place in it, the Qur'an was revealed.

THE FINAL BOOK

The Qur'an came down with the challenge that there is no need for another heavenly book after it because it has been protected against distortion and changes forever. Allah Ta'ala personally promised its protection and preservation. Allah Ta'ala did not make such a promise for any of the other heavenly books. We conclude from this that the Qur'an is the Final Book of Allah and Muhammad ﷺ is the Final and Last Messenger. Whatever blessings the world is to receive will be done through them the Qur'an and Rasulullah ﷺ.

THINK ABOUT JUST ONE COUNTRY – INDIA

Subsequent to the arrival of Muslims in India, several reformers were born among the Hindus who spoke out against idolatry, called towards monotheism, and invited the people to this religion. In the 14th century A.D., Ramanand Sansiyasi established a new creed on the principles of monotheism. He was of the view that the source of all religions is one. In the 15th century, Kabir cast aside the idolatry and religious code of

Hindus, and apprised the Muslims of the assertions which they had succumbed to in the name of religion. It seems that Kabir's goal was to do away with the religious differences between Hindus and Muslims. This was in fact the primary objective of Islamic teachings. The beginning of the Sikh religion also seems to have Islamic influences. Even now, anyone who makes a call in this direction is actually echoing Islamic teachings.

UNDERSTANDING ISLAM'S CALL TO UNITY

From these historical facts it must have become clear how Islam's concept of oneness of religion developed in various countries since ancient times until the present age. The mystery which was first opened to the blessed heart of Muhammad Rasulullah ﷺ was practically manifested in different parts of the world and in various forms. From this we can gauge the correctness and factualness of the claim of the Qur'an which was made to the People of the Book when they were told: Each one of us is accountable for the differences in our paths. Apart from this, our God and your God is one. There is no dispute between us. A dispute only occurs when there are differences in fundamentals and principles. We all accept the principles. Yes, there are

differences in the subsidiary matters but they are not really differences.

The Qur'an invites the Jews and Christians who created divisions in religion because of their sectarianism to the original religion which it refers to as ad-Deen al-Qayyim. It was the religion of Hazrat Ibrahim عليه السلام. The Qur'an addressed Muhammad Rasulullah ﷺ: "You have been told [by the people] what was said to the Prophets before you." You were also told that your faith and religion is the same as that of Hazrat Nuh عليه السلام, Hazrat Ibrahim عليه السلام and others. Together with this, the other side of the oneness of religion was presented – that differences in subsidiary matters were not given any importance at all. This fact was clearly clarified when establishing the Qiblah and other related matters. Whereas these are the very issues over which the Jews and Christians accused each other of blasphemy. The Qur'an disregarded these issues in the face of the fundamental objective.

THE ONENESS OF ISLAM AND POLITICAL UNITY

The concept of oneness of Islam had a practical effect which was not seen in other religions. It is something which has to be searched for outside the boundaries of religion and in the laws and injunctions of governance. Jews believed that there were only two nations in this world – Israelites and non-Israelites. And so, their law was based on these two divisions. Christians accepted the existence of three nations – Christians, Jews and idolaters. However, because their religion does not contain a law, they adhered to Roman Law in most matters. The Roman Christians had two subdivisions - Romans and non-Romans. The Parsees discriminated between Iranians and non-Iranians. The Hindus were divided between the upper and lower castes.

Based on the concept of oneness of Deen, Islam applied its law by dividing the nations of the world into four categories; each one having its own rights. This division continued to be applied for the past thirteen centuries. They were divided into Muslims, People of the Book, pseudo-People of the Book, and unbelievers and polytheists. These laws resulted in peace and security in the world, and tolerance among Muslims. It enabled Muslims to adhere

strictly to the religious beliefs while living amicably with other nations of the world and being prepared to cooperate with them. They lived with Mageans, Sabeans, Jews, Christians and Hindus in various regions of the world. It was this belief which enabled them to establish civilisations in different regions conducive to the places they inhabited.

ONENESS OF HUMANITY

There are two things which could be considered as the beginning and end for the perfection of Tauheed. It starts with the true greatness of Allah Ta'ala and ends with the fundamental rank of man. The polytheist, idolater, star-worshipper, naturalist, worshipper of idols and rocks, bower before trees, believer in divinity of animals, supplicant to the jinn and impure souls, believer in the divinity of celestial bodies and in the divinity of man – they all expose the folly that they have not understood the real rank and status of man. In reality, they believe man to be inferior to rocks, animals, trees, oceans, mountains, the moon and the stars. They believe that the sun and moon have not been created for them. Rather, they have been created for the sun and moon. The sun, the moon, the sea, animals, fire – in short, all the manifestations of nature from the sun to the colourful insects of

the ground – are their gods while they have been created to demonstrate their servitude before these creations. As a result of the authority accorded to their gods and goddesses, the human brotherhood had become divided into the upper class and lower class, the high and the low, the noble and the ignoble. Some were created by the face of Mayshur, others were created by its hands, and yet others by its legs. This is why they were not of the same class and status. There was no sign of equality of man. Humans belonged to different classes whose unity was impossible. The tyrant and recalcitrant kings of Babylon, Egypt, India and Iran had become so superior to their fellow humans that no one could appoint or remove them. Rather, it was in the hands of their gods and angels. In fact, they themselves claimed to be deities and the highest gods.

THE STATUS OF MAN

Muhammad Rasulullah ﷺ arrived and removed from the hearts the fear of everything apart from Allah Ta'ala. He levelled all the “mountains and valleys”, and removed the distinctions of nations and individuals. The marks of wealth, poverty, colour, complexion, lineage and nationality were wiped out. The fire of pride, vanity, tyranny and oppression was extinguished. All humans became the

servants of Allah Ta'ala, all were equal before Him, they were all brothers to each other, and they were classified as equals as regard the rights which they enjoyed.

Muhammad Rasulullah ﷺ taught us that the night and day, sun and moon, stars, animals, oceans, fire, trees – and everything else – have been created for man. They are at the service of man. Now can there be any one more foolish than man for making one of his servants into a deity!?

Through the revelation which came to him, Rasulullah ﷺ explained to the world that man is the noblest of all creation. He has come into this world to fulfil the responsibility of being Allah's vicegerent. His head is distinguished with the crown of divine deputyship. From the billions and trillions of creations, man alone was appointed to this position of trust. It was neither given to the angels, the heavens, the lands nor the mountains. The Qur'an said that man has been conferred with honour, he is superior to all creations, and blessed with special reverence. He has the power to subdue the land and sea. He has been created with balanced capabilities and excellent mannerisms. He came into this world as Allah's deputy. Now who apart from Allah Ta'ala is he going to prostrate to?

In short, the teaching of Muhammad Rasulullah ﷺ lifted man's forehead from every threshold and caused it to prostrate at the court of Allah Ta'ala alone. He showed that all the creations of the world are occupied in serving man and have been created for him. Is it now possible for man to lower his head to any creation of this world?

The beginning and prelude to this lofty factualness, sublime way of thinking, and strong perception which enabled the fulfilment of this obligation was also the teaching of the Qur'an. It is the Qur'an which apprised man of his reality and made him self-conscious. It explained to him the different ways in which he should fulfil his obligations. It put an end to the domination of individuals and nations, placed them on a single level, and created the joy of sameness and equality. It was this teaching which enabled shepherds and camel-herds to become supreme leaders of the world. The Bedouins who used to play around in the desert sands began ascending the thrones made of gold and silver. People who used to sleep on the desert sand began laying out beds on the roofs of the seventh heaven. Owners of a few date-groves began proclaiming to the world: "To whom does sovereignty belong today?"

A REFUTATION OF EVERY FORM OF DISCRIMINATION

In their pride and arrogance, humans had divided their one and united humanity into countless parts. Kings enjoyed the rank of divinity, and people prostrated to them. Their orders were accepted as divine edicts. Namrud of Babylon and Pharaoh of Egypt made claims to the highest divinity. It was the call of Muhammad Rasulullah ﷺ which removed them from the throne of tyranny, seated them among the common masses, and disapproved of anyone even referring to himself as a king to the exclusion of Allah Ta'ala.

People of different religions had elevated the Prophets, saints and martyrs to the level of divinity. It was Muhammad Rasulullah ﷺ who allocated each of them to different levels of servitude and submission, and taught that they were all the slaves of Allah Ta'ala who were totally obedient to Him.

Nations also assumed separate ranks and distinctions for themselves. The Israelites claimed to be the family of God. The Hindus claimed that the Brahmins were created from God's mouth, the Rajputs from His arms, and the Shudras from his legs. The Romans believed that only they were eligible for kingship

while all non-Romans were to be slaves and to render services. In like manner, nations had erected walls of segregation to differentiate between the upper and lower classes, the noble and the ignoble, and the pure and the impure. In this way, a single humanity was divided into countless humanities. It was only the voice of Muhammad Rasulullah ﷺ who addressed the nations which claimed distinctions by saying to them:

بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ

*No such thing. Instead, you are also humans from among His
creation (S5-V18)*

Muhammad Rasulullah ﷺ obliterated all the walls of segregation and assembled the entire humanity on a single plain. He said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*O people! We created you from a male and a female. And We made
you into groups and tribes so that you may recognize each other.
Surely the noblest of you in the sight of Allah is the most righteous
among you. Allah is all-knowing, all-aware (S49-V13)*

All distinctions based on nationalism, tribal superiority and greatness have been put to an end. The Hindu Brahmins, Jewish

rabbis and Christian popes have been wiped out from existence just as the Namruds, Pharaohs, Qaruns and Hamans of the past were obliterated.

The concept of the creation of all peoples from one Adam and their spreading out into the earth was – before Islam – held by the Jews and Christians merely as a theory about the beginning of the creation. Rasulullah ﷺ established it as the foundation of moral teachings, and then constructed a magnificent edifice of human unity which – by Allah's will – shall never be destroyed. Rasulullah ﷺ stood in the largest assembly of the arrogant Arabs and announced:

إن الله أذهب منكم عصبية الجاهلية وفخركم بالآباء. كلكم بنو آدم وآدم من تراب

Allah removed the fanaticism of Jahiliyyah and pride over ancestors from you. All of you are the progeny of Adam, and Adam was from

soil. (Abu Dawood)

The distinction which Arabs claimed over non-Arabs, and whites over blacks has been rendered baseless today, and the announcement was made:

لا فضل لعربي على عجمي ولا لعجمي على عربي. لا فضل لأحمر على أسود ولا

لأسود على أحمر

No Arab has any superiority over a non-Arab, nor vice versa. No white person has any superiority over a black person, nor vice versa.

(Ahmad)

This was the teaching which made all humans one. Whether they were Arabs or non-Arabs, whites or blacks, Indians or Chinese – all of them stood shoulder to shoulder in the row of human brotherhood. Once belief in the Oneness of Allah Ta'ala and the prophet-hood in general were accepted and acknowledged, all the humans of the world became brothers to each other. Apart from piety, all birth and alleged distinctions were rendered void; and the call was made to the world:

لا تحاسدوا ولا تباغضوا، وكونوا يا عباد الله إخوانا

Do not be envious of each other and do not be malicious to each other. O servants of Allah! Become brothers to each other. (Muslim)

From among the serious mistakes which people had been making since forever is that they believed that practicing faith and this world were two separate entities, and that the circle of each was different. The one who chooses faith and worship distances himself from the world; and the one who focuses on the world and its glitter, causes faith to slip away from his hands. This notion had taken on a practical form in Iran, India, China and other countries

of the East. The monks in their monasteries and kings in their armies had created such barriers between themselves and their circles of operation that it was virtually impossible for the two to come together and cooperate. Nonetheless, nations which considered themselves to be the first followers of divine scriptures and ambassadors of God were worthy of more attention. Hindus, Buddhists, followers of Confucius and Zoroastrians deserved more pondering over because they divided humanity into two – some were upholders of religion while others were devoted to the world. Among the Hindus, the Brahmins were reserved for religion, the Rajputs for kingship, the Desh for trade and farming, and the Shudras for manual labour. Their life spans were also divided – thirty years for education, thirty years for earning, and thirty years for worship. Among the Buddhists, the Bhakshu were separated to devote themselves to the worship of Siva; while those involved in worldly activities were focused on worldly trade. It was the latter's responsibility to bear the expenses of the Bhakshu.

Among the Jews, the rabbis were the bearers of religion. They were kept aloof from worldly engagements. They were also forbidden from receiving family inheritance because it was considered to be a worldly thing. The rest of the people were immersed in worldly occupations. The Christians went one step further by separating

religion from state. They assumed two rulers for themselves; God and Caesar. Based on this, they laid down the principle of: Render unto God what is God's, and unto Caesar what is Caesar's.

The Jews and Christians tried to mould themselves in line with these incorrect notions. The practical outcome of this manifested itself in two conflicting systems. The Jews believed the essence of the Hereafter to be this world, while the Christians believed the opposite. The rule, authority, wealth, riches and all interest-based transactions of the Jews were based solely on the notion that the returns on man's actions and deeds are in this world. This is why they shelved religion aside, and focused all their energies on worldly things. They assumed the recompense for every good deed to be the bounty of this world. This is why there was a major sect among them which believed solely in worldly rewards while it rejected the Hereafter in totality. On the other side, the latter day Christians did not lay their hands on worldly possessions. Instead, they searched for every bounty in the heavenly kingdom. This is why they adopted a monastic and ascetic way of life.

ISLAMIC TEACHINGS

When Islam arrived, introduced by the Prophet ﷺ, it rejected this ancient error and taught the world that these two are not two

separate entities but are one. Religion is the world, and the world is religion. When carnal desires become mixed up with spirituality, it becomes worldly. When divine injunctions are followed in worldly matters, they become worship.

In the same way, the thing which creates a delineating point between the two is man's attitude. If his attitude is correct, the barrier between the two falls; and the two become one. The same sultanate which is normally considered to be worldly becomes worship when it is done for Allah's pleasure. Accumulating wealth and riches is believed to be a worldly activity. But if it is done under divine injunctions and with a view to serving those who are eligible for it, then it becomes worship. Suicide is worldly, but if a person sacrifices his life in carrying out Allah's orders, then it takes on the form of martyrdom and becomes worship worthy of reward.

The Prophet ﷺ taught us this in a practical way. His salah, fasting, hajj, zakah, night vigil, worship, Qur'an recitation, conveying Allah's injunctions, battles and conquests, administration of the state – in short, every single part of his life was worship and worldly. When he appeared as an Alexander and Caesar, he was seen as an ambassador of Allah and a divine angel at one and the

same time. His Caliphs and Companions ﷺ expounded on this point after him. That same spirit was observed in all their golden achievements which stemmed from a combination of faith, spirituality, worship and the world. This is totally in line with the spirit of the Qur'an which, in several places, promises recompense for both the worldly and good actions of man. In other words, it states that man will see the fruits of good and bad actions in this world and in the Hereafter. This point was realised for quite some time among the Muslims after the Sahabah رضي الله عنهم. As long as they understood it, their actions and deeds were on the level of perfection. Their world was spiritual in its entirety, and their spirituality was this world.

THE REAL REASON FOR THE DOWNFALL OF MUSLIMS

When changes took place in the above-mentioned point, the works of Muslims went in vain. Instead of Islam, the colours of Judaism and Christianity began to be displayed in them. Like the People of the Book, faith and the world became two totally separate entities. Some Muslims openly gave preference to the world and became heedless of their faith. In this way, they revived the Jewish way of thinking. Others discarded the world, gave

preference to solitude, and revived the Christian monastic way of life.

A clearly visible example of this can be found in the caliphate. The caliph was originally accepted as a religious senior and worldly leader. But when the latter attitude took precedence, then a type of statehood and papacy came into existence. In other words, the religious leader was kept separated, while worldly authority fell under the control of the sultans. This separation broke down the national strength of Muslims and scattered their collective spirit. This can be seen in their present condition as it can in the books of history. In addition to expert philosophers and historians, it can be understood by every conscientious observer of societal illnesses. We will have to realise our present downfall and collapse, and return to that central concept which guarantees our progress, rise and dominance. It is that concept which is steeped in the Islamic spirit and totally aloof from Judaism and Christianity.

Muslims of today have succumbed to either Jewish or Christian attitudes. The call of Muhammad ﷺ is concealed from the majority of them. The pulpit and the throne are presently considered to be two separate entities. The soldier and the imam in the masjid are believed to belong to entirely different groups.

Whereas, there was a time when our pulpit and throne were one, and our soldier used to be our imam in the masjid.

COME TO ISLAM

Muslims have disregarded this teaching of Muhammad Rasulullah ﷺ since quite some time. They too marked off boundaries between faith and the world, and became the subjects of Allah and Caesar. They believe sultanate, governance, trade, earning, and the study of arts and sciences to be solely worldly activities. And salah, fasting, Allah's glorification and remembrance to be entirely spiritual acts of worship. Whereas, if a person has the correct intention then every worldly effort, every political endeavour, every educational service, every business occupation, every industrial progress, and every invention will be pure Deen. And in the absence of a correct intention, an entire night's salah and striving by the day would have gone to waste.

Even if there is some type of distinction between faith and the world in the religion which Muhammad Rasulullah ﷺ presented, it is not because of the distinctions in different types of works and activities, but because of differences in intentions. When Islam arrived, it brought with it the message of sultanate and

governance. In Buddhism, religion came separately, and worldly activity took its own course. When the Israelites received religion, they received sultanate four years later. Christians were able to ascend the throne many centuries after Hazrat Isa ﷺ.

On the other hand, when Muhammad Rasulullah ﷺ constructed the pulpit of his Deen in Madinah Munawwarah, the worldly throne was established at the same time. A great spiritual, commercial, political, academic and educational – in short, all departments - of civilisation were established. A new world of morals, knowledge and practice, justice and equity, brotherhood and equality, civilisation and culture was established within just thirty years which extended from the Persian Gulf to the Black Sea. The combined and united ethnicities of Muslims and People of the Book presented an unprecedented example of human brotherhood. The Arabs, non-Arabs, Turks, Chinese, Indian, Romans, Berbers and Abyssinians all joined under the flag of unity and laid the foundation of general brotherhood in a manner which cannot be seen even in today's progressive era.

The major reason for this revolution in such a short period of time was that the walls which separated faith and materialism (the world) were broken down. Worship was not restricted to

monasticism and solitude. Rather, lands have to be conquered, madaris have to be established, land and sea journeys for the sake of commerce have to be undertaken, there must either be military manoeuvres or efforts to make peace, genuine efforts will have to be made for acquiring sustenance and an income or help will have to be extended to the poor, needy and travellers. There will have to be sincere desires for family and children, or striving solely for Allah's sake. Everything they did entailed Deen in the religion of Muhammad Rasulullah ﷺ. Therefore, when every effort, endeavour and striving of a Muslim in every department of life are solely for Allah's sake, then they are classified as pure Deen.

The fundamental reason for the past defeat and destruction of Muslims was that they disregarded the oneness of Deen (faith and worship) and dunya (worldly aspirations). The king became responsible for worldly activities while the Shaykh al-Islam became responsible for religious affairs. Like the Christians, religion and state were separated. Caesar was a separate entity and God was a separate entity. One list was made for religious works while a different list was made for worldly works. Some people confined themselves to khanqahs, masajid and classrooms; and called themselves servants of Deen. Others went to the market places and commercial centres of the world and called themselves

worldly people. Consequently, those who claimed religiosity were no longer fit enough to carry out worldly tasks; while those who openly referred to themselves as worldly, forgot all about having fear for Allah Ta'ala and submitting before Him. In this way, they lost the pleasure of Allah Ta'ala.

It is now the responsibility of the Muslim community to understand this secret of the oneness of Deen (faith) and the dunya (world), and search for ways for its salvation and felicity.

Our final supplication is that praise is due to Allah alone, the Sustainer of the worlds.





ABOUT ALLAMAH SAYYID SULAIMAN NADWI

Allamah Sayyid Sulaiman Nadwi ؒ was a great, leading and prolific scholar of the twentieth-century. He was a giant of his time and scholar that gained world acclaim for his effort and achievements. A synopsis of his illustrious life is presented here.

BIRTH

Maulana was born in the Desna village of Patna (then in British India) in November 1884.

EDUCATION

In 1901, he was enrolled into Darul Uloom Nadwatul Ulama, Lucknow, India. He studied for seven years at Nadwa and graduated with distinction. Here he was appointed sub-editor of the journal, An-Nadwa. His first article was 'Waqt' (Time) published in the monthly Urdu Journal 'Makhzan'.

ACADEMIC ACHIEVEMENTS

In 1907 He joined the Urdu Magazine, Al-Nadwa with Maulana Abul Kalam Azaad. In 1908, Maulana was appointed an instructor of Modern Arabic Theology at Nadwatul Ulama.

In 1910, Allamah Shibli Nomani ؒ began writing Seeratun Nabi ؑ in Urdu, but passed away before completing it. After his teacher's demise in 1914, Hazrat Maulana Sulaiman Nadwi left his position as a professor at Deccan College, Pune, near Bombay, where he was the assistant Professor of Eastern languages, and travelled to Azamgarh. There he edited and published the two first volumes of Seeratun-Nabi penned by his teacher, and completed the remaining four volumes himself.

In 1915, he established Darul Musannifeen in Azamgarh, Uttar Pradesh, India, according to the wasiyyah (bequest) of his teacher Allamah Shibli Nu'mani ؒ. He remained its director for almost 4 decades. He also initiated an academic research journal known as Ma'arif of which he remained editor from 1915 to June 1953. This journal is being published till today.

In October and November of 1925, he delivered a series of eight lectures on the life Muhammad ؑ in Madras, India. These lectures were later published as 'Khutbat-e-Madras'.

POLITICAL ENGAGEMENTS

Hazrat Maulana was a global figure who had great concern for his people and for the Ummah. He actively took part in many political and civic responsibilities relating to Muslims.

In 1918, he went to London as a member of the Khilafat delegation headed by Maulana Muhammad Ali (d.1931) to negotiate with the British Government not to abolish the Usmani Khilafat in Turkey.

In 1924 & 1925, he headed the Khilafat delegation to Hijaz to negotiate with Abdul Aziz bin Abdul Rahman Al Saud, well known as Ibn Sa'ud, the then King of Saudi Arabia to declare himself as the Khalifatul-Muslimeen, but he did not accept this proposal.

Hazrat Maulana travelled to Afghanistan in 1933 in the company of Iqbal the well-known poet of Pakistan and Sir Ras Mas'ud (grandson of Sir Syed Ahmad Khan of Aligarh). They were invited by the then King of Afghanistan, Zahir Shah, to advise him on establishing the Islamic University. In 1933, he also published one of his major works, Khayyam. The nucleus of this

book was an article on noted Persian scholar and poet Omar Khayyam.

HONORARY AWARD

The Aligarh Muslim University conferred on him the honorary degree of Doctorate of Literature (DLitt) in 1940 in recognition of his academic and research achievements.

KHILAFAT (DEPUTATION)

In 1942 he was conferred with the mantle of Khilafat from the well-known scholar, Hakeemul Ummah Hazrat Maulana Ashraf Ali Thanwi , who passed away the next year, in 1943.

DEMISE

In June 1950 (after the partition of India), he moved to Pakistan and settled in Karachi. He was appointed Chairman of Taleemat-e-Islami Board to advise on the Islamic aspects of Pakistan's constitution. He passed away on November 22, 1953 in Karachi at the age of 69.

BOOKS AND WRITINGS

Hazrat Maulana Sayyid Sulaiman Nadwi ؒ was a prolific writer and orator. Some of his more well-known titles are:

- Siratun Nabi: co-authored the multivolume Seeratun Nabi ؑ (Life of the Prophet) in the Urdu language. He edited Volume 1 written by his teacher Maulana Shibli Nu'mani and authored volumes 2 to 7. All the Volumes have been translated into English.
- Hayat Imam Malik.
- Khutbat Madras: Eight lectures on the Seerah, translated into English and Arabic.
- Arabo ki Jahaz Rani: Urdu version translated into English as: Arab Navigation.
- Khayyam: Biography of the Persian poet, Umar Khayyam.
- Rahmate Alam: A Seerah book for children.

- Indo Arab Relations: Urdu title known as Arab aur Hind ke Ta'alluqat
- Arzul-Qur'an: Places mentioned in the Qur'an
- Maqalat Sulaiman
- Nuqoosh Sulaiman (collection of articles)
- Bravery of Muslim women: Khawateen Islam ki Bahaduri (Sahabiyyah women who participated in Jihad).
- Yaad Raftgan: Articles on the death of those scholars and his friends whom he had met and had known.
- Armughan Sulaiman: Collection of poetry by the author.

The above are his major works. Many other smaller booklets and works have been authored and published.



ABOUT SAYYID SALMAN NADWI

Hafizahullah

Professor Sayyid Salman Nadwi is a leading academic, scholar and son of the illustrious author of this book. Like his father, he is a graduate of Darul Uloom Nadwatul Ulama and has followed in the academic tradition of his father and family.

At the ripe age of 80, Professor Salman continues with his academic efforts and travels. A synopsis of his achievements is presented here.

BIRTH

Born, 04 October, 1933. Residing in Westville, Durban, South Africa.

EDUCATION

Graduated in Islamic Sciences and Theology from Darul Uloom Nadwatul Ulama, Lucknow, India, 1941-1946, and completed training in application of juridical principles in 1948 at the Jamia

Ahmadia, Bhopal, India, under Maulana Ashfaqur Rahman Kandhlawi and Arabic under Maulana Khaleel Arab.

Acquired B.A. Sind Muslim College of Arts, Karachi in 1957 and M. A. Islamic History: University of Karachi, Karachi, Pakistan in 1959.

Completed Ph. D. Islamic Studies: University of Chicago, Chicago, USA, in 1972 with a thesis on Abdullah bin Zubair ﷺ.

PROFESSIONAL CAREER

- Lecturer, Islamic History, University of Sind, Hyderabad Sind, 1961–1963.
- Teaching Assistant/Fellow: Near Eastern Studies, University of Chicago, USA, 1966–67.
- Assistant Librarian: Middle Eastern Section, University of Chicago Library, USA, 1967–1971.
- Post-doctoral Fellow: Middle Eastern Studies, University of Chicago, USA, 1972.

- Full Professor and Chairman, Department of Islamic Studies, University of Durban-Westville (UDW), Durban, South Africa: 1973 – 1998 (Established the Department of Islamic Studies at the UDW in 1973 and retired in 1998).
- Elected for five as Dean, Faculty of Arts, UDW, during the tenure.
- Advisor to the Dean of the Faculty of Arts, UDW, 1999 – 2000.
- Special Advisor to the Vice Chancellor, UDW, 2001 – 2002.

KHILAFAT (DEPUTATION)

Conferred with the mantle of Khilafat from the well-known scholar, Hazrat Maulana Hakeem Muhammad Akhtar ﷺ.

AWARDS

- Bawani Merit Scholarship: University of Karachi, 1959.
- US Fulbright Fellowship: University of Chicago, USA, 1963 – 1964 and 1964 – 1965.

- Fellowship: University of Chicago, USA, 1965 – 1966.
- Fellow: Saint Cross College: Oxford Centre of Islamic Studies, University of Oxford, UK, 1987.
- Post-Doctoral Fellow: Oxford University Centre for Islamic Studies, UK, 2000 – 2001.

EXTRA CURRICULAR ACTIVITIES:

- Editor: Research Journal of Islamic Studies, al-'Ilm, University of Durban Westville, Durban (UDW) 1974 to 1998
- Member of editorial boards of several academic/research journals of Islamic Studies
- Member of advisory board of the Qur'anic Studies Journal, Khaliq Ahmad Nizami
- Qur'anic Centre, Muslim University, Aligarh, India
- Referee for research articles to be published in several national and international journals

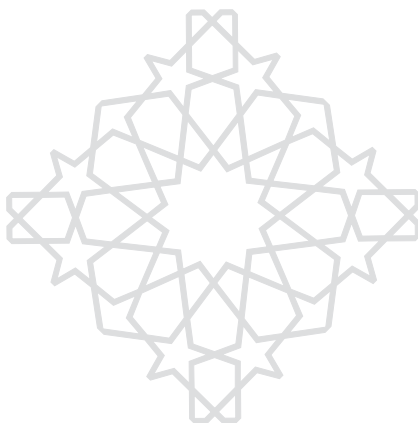
- Member of advisory board of the journal, al-Sirah al'Alami, Karachi, Pakistan
- Member of International Academic Advisory Board, Markfield Institute of Higher Education, Islamic Foundation, Leicester, UK
- Member of the Board of Trustees, International Islamic University, Chittagong, Bangladesh. Member of Advisory Board of “Insights”, academic journal of Da'wah Academy, International Islamic University, Islamabad, Pakistan
- Member of the Board of Governors, Orient Islamic Institute, Durban, South Africa.
- Member of Academic committee, Orient Islamic School, Durban, South Africa.
- External examiner for Masters and Ph.d. theses/dissertations at several local and overseas universities.
- Visiting professor of Islamic Studies at Markfield Institute of Higher Education, Islamic Foundation, Leicester, UK.

- Honorary Fellow, Dar al-Musannifeen Shibli Academy, Azamgarh, India, a Research Institute of international repute.
- Member of Editorial Board of the journal, Fikr-o-Nazar, Islamic Research Institute, International Islamic University, Islamabad, Pakistan.
- Member, Editorial Board, Insights Research Journal, International Islamic University, Islamabad, Pakistan.
- Member of Editorial and Advisory Boards of academic/research journals, too many to list.

PUBLICATIONS:

- Over 50 research monographs and articles in various local and international research journals.
- Over 40 book reviews in international journals such as the Oxford Journal of Islamic Studies.
- Studies, Oxford Centre for Islamic Studies, UK; Muslim World Book Review, Islamic.

- Foundation, Leicester, UK; Journal of Islamic Studies, Islamic Research Institute, International Islamic University, Islamabad, Pakistan;
- Khutbat-i-Sirat, Umm al-Qura Institute, Jami'ah Ashrafiyah, Lahore, Pakistan, 2nd editions.
- Chapters in various books.







أَهْلًا وَسَهْلًا
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About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

