CHAPTER – O2

MOHD. RABE HASANI NADWI: LIFE, EDUCATION AND PERSONALITY

CHAPTER- 2(a)

Early Life and Family

Muhammad Rabe Hasani Nadwi, son of Rashid Ahmad Hasani was born in a well-bred and educated family on the 18th day of October 1929 AD (6th Jamada-I, 1348 AH) in the village Takia Kalan of district Raebareli in Uttar Pradesh, India.

In his name the word "Hasani" refers to Hashemite Family background and the word "Nadwi" refers to his study at Nadwatul Ulama, Lucknow.

In the subcontinent India, his family was at first established in North India in the 6th century AH. This family had been there for few centuries. Later on, during the reign of the Emperor Aurangzeb (1118 AH), it shifted finally to the village Takia Kalan of district Raebareli, U.P. History witnesses that Sheikh Alamullah Hasani (1096 AH), a great personality of Islam who was a follower of Sayed Adam Banuri (1053 AH) arrived at that village of Raebareli and settled there. Thereafter the place was named as 'Shah Alamullah Circle'. Popularly it is said 'Takia Klan'.

Once Sheikh Alamullah wanted to migrate for Hejaz but Abdul Shukur, a well known Islamic figure of the period forwarded his zeal to him so that he (Sheikh Alamullah) might stay in this region for guiding the people according to the light of the Holy Quran and preach the Islam in general.[1] So Sheikh Alamullah stayed at Takia Kalan and built a big Mosque there.

However, his father Sayed Rashid Ahmad, born in 1311 AH was a very religious person. It is said that he used to perform the prayers always in Mosque. In character, he was very polite with religious behaviour. He married Sayedah Ummatul Aziz, daughter of Abdul Hai Hasani and sister of Ali Mia. So Rabe Hasani Nadwi came in the cradle of such religious origin that he got the influence of Islamic surroundings in the very commencement of his life. This has brought him to a unique status in religious phenomena. His father Sayed Rashid Ahmad breathed his last in 1395 AH and survived by five sons. They are:

a) Late Sayed Mahmud Hasan (d. 1942 AD)

b) Sayed Muhammad Hasan

c) Sayed Muhammad Thani

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[1] مقدمة: المنثورات من أدب العرب by Mohd. Rabe Hasani Nadwi (Muassatul Sahafat wa al-Nashr, New ediotion, Lucknow, 2008 AD), P-9

d) Sayed Muhammad Rabe Hasani and

e) Sayed Muhammad Wade Rashid[2]

In succession, Mohd. Rabe Hasani Nadwi belongs to the family of Sheikh Alamullah's family. His family is chained from Caliph Hazrat Ali Murtada (May Allah be pleased upon him). I mention the ancestral hierarchy of Mohd. Rabe Hasani Nadwi as follows:

Hazrat Ali Murtada (May Allah be pleased upon him)

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Hazrat Hasan Mujtaba (May Allah be pleased upon him)

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Hazrat Hasan Musanna

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Hazrat Abdullah Al-Mahaj

↓

Muhammad Shaheb Al-Nafs Al-Zakiya

↓

Abu Muhammad Abdullah Al-Ashta

↓

Muhammad Thani

↓

Husn Al-Awar Al-Zawad Naqib Al-Kufa.

↓

Abu Muhammad Abdullah

↓

Qasim.

↓

Abu Jafar Muhammad

↓

Abul Hasan Ali

↓

Hasan

↓

[2] خانوادہ علم اللہی by Maulana Muhammad Thani Hasani.(Dar-e-Arafa, Lucknow, 1426 AH/2005AD), P-274

Isa

↓

Yusuf

↓

Rashid Uddin Ahmad

↓

Amir Qutb Uddin

↓

Amir Nizam Uddin

↓

Qadi Rukn Uddin

↓

Sadar Uddin

↓

Qiyam Uddin

↓

Ali

↓

Ahmad

↓

Jain Uddin

↓

Sadar Uddin

↓

Amir Qutb Uddin Muhammad Thani

↓

Qadi Ala Uddin

↓

Qadi Muhammad

↓

Qadi Ahmad

↓

Muhammad Mazzam

↓

Muhammad Ishaque

↓

Hedayatullah

↓

Abdur Rahim

↓

Muhammad Taqui

↓

Muhammad Shah

↓

Akbar Shah

↓

Ali Muhammad[3]

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Sayed Abd Al-'Ali Nasirabadi

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Sayed Rashid Uddin

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Khalil Uddin Ahmad

↓

Rashid Ahmad

↓

Muhammad Rabe Hasani Nadwi[4]

Thus Muhammad Rabe Hasani Nadwi is the 42nd ancestor of Hazrat Ali Murtada (May Allah be pleased upon him). It is the clan history of Mohd. Rabe Hasani Nadwi. It is found that there is a long chain of 42 members. It is not possible to mention the detail of each person. It needs more research works. In my research work, I study only on Mohd. Rabe Hasani Nadwi. The detail of his life and works is coming in forth-coming chapters.

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[3] حياة عبد الحي الحسني -By Abul Hasan Ali Hasani Nadwi, (Published by Sayed Ahmad Shahid Academy. Lucknow, 1425 AH/2004 AD). P-22/23

[4] خانواده علم اللهى -by Maulana Sayed Muhammad Thani. P-255

CHAPTER- 2(b)

Education

Muhammad Rabe Hasani Nadwi was born in a well-bred and well-educated family in Uttar Pradesh, India. His father Rashid Ahmad and mother Sayedah Ummatul Aziz were very pious in their life staunchly following the Islam and very arduous in education. So, by birth, Muhammad Rabe Hasani Nadwi got the Islamic religious educational influence on him. Muhammad Rabe Hasani Nadwi in his very childhood learnt the elementary Islamic and Arabic education under the royal and pious patronage of his parents and grandmother at home. It was the important period of his life which ran the innocent mind into the religious luminance and educational effulgence in the very commencement of his life.

Being matured under the keen tutelage of his mother Sayedah Ummatul Aziz, Muhammad Rabe Hasani had earned the elementary Islamic and Arabic education at home. Then he went to Lucknow for learning higher education.[1] During his stay at Lucknow, he got himself under the chief guidance of his two maternal uncles Maulana Abdul Ali Hasani and Maulana Abul Hasan Ali Hasani. Rabe Hasani studied the valuable books on language and literature and religion under the abstruse guidance of Maulana Abul Hasan Ali Hasani.[2] He adorned his wisdom with enough skillfulness in literary and religious education there.

Then he started his study at Nadwatul Ulama, Lucknow and he learnt and became trained in widespread education from the great wise men of the then period. Amongst them, the mention may be made to Sheikh Abdul Qadir Raebareli, Sheikh Muhammad Zakariya Kandhalawi and Sheikhul Islam Sheikh Husain Ahmad Madani. Rabe Hasani secured the degree from Nadwatul Ulama in 1948 AD.[3] Then he was appointed there as a teacher. In 1950 AD, he went to Hejaz accompanying his uncle Abul Hasan Ali Hasani Nadwi and spent there more than one year in propagating Islamic Missionary Activities and earning knowledge from the intellectual groups. Then in 1952 AD, after his hark back to Lucknow, he was appointed as the Assistant Teacher of Arabic Literature in Nadwatul Ulama, Lucknow.[4]

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[1] منثورات من أدب العرب -By Muhammad Rabe Hasani Nadwi. Ed-2008. P-10
[2] منثورات من أدب العرب -By Muhammad Rabe Hasani Nadwi. Ed-2008. P-9/10
[3] Ibid. P-10
[4] Ibid. P-10

Besides these, a reliable source mentions that Muhammad Rabe Hasani Nadwi during his study at Nadwatul Ulama earned Islamic-Arabic and mundane knowledge from the famous learned personalities like Sheikh Muhammad Ali Ata, Sayed Hmid Uddin, Muhammad Ishaq, Muhammad Wayib Nagrami and so on. Especially he studied the literature and grammar under the recondite tutelage of Muhammad Najib Nadwi and his maternal uncle Abul Hasan Ali Hasani Nadwi. Thus to them Rabe Hasani is always in debt because his life is so grandeurly influenced by them what he had never got from anyone else.

Later on, to have the fine and shine knowledge on Islamic Jurisprudence and Commentaries, he went to Darul Uloom, Deobond and spent there one year. He also spent some memorable days at Mazharul Uloom, Shaharanpur and adorned himself with more skilled qualities under good glance of dignified teachers therein.

To conclude I may mention that from the above discussion, Rabe Hasani Nadwi has maintained his formal education life in studying only at Arabic-Islamic Institutes. I have not found any book written by him demurring Arabic and Urdu. Nevertheless, he occupies a unique status at national and international platform of education. It indicates that Rabe Hasani Nadwi, though not studied at any general college or university but he has wide knowledge in multi-angular aspects of human life.

It is essential here to mention that I have found very scarce information about the education of Muhammad Rabe Hasani Nadwi. The information I have mentioned above are almost from reliable personalities of Nadwatul Ulama, Lucknow.

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CHAPTER- 2(c)

Teaching

Muhammad Rabe Hasani Nadwi is a noted scholar. He occupies prominent position as a teacher especially in Arabic literary and Islamic religious ground. Allah has bestowed him with the abundance of knowledge which is not possible to express through this single research work. Being an international figure, his teaching is not limited to the four walls of India. It is widespread throughout the whole world. The students from the different corners of the world have been benefitted by learning literary and religious education from him. His teaching method is highly beneficial.

In 1949 AD, after completing the study, Rabe Hasani Nadwi was appointed as Assistant Teacher at Darul Uloom, Nadwatul Ulama, Lucknow. As an Assistant Teacher, he occupied prominent position. The students used to learn abundant from his deep co-operative teaching.

He had continued his keen service as Assistant Teacher at Nadwatul Ulama, Lucknow for three years. In 1952, he was appointed as Assistant Professor at Darul Uloom Nadwatul Ulama. Being a person highly religious and educated, he submitted his best efforts for the multi-angular development of educational surrounding and religious arena with highly impressive teaching during this period.

In 1955 AD, Muhammad Rabe Hasani was appointed as the Head of Arabic Department at Nadwatul Ulama. Allah has bestowed him with a vast and deep knowledge that enables him to occupy a unique status in teaching. The learners are very fond of his teaching. Once a learner learns anything form his teaching, he easily goes through the implementation of this knowledge in his practical life because he teaches very practically. These are the qualities Allah has given to Rabe Hasani which led him to instant promotion in this famous Institute.

He was appointed the Dean, Faculty of Arabic of Nadwa in 1970 AD. He was conferred award by Indian Council Uttar Pradesh for his contribution in the field of Arabic language. He was also conferred Presidential Award for his contribution in the field of Arabic language in the same year. In 1993 AD, he was appointed Muhtamim (Registrar) of Darul Uloom Nadwatul Ulama. In 1999 he was appointed Naib Nazim (Deputy Vice-Chancellor) of the Nadwa.

In 2000 AD, after the death of Abul Hasan Ali Hasani Nadwi, he was elected as Nazim (Rector) of Nadwa. He was unanimously elected as the President of All India

Muslim Personal Law Board in June 2002 AD at Hyderabad after death of the then President Maulana Qazi Mujahidul Islam Qasimi.

In conclusion I may mention that the methods of teaching and learning that Muhammad Rabe Hasani, Rector of Darul Uloom- Nadwatul Ulama: Lucknow has applied in the institution are very auspicious for the development of Arabic Language and its Literature. But the mass education does not mean only the study Arabic Language and its Literature. Otherwise, in an interview Rabe Hasani says, "The dawah workers you have mentioned have gained name and fame because of their English background. However, several of our students are working silently in Hindi areas."[1] It indicates that the English language background of Nadwatul Ulama, Lucknow is in lapse. It gives due importance on Arabic, Urdu and Hindi. But English is the language through which one can express himself anywhere in the world while Hindi is circumscribed in India at all. It shows a lacuna of educational system of Nadwatul Ulama, Lucknow. So there should be open rules and regulations for learning the other languages at the institution under keen efforts Muhammad Rabe Hasani Nadwi.

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[1] The Islamic Voice- Vol 15-03 No:171- MARCH 2001 / ZIL-HIJJA 1421H

CHAPTER- 2(d)

His visit to the different parts of the world

Muhammad Rabe Hasani Nadwi, being a figure international, a person wise and pious, a status famous visited many countries of the world for educational and religious purposes. He made most of his trips to the foreign countries along with his maternal uncle Abul Hasan Ali Hasani Nadwi. Here in this sub-chapter I am going to deal with the important trips of Hazrat Rabe Hasani Nadwi.

It was 1950 AD, Hazrat Rabe Hasani went to Hejaz accompanied with his uncle Abul Hasan 'Ali Hasani Nadwi and spent there more than one year engaged in Islamic Missionary Activities and earning knowledge from the intellectual groups.

On 21 June 1973 AD, Rabe Hasani Nadwi accompanied with the delegation of Abul Hasan Ali Hasani Nadwi, which reached Mecca al-Mukarramah through Iran.[1] Rabe Hasani spent 5 (five) weeks in Haramain Sharifain. It is necessary to mention that this whole trip was on the basis of educational and religious preaching mission.

On 29 July 1973 AD, Rabe Hasani started another trip. The first destination of that trip was Beirut. At Beirut he visited many educational institutions and administrative offices. Very relevant to this visit, Rabe Hasani made interaction with many highly educated and pious personalities including the leaders, Muslim Ministers and administrative officers of Beirut. But the whole trip was under the patronage of Abul Hasan Ali Hasani Nadwi. It is also to mention that at Beirut, he attended various meetings. Again in the Darul Ifta of Lebanon, he met Mufti Sheikh Hasan Khalid, Prime Minister of Lebanon Taqi Uddin, Ex-Prime Minister Saqib Sallam and Mufti Amin Husaini.

In May 1976 AD, Rabe Hasani Nadwi visited Rabat. A three-day meeting of 11th, 12th and 13th May 1976, was held by Islamic Universities Federation (رابطة الجامعات الإسلامية) at Rabat and Abul Hasan Ali HasaniNadwi was a member of the Federation.[2]

The secretary of the federation invited him to join the meeting. Again the same invitation was also sent to the secretary general of World Islamic League Muhammad Saleh Qazazi. But due to some unavoidable circumstances he could not attend the meeting. So he asked Abul Hasan Ali Hasani Nadwi to represent him. At that time Abul

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[1] کاروان زندگی- by Maulana Muhammad Abul Hasan 'Ali Hasani Nadwi, Vol-II. P-159

[2] کاروان زندگی- by Maulana Muhammad Abul Hasan 'Ali Hasani Nadwi, Vol-II. P-232

Hasan Ali Hasani Nadwi was at Hejaz and Rabe Hasani Nadwi was also with him. Saleh Qazazi, however, arranged the whole system of trip and sent Rabe Hasani Nadwi to manage the trip.

On 6 May 1976 AD, Abul Hasan Ali Hasani and Rabe Hasani started their trip to Casablanca (الدار البيضاء)[1] by Saudi flight. In the flight they had, with the delegation of Medina Islamic University Sheikh Abdul Muhsin bin Abbad and Muhammad Gazzali, a bosom and famous friend of Abul Hasan Ali Hasani, the discussion on Islam and education. Then they reached Casablanca through Tarabolis (طرابلس). In Casablanca, Abul Hasan Ali Hasani and Rabe Hasani spent one day.

Then on 7 May, they went to Maknas and on 8 May, they went to Fas, a historical city that Abul Hasan Ali Hasani compared with Delhi and Lucknow of India and Lahore and Multan of Pakistan. This city has been inundated by the educational and Architectural inundation for 1200 years. The famous and old university of Islamic world Jamiatul Qarwain (جامعة القروين) is situated in Fas. They visited the library of the university where they found more than 6000 rare books (mostly in manuscript form). On 10 May, they reached the Darul Sultatnat at Rabat and attended a three-day conference of Islamic Universities Federation from 11th to 13th of May 1976 AD.

Then on 15 May, they started their trip to Morocco and on the way, staying for a while at Casablanca Abul Hasan Ali Hasani and Rabe Hasani attended a meeting held by Allama Allal Fasi. Thereafter they spent three days there. On the 18 May 1976 AD, Rabe Hasani Nadwi along with his maternal uncle Abul Hasan Ali Hasani Nadwi returned to India.[2]

On May 1977 AD, Rabe Hasani Nadwi started a trip to New York along with his maternal uncle Abul Hasan Ali Hasani Nadwi to attend a four-day Conference of Muslim Scholars Association of America and Canada.[3] In the Conference wise men of many countries delivered valuable speeches on various angles of educational development for Muslim students. On the other hand, The Vice-President Nazir Uddin and the program director Prof. N. S. Ahmad and Irfan Ahmad Khan had already arranged some programs for them in various places of America which will be continued for three weeks.

In that trip to America, Abul Hasan Ali Hasani Nadwi and Rabe Hasani Nadwi almost visited all the important cities of North America like New York, Philadelphia,

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[1] Ibid. P-233
[2] کاروان زندگی- by Maulana Muhammad Abul Hasan 'Ali Hasani Nadwi, Vol-II. P-238
[3] کاروان زندگی- by Maulana Muhammad Abul Hasan 'Ali Hasani Nadwi, Vol-II. P-240/41

San Francisco, Baltimore, Boston, Chicago, Detroit, Salt Lake City and Las-Angelo (California) and of Canada like Montreal and Toronto where they went through many famous centers of architecture and education. This visit started in New York and finished in Chicago.

During this Journey Rabe Hasani Nadwi also availed the medical facilities there because the eye-operation of Abul Hasan Ali Hasani Nadwi was done at Philadelphia by Dr. Sheie, a famous doctor of ophthalmology of Philadelphia Hospital while Rabe Hasani Nadwi was his care-taker.

On July 1982, an International Islamic Seminar was held at Algeria. The program was held at Tlemcen which is 350 miles away from the Administrative Centre of Algeria. Rabe Hasani Nadwi was invited to attend the Seminar. So he prepared an article on "لمحات شعورية و نفسية في كلام رسول الله صلعم" and submitted this in the seminar.

On 29 July 1982, he reached Algeria by flight. Again from Algeria he boarded another flight for Tlemcen and reached positively.

On March, 1982 AD, Rabe Hasani Nadwi visited Sri Lanka while the secretary general of World Islamic League Muhammad Ali Harkan invited Abul Hasan Ali Hasani Nadwi to visit Nazemia University which is a great educational center of Sri Lanka. The invitation letter mentioned that the founder of this educational center Al-Haj Muhammad Nazim and the Vice-Chancellor of the University Dr. Muhammad Shukri wanted Abul Hasan Ali Hasani Nadwi to visit the center. In this occasion, Mohd. Rabe Hasani Nadwi accompanied with Abul Hasan Ali Hasani Nadwi, visited Sri Lanka.

In 1988 AD (1409 AH), a three-day educational conference, 7th, 8th and 9th of October (25th, 26th and 27th of Safr), was held by the Indian branch of World Islamic Literary League on the topic "Panegyrical or Encomiastic Poetry" at Aurangabad. In 1985 AD, Rabe Hasani Nadwi was selected the Secretary General of the League. So in the seminar Rabe Hasani Nadwi submitted the report discussing about the activities performed by the League during his period of last three years. His lecture and report were well accepted by the people and it became unique of all the reports ever submitted by the former concerned personalities.

In November 1988 AD, a two-day meeting, 24th and 25th of November, was held by the Trustees of World Islamic League at Medina. In this meeting Rabe Hasani Nadwi along with other trustees from the different countries of the world elaborately discussed the aims and objectives of the League. It is necessary to mention here that information what I have collected in this regard is from very rare and scattered sources. I have not

found the details of the objectives those were discussed in that meeting. So I do not give here the details of the objectives of the League discussed in that meeting.

Again in 1989 AD, a five days (12 to 16 Aug) International Conference of World Islamic Literary League was held at Constantinople (Turkey). The main agenda of the Conference was "Islamic Literature for the Children". A great number of literary personalities from the different corners of the world joined the conference. From India the important figure of the League Rabe Hasani Nadwi along with some others also joined the conference. He submitted his paper on the need and necessity of Islamic Literature for children. During his stay at Constantinople the tidings came to Abul Hasan Ali Hasani Nadwi that the Trustees' Board of Oxford Islamic Centre would hold a meeting at London on 23rd Aug 1989 AD. So from Constantinople Rabe Hasani started for London along with Abul Hasan Ali Hasani Nadwi and thus joined the meeting.

On 7th Oct. 1989 AD (6th of Rabi-I, 1410AH) Rabe Hasani Nadwi, being Secretary General of World Islamic League of India, he visited Hyderabad where a three-day Conference 7th, 8th and 9th October 1989 AD, was held. In the Conference, Rabe Nadwi submitted the secretariat report and adopted some special objectives for the development of Islamic Literature.

On 23rd January, 1990 AD, Rabe Hasani Nadwi along with his maternal uncle Abul Hasan Ali Hasani Nadwi, had started their trip to Hejaz to attend the meeting of the Executive body of World Islamic League which was to be held on 27th January (29th Jamada-II, 1410 AH). So Rabe Nadwi joined the Conference positively and met with learned personalities of the World that helped much in enlarging the knowledge.[1]

Very next to that, in the last week of August, 1990 AD, there were arranged three trips to Africa, Europe and Asia. First trip was to Casablanca where a meeting of World Islamic League was held and Abul Hasan Ali Hasani Nadwi and Rabe Nadwi were invited to attend the meeting. So Rabe Hasani Nadwi along with his uncle Abul Hasan Ali Hasani Nadwi attended the meeting positively.

They went to England to attend the meeting of 29th, 30th and 31st Aug 1990 AD at Oxford Islamic Center. So Rabe Hasani Nadwi being the founder member of the Center attended the meeting and shared his auspicious consent for illuminating and spreading the Islamic Education to people at large.

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[1] کاروان زندگی- by Maulana Muhammad Abul Hasan 'Ali Hasani Nadwi, Vol-IV. P-167

To conclude it is to mention that Rabe Hasani Nadwi visited USA, UK, Pakistan, Syria, Egypt, Iraq, Iran, Japan, Morocco, Malaysia, Egypt, Tunisia, Algeria, Uzbekistan, Turkey, South Africa and many of Arab, European and African countries. The material for this purpose is very rare. It is not possible discuss all his trips in detail by a single research work. It needs more research works. Rabe Hasani Nadwi made almost all his trips to the foreign countries along with his maternal uncle Abul Hasan Ali Hasani Nadwi. It is also found that sometimes he started the trip to take direct share as an invited guest in various national and international meetings and conferences and sometimes he was requested to accompany Abul Hasan Ali Hasani Nadwi. But after the death of Abul Hasan Ali Hasani Nadwi, Rabe Hasani Nadwi has been occupying the same status that had been being maintained Abul Hasan Ali Hasani Nadwi.

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CHAPTER- 2(e)

Personality: Writer and Thinker

Muhammad Rabe Hasani Nadwi is engaged in many national and international organisations. This is because of his unique personality in different spheres of human life. Especially he occupies a unique status in the field of Arabic-Islamic education. He occupies different portfolios in different national and international Arabic-Islamic organisations and educational institutions. These are as follows:

In India, he is

- The President of Islamic Research and Publication Council, Lucknow.
- The President of Religious Education Council, U.P.
- The President of Dar-e-'Arafat Academy, Rae-bareli.
- The President of Majlis-e-Sahafat-o-Nashariyat, Darul Uloom Nadwatul Ulama, Lucknow.
- The President of Deeni Taleemi Council, Uttar Pradesh
- The Executive Member of Darul Musannifin Academy, Azamgarh.
- The Executive Member of Maulana Azad Academy, Lucknow.
- Member of the Aligarh Muslim University Court, the supreme governing body of the University.
- The Patron of Payam-e-Insaniyat.
- The Patron of Islamic Fiqh Academy (India)

In foreign countries, he is

- The Trustee of Oxford Centre for Islamic Studies, Oxford University, U.K.
- The Vice President of the Aalami Rabita Adab-e-Islami, Riyadh (K.S.A.)
- The Vice-president of World Islamic League.
- The President of the Branch of World Islamic League for the sub-continent India.
- Founder Member of Rabita Aalam-e-Islami, Makka Mukarrmah.
- Member of International Islamic University, Chittagong and so on.

Now I would like to mention here that it became too hard for me to collect all the information regarding the above-mentioned chairs. I have found only some scarce and concrete information for purpose.

He always keeps himself busy in his life maintaining various organizational and non-organizational activities. He also attends the meeting of various national and international organisations. Rabe Hasani Nadwi thus spends a bee-busy life. In spite of this, he has written a very good number of books in both Arabic and Urdu language. Many Arabic-Islamic institutes have included some of his books in the syllabi.

Some of his important writings are:

- قيمة الأمة الإسلامية: منجزاتها و واقعها المعاصر (Qimah al-Ummah al-Islamiah: Munjazatuha wa Waqi'uha al-Mu'asir)
- مقالات في التربية والمجتمع (Muqalat fi al-Tarbiyah wa al-Mujtama)
- الغزل الأردي: محاوره ومكانته في الشعر (Al-Gazl al-Urdiy : Muhawarahu wa Makanatuhu fi al-She'r):
- تاريخ الأدب العربي: العصرالإسلامي (Tarikh al-Adab al-'Arabi : al-'Asr al-Islami)
- منثورات من أدب العرب (Manthurat min al-Adab al-'Arab)
- الأدب العربي بين عرض ونقد (Al-Adab al-'Arabi Byna 'Ardin wa Naqdin):
- رسالة المناسبات الإسلامية (Risalah al-Munasabat al-Islamiyah)
- أضواء على الأدب الإسلامي (Adhwa 'ala al-Adab al-Islami)
- في وطن الإمام البخارى (Fi Watan al-Imam al-Bukhari)
- العالم الإسلامي اليوم: قضايا وحلول (Al-'Alam al-Islami al-Yaum : Qadhaya wa Hulul)
- في ظلال السيرة (Fi Zilal al-Sirah):

Some of his Urdu books are:

- Jaziratul 'Arab.
- Halat-e-Hadirah aur Musalman.
- Ummat-e-Muslimah: Rahbar aur Mithali Ummat, Madhi wa Hal ke Ayna Me.
- Maulana Sayed Abul Hasan 'Ali Nadwi: 'Ahd-e-Saz Shakhsiyat, Mushahidat aur Tajrabat ki Rushni Me.
- Sirajan Munira, Rahbar-e-Insaniyat (peace be upon him).
- Gubar-e-Karwan.
- Samarqand wa Bukhara ki Bazyaft.
- Tuhfa-e-Ramdhan and so on.

The details of these books are given in the particular forth-coming chapter. He also writes in newspapers and magazines. Especially he is the editor of 'Al-Raid' an Arabic magazine fortnightly.

Rabe Hasani Nadwi keeps his sight open to not only a particular area or country rather throughout the whole World. His worldwide thinking discloses well through his various types of socio-educational writings. This is understood well by reading his books. For example, discussing about the importance of educational value in the social life, he says that the educational system has three wings which are very important to be adopted at the top most level for all-angular socio-cultural development. These three wings are:

a) المعلمين و القائمين على التعليم (The teachers and the responsible personalities of education.)
b) منهاج التعليم و ملوادّه (The system of education and the method of implementation.)
c) الطلاب (The students.)[1]

His practical thinking enabled him to write a good number of books in Arabic except Urdu. In the yore, the scholars thought only the study of the Holy Quran, Hadith and pagan literature. But in modern era, it is not enough for learning Arabic Language and Literature in its real status. Rabe Hasani, thinking so, wrote a book " منثورات من أدب العرب". This book is also included in the various syllabuses of many educational institutions.

He has written some auspicious books in the field of Arabic literature like " الأدب العربي بين عرض ونقد", "تاريخ الأدب العربي: العصر الإسلامي", " أضواء على الأدب الإسلامي", " تاريخ الأدب العربي: العصر الإسلامي", "منثورات من أدب العرب" etc.

Mohd. Rabe Hasdani Nadwi, as a thinker, expresses his opinion in various national and international issues. His opinions in such cases are media magnetic.

After the bloodshed in Gujarat, Mohd. Rabe Hasani Nadwi was asked by the media to express his view on the bloodshed and anti-minority statements made by Modi and some other Hindu Communal leaders. Rabe Hasani replied, "Their statements greatly injure the feelings of Muslims; rather they are infuriating. However, thinking that such statements are not made by serious and sane persons, there is no need to reply but the cruelty and barbarism being perpetrated on Muslims does merit attention. It is however a

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[1] مقالات في التربية و المجتمع by Muhammad Rabe Hasani Nadwi (المجمع العلمي الإسلامي- لكناؤ 2004 AD) P-51

matter of satisfaction that our Hindu brethren are themselves taking note of their activities and statements. They are strongly criticizing and condemning whatever happened in Gujarat. I think that under the circumstances this is sufficient and worth consideration. Muslim leaders are keeping these things in mind and they will do whatever they deem fit in accordance with legal and constitutional means and their own capabilities. Presently, different committees and institutions of Muslims are working in their respective fields for assisting the uprooted people. Responsible people are also touring different places and investigations are being made into cases of cruelty and barbarism with a view to bringing these things to the notice of government and also to file cases in courts, if so needed."[1]

He also added while thinking of the affect of this bloodshed incident to the greater national interest that people who indulged in bloodshed on the basis of religion and community in Gujarat did not, as a matter of fact, harm only one section of the country. They have rather weakened the country and tarnished the image of the country abroad. The economy of the state has suffered enormously. In addition to negating the rights and privileges granted by the Constitution of India to the minorities, these incidents are also against the centuries-old traditions of tolerance and communal harmony. Such attitude is even against the principles of Hinduism. In this country, religious differences have always been seen from a pleasant angle that celebrates diversity and because of this very reason Indian national leaders had opposed the demand for a separate country by the name of Pakistan. If India itself now transforms its religious diversity into mutual enmity, it in fact spreads the poison of mutual hatred and enmity among its people, which will enormously harm the solidarity and stability of this country.

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[1] The Naqueeb (An Urdu Journal, Weekly), Phulwari Sharif, Patna, 01-07-2002.