

KHATIB AL-ISLAM MAULANA
MOHAMMAD
SALIM
QASMI R.A.

Former Rector, Darul Uloom Waqf, Deoband

Life

Thoughts

Contribution

Published by

Hujjat al-Islām Academy

Darul Uloom Waqf, Deoband- 247554



Khatib al-Islam Maulana Mohammad Salim Qasmi R.A.

Former Rector of Darul Uloom Waqf Deoband

Life | Thoughts | Contribution

A compilation of papers presented in the “International seminar on Life and Achievements of Khatib al-Islam Maulana Mohammad Salim Qasmi R.A” Held on Sunday-Monday, 12th-13th August, 2018, at Darul Uloom Waqf Deoband

Hujjat al-Islām Academy

Darul Uloom Waqf, Deoband- 247554

Khatib al-Islam Maulana
Mohammad Salim Qasmi R.A.
Life| Thoughts| Contribution

1st Edition: 2019

ISBN: 978-93-84775-11-7

© Copyright 2019

All rights reserved. No parts of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior permission of the copyright holder.

Published & Distributed by
Hujjat al-Islam Academy
Darul Uloom Waqf, Deoband, +91 1336 222 752
Website: www.dud.edu.in, Email: hujjatulislamacademy2013@gmail.com

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ

Table of Contents

I. Foreword	06
II. Report	15
III. Welcome Speech	100
IV. Chapter One: Life and Personality	106
○ Maulana Salim R.A., The End of Golden Scholarly Era <i>Mohammad Asjad Qasmi</i>	107
○ Khatib al-Islam Maulana Mohammad Salim Qasmi as a Great Speaker 1926-2018 <i>Jaseemuddin Qasmi</i>	129
○ Maulana Mohammad Salim Qasmi: A Man of Courage and Conviction <i>Dr. Atif Suhail Siddiqui</i>	135
○ Maulana Mohammad Salim Qasmi: Literary Style of Writing <i>Dr. Saeed Anwar</i>	141
○ Hazrat Khatib al-Islam as a Lecturer <i>Mohammad Javed Qasmi</i>	152
○ Hazrat Maulana Mohammad Salim Sahab Qasmi, The Orator <i>Mohammad Asad Jalal Qasmi</i>	162
V. Chapter Two: Thoughts and Ideas	176
○ Unity of the Muslim Ummah: An Overview of Maulana Mohammad Salim Qasmi's Thoughts <i>Hifzur Rahman Qasmi</i>	177

- Maulana Mohammad Salim Qasmi: Tracing the Legacy of His Theological Paradigms and Intellectual Dimensions
Mohammadullah Khalili Qasmi 189
- Modernization of Madrasas and Maulana Salim Sb.
Arif Masood Qasmi 203

VI. Chapter Three: Contribution and Services 212

- Maulana Mohammad Salim Qasmi and His Contribution Through All India Muslim Personal Law Board
M. Burhanuddin Qasmi 213
- Khatib al-Islam Maulana Mohammad Salim Qasmi: A Versatile Religious Leader
Muddassir Ahmad Qasmi 229
- Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi: Literary Services
Mohammad Sajjad Husain Qasmi 238
- Maulana Mohammad Salim Qasmi (1926-2018AD): His Services in Academic Works
Jamshed Adil Qasmi 254

Foreword

By: Maulana Mohammad Sufyan Qasmi ⁽¹⁾

A fair review of the 1400 year long period of learning and practice of the blessed Ummah in the perspective of historical facts will reveal a truth; that not a single period, century or region has ever been totally devoid of the multi-dimensional services and efforts of God-fearing theologians and truthful men of knowledge and practice. However, it is another matter that the scenarios were always subjected to change. Sometimes, there is abundance of sincere scholars at a place and sometimes, in another period, the same area witnesses a shortage and decrease in their number. At times, a particular branch of knowledge appears flourishing in a way that it seems the stream of the scholars is heading in the same direction, and innovative minor and major researches emerge in a specific field of science and knowledge, while at other times various people of knowledge and cognizance are seen active in different academic fields, quenching the thirst of an entire era with their scholarly profoundness and peculiarities, offering solutions to ongoing problems, uncovering new dimensions of knowledge and wisdom, and the knowledge appears moving on the track of evolution and progression as per its nature, looking as though the following generation took the science and art to the position higher than where the

(1) Rector of Darul Uloom Waqf Deoband.

preceding generation had left it. Thus, the science and knowledge continued to develop in every age, highly influenced by viewpoints and outlooks and the nature of rejection and acceptance of every period. The well-informed and enlightened men have always recognized the importance of this reality of development as the basic rule owing to their vast vision and farsightedness. On the contrary, the religious, social and economical scenario of other nations and religions of the world looks empty in terms of these viewpoints and outlooks, as compared to the Islamic history. Even if any development and prosperity is seen anywhere on any level whatsoever, be it scholarly or moral; artistic or social; societal or economical, there must underlie the glimpse of the borrowings from Islam, and somewhere or the other and on some stage or the other, it will appear indebted to Islamic sciences and knowledge, and it seems that without considering the borrowings of developmental characteristics from Islam as the basis, the avenues of development were blocked even for them. The Almighty Allah has laid foundation of survival of the cosmos and development of humankind by honouring them with His special attribute of knowledge and has bestowed on human beings such talent and ability that they could continue to develop by unearthing the hidden secrets of science and knowledge.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ

مَمْنُونٍ.

If we think over in the light of this established rule, this fact comes up by a slight deliberation that the Exalted Being has set up two systems in this mortal world for the survival and growth of the cosmos. Survival of the world concerns the system of guidance, while the growth of the



world relates to the system of power. Both systems have their respective rules and laws. As long as the prescribed rules and laws of the Almighty remain effective in human life, their healthy and positive results will guarantee its survival and development, and when these rules and laws are neglected, their fallout and consequences will be fatal. This rule applies to both systems. For example, the link of domination and subjugation of nations on each other is connected to the system of power which can easily be understood by the example that the falsehood of the West is not confined to the western world, rather its deadly effects have prevailed all over the East including the East Asia, Middle East and Far East. If we analyze the effects of global dominance of the West and oppressive subjugation of the East, it sums up to only three reasons: first the power, second the knowledge and third the ethics. Since the dominance and subjugation is linked to the system of power, here knowledge means the sciences and knowledge of the contemporary world. So, the law of the nature is that even if an evil worshipper adapted to this system, he too would overcome the world, and even if a believer defies it, he too will be overpowered. To take an example, poison is a lethal object. If a believer eats, he will die, and if a disbeliever eats, he will also die. As the nature of the poison and its effects are connected to the natural law, the result of poison cannot be different for Muslims and non-Muslims. So, power, knowledge and ethics are the components of the West's global materialistic and ideological dominance which are entirely connected to the rules and laws of the nature set by the Almighty. Hence, the history of dominance and subjugation of every nation,



including the Muslim Ummah, will look indebted to the same components, and in the base of the nation's rise and fall, the effects of compliance and defiance of the same principles will be seen.

In the same context, now let's talk of the guidance system set by Allah which has achieved basic status in the survival of the universe. This system is ranging from metaphysical world to the physical world in a way that its results and effects spread from spiritual world to the materialistic world. The Almighty God has set its own rules and laws. The common thing between the system of guidance and the system of power is that as the compliance of the rules and laws prescribed by Allah was obligatory there in order to get positive results, so is here, and as the deviation from the rules and regulations was fatal there, same will be here as well. The historical events of that system were witness to the rise and fall of humankind; likewise this system has also preserved the evidences of countless occurrences of rise and growth; recognition and popularity; disgrace and humiliation in the pages of the history. Just as the power, knowledge, and ethics are essential in producing good results from the system of nature, so the knowledge, ethics, and power are also the components, with difference in the intents. There, power meant the power of people and material, knowledge meant varied types of contemporary sciences, and ethics meant realization and exercise of the rules of world administration. Exactly the same power, knowledge, and ethics are the foundation of guidance system as well. The difference is that here knowledge means divine sciences and cognizance in the light of Qur'an, power means the

positive and good effects and results produced from those sciences and cognizance and the power derived from actions and deeds, and ethics mean following what the Prophet (PBUH) did and explained. Just like there, the compliance and defiance will result in subjugation and domination accordingly, here too the results will come up according to the controlling factors, that is, the good and fatal effects of the either system depend on true compliance and regular practice of the rules and laws set by the Almighty for the two systems.

Among knowledge, ethics, and power, the centrality goes to knowledge and ethics, and the physical and spiritual powers are the derivative outcome of the former two qualities. However, irrespective of details, hundreds of examples are available in different places of the Prophetic Biography. The prophet (PBUH) too concentrated the purpose of his prophet hood on knowledge and ethics as he said:

إِنَّمَا بُعِثْتُ مُعَلِّمًا

(Verily I have been sent down as a teacher) and

بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

(I have been sent down so as to accomplish good morals). The Almighty Allah shaped the compulsory effects of these two key purposes as spiritual and physical power. And it is the same physical and spiritual force by which one group, by the will of Allah, took the evolutionary nature of sciences and knowledge to the astonishing heights of glory with their profound knowledge and vision and benefitted a world with the varieties of knowledge. Therefore, if this bright chain of knowledge and practice from the time of the Prophet till today is examined in this ideological angle,



regardless of timely terminologies of periods and centuries, the circle of educational services, be it collectively or individually, is connected in a specific kind of connection at the topmost level, which has linked the knowledge and cognizance spanning over fourteen centuries in this golden chain. One bright and luminous branch of this galactic chain is the scholars of Deoband whose all-round universal educational and practical, national and political, ideological and theoretical, religious and spiritual services span uninterruptedly over one-and-half century and are still unforgettable. Knowledge and practice of predecessors work as a model of practice and beacon of light for the successors. And in guidance system, the significance of personality development as an objective is not hidden from the men of knowledge and vision. The same personality development was the main factor behind the far-reaching madrasa movement of Hazrat Maulana Mohammad Qasim Nanawtvi. The establishment of Darul Uloom is the clear manifestation of this very glorious objective and its one-and-half-century long achievements and results are the evidences of those very distinctions of it.

The chain of the shining and ever-lasting scholarly, practical, religious, Islamic, academic, constructive, national, political and administrative efforts and struggles of our all predecessors from the founder of Darul Uloom, Hujjatul Islam Hazrat Maulana Imam Mohammad Qasim Nanawtavi, and the Jurisprudent of Ummah, Hazrat Maulana Rasheed Ahmad Gangohi, up to the successors is so strongly interconnected in regard to objectives and goals that even a slight disregard of their services, let alone the omission of a single personality from the midst, would be synonym to me for shaking the whole building, for the scholars and the men

of vision and wisdom are agreed that only the strong bond with predecessors guarantees the eminence of their successors. The history witnesses it in place to place that this mutual connection of predecessors and successors plays a key role. On the contrary, it is also an obvious fact that the nation or community whose relation is severed from their predecessors or it falls weak, their existence as a nation or community becomes extinct from the surface and gets lost into obsolete fables and the succeeding generations take them as cautionary tales, for the scholarly qualities and features of predecessors, incidents of their courage and dignity and their educational and practical achievements are like the source of life and stimulator of action for the modest and self-sufficient successors. If bond with them falls weak, there will be nowhere for them to find the boiling blood in their vessels which would be the source and inspiration of the spiritual life, that is to say, to retain and maintain scholarly and practical connection with our predecessors is inevitable for securing strong base of development for ourselves as well. In addition, the historically significant and great services of our predecessors, while keeping them from usual exaggeration and understatement, and the academic discussion on the biographies of the departed figures and their observations and experiences, after peer-review and close scrutiny, could be made the basis for the spiritual life of the following generations, as the same scholarly, practical, and historical link is the security of our spiritual existence and survival in the world. Thus, the biographies of the departed personalities are not to make them alive but to keep record of their historical scholarly achievements and the branches of knowledge developed by them with an aim to inspire and encourage the coming generations to do the same.

The two-day trilingual international seminar held on 12-13 August, 2018, at Darul Uloom Waqf Deoband, on the life & achievements of Khateeb al-Islam Maulana Mohammad Salim Qasmi, the former vice chancellor of Darul Uloom Waqf Deoband and vice president of Muslim Personal Law Board, mainly aimed at examining his 75-year long universally renowned scholarly and practical, ideological and educational, national and historical, religious and reformatory life and services and his lifetime efforts to unite Muslims and the positive results produced by his efforts on national and international level, as well as having critical and scholarly review of his works based on the methods of research and study so as to provide the following generations with base of inspiration for action and especially to inculcate the objectivity and significance of unity among Muslims along with the importance of community interest over individual one in such a way that if greater interest of the community is prioritized, for the sake of unity among Muslims and out of sincerity, over individual and personal benefit, then twenty three years old and seemingly unsolvable complicated issues could be solved in less than twenty three minutes. These were the main objectives of the seminar.

We thank Allah the Almighty that the vast majority of the Ummah is unanimous on this objectivity, the crystal clear proof of which was the participation of great scholars, thinkers, celebrities, intellectuals from modern and religious academia and from different schools of thought, classes, organizations and sectors in this historical seminar and whose worthwhile observations, addresses, high quality papers and write-ups provided the seminar with certificate of public acceptance and divine approval for which the whole staff of Darul Uloom Waqf Deoband thank Allah and, as per the prophetic saying *مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ* (One who did not

thank people, did not thank Allah), extend their sincere and heartfelt gratitude to all the participants and attendees. May Allah give them handsome reward! This valuable collection of those very precious papers, observations and messages in the shape of a book is offered in your service.

Surely it would be quite ingratitude and injustice if we do not mention the individuals who immensely contributed to the successful holding of this historical seminar and had been on standby at every stage. Their hard work of day and night and its positive and optimistic outcomes have not only been given full acknowledgement by all the participants of this seminar, but also their exceptionally encouraging and highly scholastic recognition blew a fresh breath in their young impulses. The full contribution and remarkable arrangement by the director of the Research and Study Department 'Hujjat al-Islam Academy' of Darul Uloom Waqf Deoband, round-the-clock hard work of his young associates, thoughtful and compassionate advices and practical exertions of the institution's teachers, and the sincere and timely compliance and beautiful performance of the students are the considerable parts of the successful holding of this seminar which certainly deserve gratitude and appreciation. I pray to Allah for all the participants to make their positive and firm ambitions and their sincere efforts and exertions profitable for Darul Uloom and to keep this institution safe and secure against harmful effects of all kinds of mischief and evils! Ameen.

وما توفيقي الا بالله وبك نستعين-



Report

International seminar on Life and Achievements of Khatib al-Islam Maulana Mohammad Salim Qasmi (R.A.)

By: Maulana Dr. Mohammad Shakaib Qasmi⁽¹⁾

Preface

The standard-bearer of Waliullah's thought, the representative of Qasmi ideology, the interpreter of Deobandi track, the sentry of ancestors' traditions, the trustee of Nanautavi's knowledge, and the heir apparent of Hakim al-Islam Hazrat Maulana Qari Mohammad Tayyib sb (rh), Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi sb (rh) (Former Vice chancellor of Darul Uloom Waqf Deoband and vice president of All India Muslim Personal Law Board) was an international, multidimensional, sagacious, knowledgeable, and practical figure. He was an unexpected grace, magnificent embodiment of the righteous elders and live picture of the predecessors in this contemporary age. He secured a unique and matchless status among men of art and science by dint of his academic talents, spiritual preeminence and noble qualities of lineage. He was of a towering stature in sight of thinkers and

(1) Director, Hujjat al-Islam Academy, Darul Uloom Waqf Deoband

farsighted figures because of his thoughtful and polemic arguments. Indeed, he was the last ring of golden chain of religious, educational and reformatory movement and he was considered to be the last representative of Deobandi thought and unanimously accepted personality in contemporary age. No doubt, the great and remarkable services for Islam rendered by him as per the requirements and demands of modern age, including explication and simplification of Qasmi wisdom, is a brilliant chapter of the history. Given the above mentioned things, we can confidently say that he performed his duty as a real representative of Islam. His life was so versatile, multitalented and multidimensional in both inner and outer perfections that the whole world benefitted from him, the aspirants of learning and science from India and abroad quenched their thirst of learning and cognition, and his intrinsic knowledge and academic activities have turned out to be a beacon and milestone for the new generation.

To revive the legacy of predecessors and to keep their memories alive is one of the most significant objectives of Hujjat al-Islam Academy, the research wing of Darul Uloom Waqf Deoband. Given this, Hujjat al-Islam Academy decided to conduct a two-day trilingual international seminar on life and achievements of Shaikh Mohammad Salim Qasmi (rh), on Sunday-Monday, 12-13 August, 2018, to pay tributes to his memorable and glorious services and achievements and in order to acquaint the coming generation with his universal and wide-ranging personality.

Goals and objectives:

The objectives and purposes of this two-day international seminar have been outlined in the following excerpt from welcoming speech of the honorable rector: If we analyze the objectives of academic, religious, social, educational, political, or administrative services of our iconic elders, from leading theologian Hazrat Maulana Mohammad

Qasim Nanautavi (rh), the founder of Darul Uloom Deoband, and Maulana Rasheed Ahmad Gangohi (rh) down to all other elders and ancestors who came after them, one thing which appears common among all of them is that no matter how much different their viewpoints are, or how much different their fields of work were, their objectives have such a strong historical connection that if services of any luminary personality are removed from this golden chain, or they are not given their due acclamation, in my opinion, it would be the same as to shaking down the whole magnificent building. The nations and communities that have ever weakened their connection with their ancestors and elders never survived and left no vestiges on the page of history let alone the people who have forgotten their predecessors. As they have disregarded their predecessors' relics, the history, in the same way, left them as the admonition for the generations to come. The reason is that the qualities of elders, their selfless emotions, the stories of their determination, and their matchless academic and social services are sources of life for their followers. If their connection gets weakened, then there is nothing left to encourage them to face new challenges of their time. Therefore, it is our utmost duty for strengthening our connection with the elders to transmit their authentic accounts and historically significant services, biographies, important events of their lives; their experiments and experiences to the upcoming generation, after passing them through touchstone of principles of research and criticism, keeping them away from exaggerations and hyperbolism; because this historical and knowledge-based connection ensures our virtual existence.

Invitation letter for Seminar:

After taking decision to conduct seminar for the above mentioned objectives, the heir apparent of Khatib al-

Islam, Hazrat Maulana Mohammad Sufyan Qasmi sb, V.C of Darul Uloom Waqf Deoband, sent invitation letters to illustrious scholars, eminent essay-writers, celebrated authors, men of art and science, and thinkers from across the country to write articles and research papers in any of three languages; Arabic, Urdu and English. The invitation letter is as follows:



DARUL - ULOOM WAQF DEOBAND -247554 (U.P.) INDIA

الرقم _____

التاريخ _____

To

Respected Brother in Islam,

Assalamu Alaikum Wa Rahmatullah

Hope you would be good in health. You may be fully aware of sad demise of encyclopedic Islamic scholar: Shaikh Mohammad Salim Qasmi (1926-2018) entitled " Khatib-ul-Islam" in India, he was the grandson of Hujjat-ul-Islam Mohammad Qasim Nanotvi the founder of grand Islamic university Darul Uloom Deoband and helmsman of educational movement in Indian subcontinent.

The deceased was a shining figure of knowledge and literature, man of preaching and propagation, leadership and guidance; bearer of Islamic ethos and values. He rendered administrative and teaching services in Darul Uloom Deoband for forty years. After the administrative discord in Darul Uloom, he founded Darul Uloom Waqf Deoband, nurtured, presided over it in the gloomiest period and horrendous time and led it to the peak of success by his strenuous efforts and undying sacrifices. He also supervised numerous esteemed educational, jurisprudential, propagational institutions, authored a lot of books and brightened the hearts of the people with his spellbound exhortations and effective speeches and persuaded them towards belief and virtuous deeds. After all, he led a cheerful life filled with academic and preaching contributions. He passed away Saturday afternoon 14/04/2018 after completing 94 years of his worldly life. In fact his death was the end of a century and fall of imposing educational mansion.

Valuing his magnificent academic works and repaying his due rights on the seminary and Muslim nation, Hujjat al-Islam Academy, research Department of Darul Uloom Waqf Deoband has decided to conduct a global Seminar on the life and achievements of Shaikh Mohammad Salim Qasmi (rh), on Sunday-Monday 12-13 August 2018.

So, you are humbly requested to write a research or article on the highlighted subject of the list attached to this letter to enlighten the upcoming generation with his historical services and lifeworks so that they can get inspiration to move ahead. We greatly hope that you would accept our invitation and send your valuable article in English language before 20th June 2018 so that we can get it published in a particular book.

We would eagerly look forward to your article and research.

Yours truly

Mohammad Sufyan Qasmi
Rector Darul Uloom Waqf Deoband



Besides this invitation letter, another special letter for participation in seminar was sent by the rector to prominent educational, political, and religious figures and administrative members of seminaries in India. In addition to it, the details of topics prescribed by the academy were attached to the invitation letter with mark on the specific topic concerning the writer.

The list of main topics was as follows:

- ❖ Hazrat Khatib al-Islam: life and services
- ❖ Hazrat Khatib al-Islam: academic works
- ❖ Hazrat Khatib al-Islam as an orator
- ❖ Hazrat Khatib al-Islam: literary services
- ❖ Hazrat Khatib al-Islam: literary style of writing
- ❖ Hazrat Khatib al-Islam as a poet
- ❖ Hazrat Khatib al-Islam as a Hadith expert
- ❖ Hazrat Khatib al-Islam as a lecturer
- ❖ Hazrat Khatib al-Islam: books and his educational standard
- ❖ Key role of Hazrat Khatib al-Islam in foundation and consolidation of Darul Uloom Waqf Deoband
- ❖ Hazrat Khatib al-Islam as a rector
- ❖ Significant role of Hazrat Khatib al-Islam in foundation of the All India Muslim Personal Law Board
- ❖ Development of Darul Uloom Waqf Deoband under the rectorship of Hazrat Khatib al-Islam
- ❖ Hazrat Khatib al-Islam as denominational leader
- ❖ Hazrat Khatib al-Islam: the interpreter of Hazrat Nanavtawi's knowledge
- ❖ Hazrat Khatib al-Islam as a head of Waliullahi thoughts
- ❖ Hazrat Khatib al-Islam in the mirror of personal features and qualities

- ❖ Hazrat Khatib al-Islam as a patron of various educational and religious institutes
- ❖ Influential role of Hazrat Khatib al-Islam in establishment of unity and brotherhood
- ❖ Moderate thought and view of Hazrat Khatib al-Islam
- ❖ Hazrat Khatib al-Islam as spiritual leader

The above mentioned topics were sent to the writers for writing papers. The eminent writers covered academic and versatile services of Hazrat Khatib al-Islam (R.A.) and various aspects of his multidimensional personality in their writings. The number of total articles received by the Academy reached 104, wherein 24 Arabic, 67 Urdu, and 13 English articles were included. Here is the detail:

Urdu Articles

S.N	Topics of researches	Writers' names
1	حضرت مولانا محمد سالم قاسمی رحمۃ اللہ علیہ: جلیل القدر شخصیتوں کے تربیت یافتہ برگزیدہ فرد۔ (Hazrat Maulana Mohammad Salim Qasmi (rh): well-trained pious personality of prominent figures)	Hazrat Maulana Sayyed Mohammad Rabey Hasani Nadvi sb (Chancellor of Nadwatul Ulama, Lucknow)
2	خطیب الاسلام حضرت مولانا محمد سالم قاسمیؒ سرماہ ملت کے نگہبان۔ (Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh): a sentry of nation's assets)	Hazrat Maulana Dr. Saeedurrahman Azami sb (Principal of Darul Uloom Nadwatul Ulama, Lucknow)
3	ایک شمع رہ گئی تھی سو وہ بھی خاموش ہے۔ (A candle was alive, it is too doused)	Hazrat Maulana Mohammad Sufyan Qasmi sb (Vice Chancellor of Darul Uloom Waqf)
4	استاذ محترم خطیب الاسلام حضرت مولانا محمد سالم	Hazrat Mufti Fuzailurrahman Hilal

	صاحب قاسمی نور اللہ مرقدہ: بحیثیت مدرس۔ (Respected teacher Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) as a teacher)	Usmani sb (Former grand Mufti of Punjab)
5	مولانا محمد سالم قاسمی رحمۃ اللہ علیہ: دیوبندی فکر کے نقیب و ترجمان اور ندوۃ العلماء کی فکر و منہج و دعوت کے داعی۔ (Maulana Mohammad Salim Qasmi (rh): representative of Deobandi thought and preacher of Nadwatul Ulama's thought and method of propagation)	Maulana Sayyed Mohammad Wazeh Rashid Hasani Nadvi sb (rh) (Darul Uloom Nadwatul Ulama, Lucknow)
6	فکر نانو توئی کے جانشین و امین۔ (Successor and preserver of Nanautavi's ideology)	Maulana Sayyed Ahmed Khizar Shah Masoodi sb (Head of teachers and Dean of Educational Department, Darul Uloom Waqf Deoband)
7	استاذ الاساتذہ حضرت مولانا محمد سالم قاسمی۔ (The mentor of the teachers Hazrat Maulana Mohammad Salim Qasmi (rh))	Maulana Khalid Saifullah Rahmani sb (General Secretary, Islamic Fiqh Academy, India)
8	خطیب الاسلام حضرت مولانا محمد سالم قاسمی صاحب ایک بے مثال شخصیت۔ (Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi sb (rh) a peerless personality)	Maulana Mohammad Burhanuddeen Sambhali sb (Darul Uloom Nadwatul Ulama, Lucknow)
9	نقوش و تاثرات: خطیب الاسلام حضرت مولانا محمد سالم صاحب قاسمیؒ کی رحلت۔ (Traces and impressions: Hazrat Khatib al-Islam Maulana	Maulana Dr. Taqiuddeen Nadvi sb (Jamia Islamia Muzaffarpur, Azamgarh)

	Mohammad Salim Qasmi's demise)	
10	خطیب الاسلام ایک عالمی، آفاقی شخصیت۔ (Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi: A universal personality)	Maulana Asghar Ali Imam Mahdi Salafi sb (Markazi Jamiat Ahl-e-Hadith)
11	حضرت مفکر ملت کا خاندانِ قاسمی کے ساتھ خصوصی تعلق۔ (Special Bondage of Hazrat Mufakkir-e- Millat with Qasmi Family)	Maulana Mohammad Ismail Patel sb (Kapodra, Gujarat)
12	آخری استاذ کو وداعی سلام۔ (Farewell tribute to the last teacher)	Maulana Abdul Ali Farooqi sb (Darul Uloom Farooqiya, Lucknow)
13	علم و عمل کا مجموع البحرین استاذ الاساتذہ حضرت مولانا محمد سالم قاسمی۔ (The combination of knowledge and practice Maulana Mohammad Salim Qasmi)	Dr. Muhammad Akram Nadvi sb (Oxford, England)
14	حضرت مولانا محمد سالم قاسمی: اِلیٰ رحمۃ اللہ۔ (Hazrat Maulana Mohammad Salim Qasmi to his heavenly abode)	Maulana Khalilurrahman Sajjad Nomani sb (Editor monthly magazine "Al-Furqan", Lucknow)
15	مولانا محمد سالم قاسمی اور مدارس اسلامیہ کا نصاب تعلیم۔ (Maulana Mohammad Salim Qasmi (rh) and syllabus of Islamic Madrasas)	Dr. Saeed Faizi Nadvi sb (Canada)
16	حضرت مولانا محمد سالم قاسمی صاحب سرِ اِپاعز بیت و دعوت۔	Maulana Mufti Mohammad Sultan Qasmi sb (Srinagar, Kashmir)

	(Hazrat Maulana Mohammad Salim Qasmi sb (rh) Embodiment of resolution and preaching)	
17	خطیب الاسلام کی فکر کے دو امتیازی پہلو دین میں اعتدال اور امت میں اتحاد۔ (Two distinctive aspects of Khatib al-Islam's thought: moderation in religion and unity among nation)	Dr. Mohiuddeen Gazi sb (Jamia Islamia Santapuram, Kerala)
18	مولانا محمد سالم قاسمی اور دعوت دین۔ (Maulana Mohammad Salim Qasmi (rh) and propagation of religion)	Dr. Saud Alam Qasmi sb (Aligarh Muslim University)
19	خطیب الاسلام کے خاص اساتذہ۔ (Special Teachers of Hazrat Khatib al-Islam)	Qari Abul Hasan Azmi sb (Member of Muslim World League)
20	حضرت مولانا محمد سالم قاسمی صاحب قابل تقلید شخصیت۔ (Maulana Mohammad Salim Qasmi: An ideal personality)	Maulana Mufti Mohammad Affan sb Mansurpuri (Jamia Islamia Jam-e-Masjid Amroha)
21	خطیب الاسلام حضرت مولانا محمد سالم قاسمیؒ کی عربی نگارشات۔ (Arabic write-ups of Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh))	Maulana Dr. Kafil Qasmi sb (Aligarh Muslim University)
22	خطیب الاسلام حضرت مولانا محمد سالم قاسمی صاحب بحیثیت محدث۔ (Khatib al-Islam Hazrat Maulana Salim Qasmi sb as Hadith expert)	Maulana Mufti Mohammad Arif Qasmi sb (Darul Uloom Waqf Deoband)
23	حضرت خطیب الاسلامؒ بحیثیت شاعر۔	Mr. Salman Mansoor Gazi sb

	(Khatib al- Islam Hazrat Maulana Salim Qasmi sb as a poet)	(Iqra Educational Foundation, Mumbai)
24	خطیب الاسلام حضرت مولانا محمد سالم قاسمیؒ دارالعلوم وقف دیوبند کے قیام و استحکام کے پس منظر میں۔ (Khatib al- Islam Hazrat Maulana Salim Qasmi in the background of establishment and consolidation of Darul Uloom Waqf Deonand)	Maulana Hasan al-Hashmi sb (Editor Monthly Magazine Tilsmati Dunya, Deoband)
25	میرے مشفق و مربی مولانا محمد سالم صاحبؒ جن کی باتیں یاد رہیں گی۔ (My kind mentor Maulana Mohammad Salim Qasmi sb: his sayings will be remembered).	Dr. Ubaid Iqbal Asim sb (Aligarh Muslim University)
26	حضرت مولانا محمد سالم قاسمی صاحبؒ کا اسلوب تحریر۔ (Writing style of Hazrat Maulana Mohammad Salim Qasmi (rh))	Maulana Abdurrasheed Bastavi (rh) (Jamia Imam Mohammad Anwar Shah, Deoband)
27	حضرت خطیب الاسلام اور تصوف و سلوک۔ (Hazrat Khatib al-Islam and his mysticism and spirituality)	Maulana Shah Alam Gorakhpuri sb (Darul Uloom Deoband)
28	حضرت خطیب الاسلام: علمی عظمتوں کے اچھوتے نقوش، ایک جامع شخصیت۔ (Hazrat Khatib al-Islam: Incredible traces of academic height, a versatile personality)	Maulana Asjad Nadvi Qasmi sb (Madrasa Imdadia, Moradabad)
29	خطیب الاسلام کی فکر کا ایک اہم گوشہ فریضہ دعوت و تبلیغ کے سلسلے میں رہنمائی۔ (One important aspect of Khatib al-Islam's thought: Guidance to	Abul A'la Sayyed Subhani sb (New Delhi)

	preaching and propagating)	
30	حضرت خطیب الاسلام اور تاسیس آل انڈیا مسلم پرسنل لاء بورڈ۔ (Hazrat Khatib al-Islam and foundation of All India Muslim Personal Law Board)	Maulana Mohammad Izharulhaque Qasmi sb (Darul Uloom Waqf Deoband)
31	حضرت مولانا محمد سالم قاسمی صاحب ایک فقید المثال شخصیت۔ (Hazrat Maulana Mohammad Salim Qasmi: An unrivalled personality)	Dr. Sajid Azami sb (Azamgarh)
32	حضرت مولانا محمد سالم قاسمی صاحب بحیثیت شاعر۔ (Hazrat Maulana Mohammad Salim Qasmi as a poet)	Maulana Naseem Akhtar Shah Qaisar sb (Darul Uloom Waqf, Deoband)
33	حضرت مولانا محمد سالم قاسمی بحیثیت شارح علوم نانوتوی۔ (Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) as interpreter of Nanautavi sciences)	Mufti Amanat Ali Qasmi sb (Darul Uloom Hyderabad)
34	معاصر علماء میں حضرت خطیب الاسلام کا امتیاز۔ (Distinction of Khatib al-Islam among contemporary scholars)	Maulana Abdullah Ibn al-Qamar (Darul Uloom Waqf Deoband)
35	حضرت خطیب الاسلام کا اعتدال فکر و نظر۔ (Moderation in thought and viewpoint of Khatib al-Islam (rh))	Maulana Mufti Arshad Farooqi sb (Deoband)
36	خطیب الاسلام کی شخصیت مزاج دعوت و	Maulana Osama Siddiqi sb (Nanauta)

	<p>میدان دعوت کے تناظر</p> <p>(Personality of Hazrat Khatib al-Islam in backdrop of preaching inclination and field of propagation)</p>	
37	<p>خطیب الاسلام حضرت مولانا محمد سالم قاسمیؒ</p> <p>”گل حسن تو بسیار“</p> <p>(Hazrat Khatib al-Islam (rh) innumerable goodness of yours)</p>	<p>Maulana Khalid Husain Naimvi sb (Begusarai)</p>
38	<p>فکر نانوتوی مولانا محمد سالم قاسمیؒ اور ہماری ذمہ داریاں۔</p> <p>(Nanautavi thought Maulana Mohammad Salim Qasmi (rh) and our responsibilities)</p>	<p>Maulana Shah Ajmal Farooqi Nadvi sb (Institute of Objective Studies, Delhi)</p>
39	<p>حضرت خطیب الاسلام اپنے معاصرین کی نظر میں۔</p> <p>(Hazrat Khatib al-Islam (rh) in sight of his contemporaries)</p>	<p>Maulana Shamshad Rahmani sb (Darul Uloom Waqf Deoband)</p>
40	<p>حضرت خطیب الاسلام کے محققانہ اسلوب نگارش کے نمونے۔</p> <p>(Patterns of Hazrat Khatib al-Islam's academic writing style)</p>	<p>Maulana Imran Begyanwi sb (Muzaffarnagar)</p>
41	<p>اجلاس صد سالہ اور خطیب الاسلام کا عالم عرب کے لئے دعوتی دورہ۔</p> <p>(Centenary Jubilee and Khatib al-Islam's invitational expedition for Arab world)</p>	<p>Maulana Ataurrahman Qasmi sb (Madrasa Ansarul Uloom, Bangalori)</p>
42	<p>حضرت مولانا محمد مولانا سالم قاسمیؒ وحدت فکر و عمل کے عظیم مفکر۔</p>	<p>Dr. Kamal Akhtar Qasmi sb (Aligarh)</p>

	(Khatib al-Islam Maulana Mohammad Salim Qasmi (rh): Great thinker of unity of thought and action)	
43	حضرت مولانا محمد سالم قاسمی اور اتحاد ملت۔ (Hazrat Maulana Mohammad Salim Qasmi and unity of nation)	Dr. Arafat Zafar sb (Lucknow University, Lucknow)
44	حضرت مولانا محمد سالم قاسمی: عصر حاضر میں تحریک مدارس کا عظیم نمائندہ۔ (Hazrat Maulana Mohammad Salim Qasmi: the eminent representative of Madrasa Movement in modern age)	Maulana Saifurrahman Nadvi sb (Lucknow)
45	خطیب الاسلام حضرت مولانا محمد سالم قاسمی صاحبؒ کے نامور تلامذہ۔ (Hazrat Khatib al-Islam's well-known pupils)	Maulana Tabrez sb Qasmi (Darul Uloom Hyderabad)
46	علوم نانوتوی کی شرح و ترجمانی میں خطیب الاسلامؒ کا حصہ۔ (Contribution of Khatib al-Islam (rh) in elucidation and representation of Imam Nanautavi's knowledge)	Dr. Fakhru Islam sb Mazahiri (Jamia Tibbiya Deoband)
47	حضرت مولانا محمد سالم قاسمی صاحبؒ بحیثیت مہتمم۔ (Hazrat Maulana Mohammad Salim Qasmi sb (rh) as a rector)	Maulana Mufti Ehsan sb (Darul Uloom Waqf Deoband)
48	خانوادہ قاسمی کے سچے جانشین خطیب الاسلام حضرت مولانا محمد سالم قاسمی صاحبؒ (Hazrat Maulana Mohammad Salim Qasmi (rh): Heir apparent)	Maulana Huzaifa Shakeel Qasmi sb (Patna)

	of Qasmi family)	
49	حضرت خطیب الاسلام علوم نانوتوی کے شارح۔ (Hazrat Khatib al-Islam (rh) as interpreter of Imam Nanautavi's knowledge)	Dr. Nadeem Ashraf Qasmi sb (Aligarh Muslim University, Aligarh)
50	خطیب الاسلام حضرت مولانا محمد سالم قاسمی کی علمی خدمات کا تجزیہ۔ (Analysis of Hazrat Khatib al-Islam's academic achievements)	Dr. Zafar Darik Qasmi sb (Aligarh Muslim University)
51	حضرت خطیب الاسلام حیات و خدمات۔ (Hazrat Khatib al-Islam (rh): his life and services)	Dr. Raihan Akhtar Qasmi sb (Aligarh Muslim University)
52	اک چراغ اور بجھا دور تک اندھیرا ہے۔ (One more lamp was blown out and darkness is prevalent over distant place")	Maulana Qamar Usmani sb (Darul Uloom Waqf Deoband)
53	حضرت مولانا سالم صاحب قاسمی؛ افکار و علوم قاسمی کے شارح و ترجمان۔ (Hazrat Maulana Mohammad Salim Qasmi (rh): Interpreter and representative of Nanautavi's sciences)	Mufti Iqbal bin Mohammad Tankarvi sb (Darul Uloom Islamia Matliwala, Gujarat)
54	خطیب الاسلام بحیثیت مہتمم۔ (Khatib al-Islam as a rector)	Maulana Ghulam Nabi Qasmi sb (Darul Uloom Waqf Deoband)
55	حضرت مولانا محمد سالم قاسمی دل آویز شخصیت کے کچھ اچھوتے پہلو۔ (Hazrat Maulana Mohammad Salim Qasmi (rh): unparalleled aspects of attractive personality)	Maulana Nadeem al-Wajidi sb (Editor, monthly magazine Tarjama-e-Deoband)

56	الوداع چراغ قاسمیت آفتاب دیوبند۔ (Farewell to the lamp of Qasmism, the sun of Deoband)	Armughan Arman sb (Faisalabad, Pakistan)
57	خطیب الاسلام حضرت مولانا محمد سالم قاسمی ملی وحدت کے علمبردار۔ (Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh) the flagbearer of national unity)	Mr. Mujtaba Farooq sb (General Secretary, All India Muslim Majlis-e- Mushawarat)
58	خطیب الاسلام: فکر و عمل کے چند گوشے۔ (Khatib al-Islam: A few aspects of knowledge and practice)	Professor Shakeel Ahmad Qasmi sb (Patna)
59	مولانا محمد سالم قاسمی: اسلاف کی حسین روایات کے امین۔ (The preserver of wonderful traditions of elders: Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh))	Maulana Dr. Eyaz Ahmad Islahi sb (Lucknow University, Lucknow)
60	جانشین حکیم الاسلام جنہوں نے ستر سال علوم نبوت کی مسند سجائی: مولانا محمد سالم قاسمی علیہ الرحمۃ۔ (Heir of Hakeem al-Islam who embellished the couch of prophetic sciences for seventy years: Maulana Mohammad Salim Qasmi(rh))	Maulana Abdulmateen Munyarī sb (Bhatkal)
61	حضرت خطیب الاسلام کا اسلوب نگارش۔ (Writing style of Hazrat Khatib al-Islam (rh))	Maulana Mohammad Farman Nadvi sb (Darul Uloom Nadwatul Ulama, Lucknow)
62	مسلک دیوبند کے ترجمان و نگہبان: خطیب الاسلام حضرت مولانا محمد سالم قاسمی۔ (Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh): representative and guard of	Mufti Sayyed Ahmad Qasmi sb (Jamia Arabia Noorul Islam Meerut)

	Deobandi track)	
63	حضرت مولانا محمد سالم صاحب قاسمیؒ اور حسنی کردار۔ (Hazrat Maulana Mohammad Salim Qasmi sb and Hasani role)	Maulana Nizamuddeen Fakhruddin (Darul Uloom Nizamiya, Pune)
64	علم و عمل کا بحر بیکران خطیب الاسلام حضرت مولانا محمد سالم قاسمیؒ۔ Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi(rh): the vast ocean of knowledge and practice)	Maulana Mohammad Nasir Saeed Akrami sb (Monthly magazine ‘Noqush-e-Tayyiba’ t, Bhatkal)
65	میرے شیخ میرے مربی: خطیب الاسلام حضرت مولانا محمد سالم قاسمی صاحبؒ۔ (My mentor and trainer: Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh))	Maulana Mohammad Shahid Qasmi sb (Darul Uloom Waqf Deoband)
66	حضرت خطیب الاسلام اپنے اوصاف و خصائص کے آئینے میں۔ (Hazrat Khatib al-Islam (rh) in the mirror of his character and qualities)	Abdurrahman Saif Usmani sb (Deoband)

Arabic Articles

S.N	Topics of researches	Writers' names
1	الشیخ محمد سالم القاسمی رحمہ اللہ وبعض أسانیدہ (Shaikh Mohammad Salim Qasmi (rh) and his few chains of transmissions)	Dr. Mohammad Akram Nadvi sb (Oxford, England)
2	الشیخ محمد سالم القاسمی: نحات من سیرتہ ومسیرتہ	Maulana Mohammad Naushad Noori Qasmi sb

	(Shaikh Mohammad Salim Qasmi (rh) a few glimpses of his biography and mission)	(Darul Uloom Waqf Deoband)
3	مشائخ الشيخ محمد سالم القاسمي ودورهم في بناء شخصيته الفذة (Mentors of Shaikh Mohammad Salim Qasmi (rh) and their role in making his genius personality)	Maulana Azam Nadvi sb (Al-Mahad al-Ali al-Islami Hyderabad)
4	الشيخ محمد سالم القاسمي وجهوده الجبارة في تطوير وتوسعة نطاق دار العلوم وقف ديوبند (Shaikh Mohammad Salim Qasmi (rh) and his strenuous efforts in establishment and expansion of Darul Uloom Waqf Deoband)	Maulana Imdadul Haque Bakhteyar Qasmi sb (Al-Mahad al-Ali al-Islami Hyderabad)
5	الشيخ محمد سالم القاسمي ونشاطاته العلمية (Shaikh Mohammad Salim Qasmi (rh) and his academic activities)	Maulana Dr. Mohammad Shakaib Qasmi sb (Darul Uloom Waqf, Deoband)
6	الشيخ محمد سالم القاسمي في ضوء كتاباته العربية (Shaikh Mohammad Salim Qasmi in the light of his Arabic write-ups)	Dr. Mohammad Tariq Qasmi sb (Lucknow University, Lucknow)
7	الشيخ محمد سالم القاسمي ورؤيته التعليمية (Hazrat Mohammad Salim al-Qasm (rh) and his educational vision)	Dr. Mohammad Tariq Ayyubi sb (Aligarh)
8	فقيه العلم والبيان أستاذ العصر، وفخر الهند، احدث المتكلم العلامة الشيخ محمد سالم القاسمي: أضواء على أبرز خصائصه	Maulana Mohammad Nomanuddeen Nadvi sb (Lucknow)

	ومميزاته (Peerless figure of science and oratory, teacher of the age, pride of India, Hadith-expert, polemicist and most learned Skaikh Mohammad Salim Qasmi (rh):Glimpses on his prominent qualities and distinguished morals)	
9	إنجازات هائلة للجامعة الإسلامية دارالعلوم وقف ديوبند في عهد رئاسة الشيخ محمد سالم القاسمي (Enormous achievements of Jamia Islamia Darul Uloom Waqf Deoband in the period of Shaikhe Mohammad Salim's rectorship)	Dr. Sharf-e- Alam Qasmi sb (Maulana Azad National University, Hyderabad)
10	نظرة باهرة لدراسة أبرز أساتذة خطيب الإسلام (An overview of eminent teachers of Khatib al-Islam (rh))	Professor Isharat Ali Mulla sb (Kolkata University)
11	ملامح بارزة من حياة الشيخ محمد سالم القاسمي (Characteristic features of Shaikh Mohammad Salim Qasmi's life)	Maulana Sajid Hardoi sb (Darul Uloom Deoband)
12	العالم الهندي الشهير الشيخ محمد سالم رحمه الله وموقفه من استخدام وسائل الإعلام الحديثة المتطورة في المدارس والجامعات الإسلامية (Shaikh Mohammad Salim Qasmi(rh) : his stand on utilizing the sources of modern advanced technology in religious seminaries)	Maulana Arif Jameel sb (Darul Uloom Deoband)

	and Islamic universities)	
13	العالم الكبير الشيخ محمد سالم القاسمي: شيوخه وتلاميذه (Shaikh Mohammad Salim al-Qasmi: his mentors and teachers)	Maulana Ashraf Abbas Qasmi sb (Darul Uloom Deoband)
14	الشيخ محمد سالم القاسمي وقضية تعليم المرأة (Shaikh Salim Qasmi (rh) and the matter of woman education)	Maulana Uvais Siddiqi sb (Nanauta)
15	مميزات الأسرة القاسمية (Mohammad Salim Qasmi (rh): the characteristics of his family)	Maulana Mohammad Irshad Qasmi sb (Delhi University)
16	الشيخ محمد سالم القاسمي رحمه الله ترجمانا للفكر الإسلامي الوسطي (Hazrat Mohammad Salim Qasmi (rh) the representative of moderate Islamic thought)	Maulana Mohammad Shamsad Qasmi sb (Jawaharlal Nehru University, Delhi)
17	الشيخ محمد سالم القاسمي مرشدا روحيا وأسلوبه في الإصلاح والتوجيه (Hazrat Maulana Mohammad Salim Qasmi (rh) as spiritual and religious veteran and his way of reformation and guidance)	Dr. Alauddeen Qasmi sb (Aligarh Muslim University)
18	الشيخ محمد سالم القاسمي خطيبا مصقعا (Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) as an eloquent speaker)	Maulana Mohammad Sajjad Husain Qasmi sb (Darul Uloom Waqf Deoband)
19	الجمع بين الأصالة والمعاصرة في خطب الشيخ محمد سالم القاسمي رحمه الله (Combination of originality and modernity in lectures of Hazrat Maulana Mohammad Salim	Dr. Shamim Nizami Qasmi sb (Kerala)

	Qasmi(rh))	
20	<p>وسطية في الدين ووحدة في الأمة: معلمان بارزان من معالم فكر الشيخ محمد سالم القاسمي</p> <p>(Two distinctive aspects of Khatib al-Islam's thought: moderation in religion and unity among nation)</p>	<p>Dr. Muhiuddeen Gazi sb (Jamia Islamia Santapuram, Kerala)</p>
21	<p>سمات الشيخ محمد سالم ومحاسنه الشخصية</p> <p>(Features and personal merits of Shaikh Mohammad Salim Qasmi (rh))</p>	<p>Dr. Mohammad Rashid Nadvi sb (Makka al-Mukarrama)</p>
22	<p>الشيخ محمد سالم القاسمي: فارس ميدان الوسطية وحامل لواء الوحدة الإسلامية</p> <p>(Shaikh Mohammad Salim al-Qasmi (rh): nightrider of field of moderation and holder of flag of Islamic unity)</p>	<p>Dr. Mushir Husain Siddiqi sb (Lucknow University)</p>
23	<p>الشيخ محمد سالم القاسمي في ضوء بعض كتاباته العلمية والفلسفية والفكرية: دراسة واستعراض</p> <p>(Hazrat Maulana Mohammad Salim Qasmi (rh) in the light of some of his academic, philosophical and thoughtful write-ups: study and analysis)</p>	<p>Maulana Mohammad Idris Qasmi Nadvi (Lucknow University, Lucknow)</p>
24	<p>الشيخ محمد سالم القاسمي كما يراه العلماء المعاصرون</p> <p>(Hazrat Maulana Mohammad Salim Qasmi in the sight of contemporary scholars)</p>	<p>Maulana Mohammad Shamshad Rahmani sb (Darul Uloom Waqf Deoband)</p>

English Articles

S.N	Topics of researches	Names of writers
1	Khatib al-Islam Maulana Mohammad Salim Qasmi (rh): as a great speaker	Maulana Mufti Jaseemuddeen Sb (Markazul Ma'arif Education & Research Centre, Mumbai)
2	Maulan Mohammad Salim Qasmi (rh) and his contribution through all India Muslim Personal Law Board	Maulana Burhanuddeen Qasmi sb (Markazul Ma'arif Education & Research Centre, Mumbai)
3	Hazrat Maulan Mohammad Salim Qasmi (rh): The orator	Mufti Asad Jalal Qasmi sb (Darul Uloom Waqf Deoband)
4	Hazrat Maulana Mohammad Salim Qasmi (rh) (1926-2018 A.D): His services in academic works	Maulana Jamshed Adil Qasmi Sb (Darul Uloom Waqf Deoband)
5	Hazrat Maulana Mohammad Salim Qasmi (rh): the end of golden scholarly era	Maulana Asjad Qasmi Sb (Darul Uloom Waqf Deoband)
6	Maulana Mohammad Salim Qasmi (rh): Tracing the legacy of his theological Paradigms and intellectual dimensions	Maulana Mufti. Mohammadullah Sb (Darul Uloom Deoband)
7	Hazrat Maulan Mohammad Salim Qasmi (rh): His literary style of writing	Dr. Mohammad Sayeed Anwar sb (Zakir Husain Institute Of Islamic Studies, Jamia Millia Islamia)
8	Hazrat Maulan Mohammad Salim Qasmi (rh): a versatile Religious leader	Maulana Muddassir Ahmad Sb (Markazul Ma'arif Education & Research Centre, Mumbai)
9	Modernization of Madarasas and Maulana Mohammad Salim Qasmi sb (rh)	Maulana Arif Masood sb (Iqra Educational Foundation, Mumbai)

10	Hazrat Maulan Mohammad Salim Qasmi as a lecturer	Maulana Javed Sb (Haque Education and Research Foundation, Kanpur)
11	Unity of the Muslim Ummah: An overview of Hazrat Maulan Mohammad Salim Qasmi's thoughts	Maulana Hifzurrahman Sb (Markazul Ma'arif, New Delhi)
12	Maulana Mohammad Salim Qasmi: A man of courage and conviction	Dr. Atif Suhail Siddiqui Sb (Deoband)
13	Hazrat Maulan Mohammad Salim Qasmi (rh): His literary services	Mufti Sajjad Husain Qasmi sb (Darul Uloom Waqf Deoband)

Names of highly esteemed personalities who attended the seminar:

This two-day seminar was attended by respected scholars, eminent academicians and researchers, writers and journalists, representatives of various schools of thought, religious, social, and political personalities, administrators of seminaries, and reputed figures of different regions. The names of notable personalities and the men of knowledge and wisdom have been mentioned below:

List of academicians and intellectuals:

S.N	Names of Attendees	Designation
1	Hazrat Maulana Dr. Sayeedurrahman Azmi sb	Principal of Darul Uloom Nadwa-tul- Ulama
2	Hazrat Maulana Sayyed Arshad Madani Sb	National president of Jamiat Ulama-e- Hind
3	Hazrat Maulana Mufti Abul Qasim Nomani sb	Vice Chancellor of Darul Uloom Deoband
4	Hazrat Maulana Khalid Saifullah Rahmani sb	General Secretary Islamic Fiqh Academy India

5	Dr. Azam Qasmi sb	Ex- professor Aligarh Muslim University
6	Hazrat Maulana Sayyed Mahmood Asad Madani sb	General secretary Jamiat Ulama-e-Hind
7	Hazrat Maulana Sayyed Jalaluddeen Umari sb	Head of Jamat-e-Islami India
8	Hazrat Maulana Asghar Ali Imam Mahdi Salafi sb (Markazi Jamia Ahl-e-Hadith)	Head of Markazi Jamiat-e-Ahle Hadith, India
9	Hazrat Maulana Nematullah Azmi	Hadith teacher of Darul Uloom Deoband and President of Islamic Fiqh Academy, India
10	Hazrat Maulana Mohammad Shahid Mazahiri sb	General Secretary of Mazahir Uloom, Saharanpur
11	Hazrat Maulana Abdullah Moghisi sb	President of All India Milli Council
12	Hazrat Maulana Mohammad Kaleem Siddiqi sb	Rector of Jamia Imam Shah Waliullah Phulat, Muzaffarnagar
13	Hazrat Maulana Mohammad Zakariya Siddiqi Nanautavi sb	Petron of Jamiat al-Imam Mohammad Qasim Nanautavi
14	Mr. Mohammad Adeeb sb	Member of Majlis-e-Mushawart & and Ex-member of parliament
15	Mr. Naved Hamid sb	President of Muslim Majlis-e- Mushawarat
16	Professor Akhtarul Wasey sb	Vice Chancellor Maulana Azad National University Jodhpur
17	Dr. Saud Alam Qasmi sb	Head of Department of Sunni Theology



18	Hazrat Maulana Rafeeq Ahmad Qasmi sb	Secretary Jamat-e- Islami India
19	Hazrat Maulana Abdul Khaliq Madrasi sb	Vice rector Darul Uloom Deoband
20	Hazrat Maulana Mohammad Salman Bijnori sb	Teacher of Darul Uloom Deoband
21	Hazrat Maulana Ataurrahman Qasmi sb	Chairman of Shahwaliullah Institute, Delhi
22	Mr. Qasim Sayyed sb	Editor daily news paper "Khabren"
23	Maulana Haseeb Siddiqi sb (rh)	Manager, Muslim Fund Trust, Deoband
24	Hazrat Maulana Mohammad Iqbal sb	Rector Darul Uloom Kapwara Kashmir
25	Hazrat Maulana Anwarrurrahman sb	Member of advisory board, Darul Uloom Deoband
26	Mr. Anzar Husain Miyan sb	Member of advisory board, Darul Uloom Deoband
27	Hazrat Maulana Mohammad Ismail Patel sb	Kapodra, Gujarat
28	Hazrat Maulana Qari Abdullah Miyan sb	Rector Jamia Islah al-Banat Simlak, Gujarat
29	Hazrat Maulana Mufti Nazeer Ahmad sb	Rector Darul Uloom Falah-e-Darain, Terkeshwar, Gujarat
30	Hazrat Maulana Mufti Rashid Azmi sb	Teacher of Darul Uloom Deoband
31	Hazrat Maulana Naseem Ahmad Barabankvi sb	Teacher of Darul Uloom Deoband
32	Hazrat Maulana Shahin Jamali sb	Shaikh al-Hadith Madrasa Imdad-ul-Islam, Meerut
33	Dr. Akhtar Saeed sb	Administrator Jamia Tibbiya, Deoband
34	Alhaj Mr. Imran Yaqoob Quraishi sb	Meerut
35	Alhaj Dr. Yusuf Quraishi sb	Meerut
36	Hafiz Asim Qasmi sb	Chairman Tayyib Trust, Deoband

List of researchers and writers:

S.N	Names	Designations
1	Maulana Noorul Hasan Rashid Kandhlavi sb	Editor quarterly magazine “Ahwal wa Asar” rector of Noor Ilahi Bakhsh Academy
2	Maulana Hasan al-Hashimi sb	Editor Monthly Magazine “Tilsmati Dunya” Deoband
3	Dr. Saud Alam Qasmi sb	Ex-Head of faculty of theology, Aligarh Muslim University
4	Maulana Dr. Kafeel Ahmad Qasmi sb	Aligarh Muslim University, Aligarh
5	Dr. Ubaid Iqbal Asim sb	Aligarh Muslim University, Aligarh
6	Maulana Mohammad Nomanuddeen Nadvi sb	Director Ma’had al-Taleem Wa al-Tarbiyat , Lucknow, Editor Arabic magazine “Al- Nasiha”
7	Maulana Mohammad Sultan Qami sb	Kashmir
8	Maulana Dr. Sharfe Alam Qamsi sb	Professor Maulana Azad National University Hyderabad
9	Maulana Dr. Mohiuddin Ghazi sb	Dean of faculty of Qur’an and Hadith, Jamia Islamia Santapuram Kerala
10	Maulana Dr. Isharat Ali Mulla sb	Professor Kolkata University, Kolkata
11	Mufti Mohammadullah Qasmi sb	Coordinator Internet Department, Darul Uloom Deoband
12	Qari Abul Hasan Azami sb	Member of Rabta-e- Alam-e- Islami, Makka Mukarramah
13	Maulana Affan Mansoorpuri sb	Teacher of Jam-e- Masjid Amroha
14	Maulana Salman Mansoor Gazi sb	Director Iqra Educational Foundation, Mumbai

15	Maulana Arif Jameel sb	Lecturer Darul Uloom Deoband
16	Maulana Abdurrashid Bastavi Qasmi sb (rh)	Lecturer Jamia Imam Anwar Shah, Deoband
17	Maulana Shah Alam Gorakhpuri sb	Lecturer Darul Uloom Deoband
18	Maulana Asjad Qasmi sb	Grand lecturer of Hadith, Jamia Imdadia Moradabad
19	Maulana Uvais Siddiqi Nanautavi sb	Professor Jamia Millia Islamia ,Delhi
20	Maulana Sayeed Anwar Qasmi sb	Editor English magazine “Islam and Modern Age” and Urdu magazine “Islam and Asr-e- Jadid” Jamia Millia Islamia, Delhi.
21	Maulana Ashraf Abbas sb	Lecturer Darul Uloom Deoband
22	Maulana Abula’la Sayyed Subhani sb	New Delhi
23	Maulana Muddassir Ahmad Qasmi sb	Lecturer Markazul Ma’rif Education Research Centre, Mumbai
24	Maulana Azam Nadvi sb	Lecture Ma’had al-Ali al- Islami, Hyderabad
25	Maulana Arif Masood Qasmi sb	Iqra Educational Foundation, Mumbai
26	Maulana Sajid Azami sb	Azamgarh
27	Maulana Mohammad Javed Qasmi sb	Lecturer Al-Haque Education Foundation, Kanpur
28	Maulana Mohammad Amanat Ali Qasmi sb	Teacher Darul Uloom Hyderabad
29	Maulana Imdadul Haq Bakhteyar Qasmi sb	Teacher Darul Uloom Hyderabad
30	Maulana Mohmmad Tabrez Alam Qasmi sb	Teacher Darul Uloom Hyderabad
31	Maulana Arshad Farooqi sb	Deoband
32	Maulana Umar Abedeen Qasmi sb	Lecturer Ma’had al-Ali al- Islami, Hyderabad
33	Maulana Osama Siddiqi	Director Jamiat al-Imam

	Nanautavi sb	Mohammad Qasmi (rh), Nanawta
34	Maulana Mohammad Khalid Naimavi Qasmi sb	Teacher Madrasa Badr al- Islam Begusarai
35	Maulana Dr. Tariq Ayyubi Nadvi sb	Editor monthly magazine “ Nida-e- Itedal” Aligarh
36	Maulana Shah Ajmal Farooq Nadvi sb	Supervisor Urdu Faculty, Institute of Objective Studies , New Delhi
37	Maulana Mohammad Imran Qasmi Bagyanvi sb	Lecturer Allamah Iabal Medical College, Muzaffarnagar
38	Maulana Ataurahman Qasmi sb	Bengaluru
39	Maulana Hifzurrahman Qasmi sb	Markazul Ma’rif Education Research Centre, Mumbai, Delhi
40	Maulana Kamal Akhtar Qasmi sb	Director “Al-Tahqiq al- Islami” Aligarh
41	Maulana Dr. Arafat Zafar sb	Lucknow, University
42	Maulana Irshad Alam Qasmi sb	Research scholar, Delhi University
43	Maulana Shamsad Qasmi sb	Research scholar Jawarhar Lal Nehru University
44	Maulana Saifurrahman Nadvi sb	Editor monthly magazine “Moassastu al-Noor” Lucknow
45	Maulana Jaseemuddeen Qasmi sb	Lecturer Markazul Ma’rif Education Research Centre, Mumbai
46	Maulana Burhanuddeen Qasmi sb	Director Markazul Ma’rif Education Research Centre, Mumbai
47	Maulan Dr. Fakhrul Islam Mazahiri sb	Lecturer Jamia Tibbiyah Deoband
48	Maulana Alauddeen Nadvi sb	Research scholar Aligarh Muslim University, Aligarh

49	Maulana Dr. Shakeel Ahmad Qasmi sb	Chairman, Faran International Foundation, India
50	Maulana Huzaifa Qasmi sb	Research scholar Urdu Patna University, Patna
51	Maulana Dr. Shamim Nizami Qasmi sb	Lecturer Bardawan University
52	Maulana Dr. Mohammad Nadeem Ashraf Qasmi sb	Lecturer Department of Theology, Aligarh Muslim University
53	Maulana Dr. Zafar Darik Qasmi sb	Lecturer Department of Theology, Aligarh Muslim University
54	Maulana Dr. Raihan Akhtar Qasmi sb	Lecturer Department of Theology, Aligarh Muslim University

Important messages:

Prominent figures from India and abroad expressed their best wishes and prayed for the success of this seminar as well as they sent their worthwhile write-up as messages which are being included in the book. The detail of the messages received by the great personalities on this occasion is as follows:

S.N	Names	Designation
1	Hazrat Maulana Sayyed Rabey Hasani Nadvi sb (db)	President of All India Muslim Personal Law Board & Chancellor of Darul Uloom Nadwatul Ulama
2	Hazrat Maulana Qamruzzaman Allahabadi sb (db)	General Secretary Darul Ma'rif Allahabad
3	Hazrat Maulana Mufti Taqi Usmani sb (db)	Vice Chancellor Darul Uloom Karachi, Pakistan
4	Hazrat Maulana Sayyed Arshad Madani sb (db)	National president of Jamiat Ulama-e- Hind

5	Hazrat Maulana Mufti Abul Qasim Nomani sb (db)	Vice Chancellor of Darul Uloom Deoband
6	Hazrat Maulana Sayyed Jalaluddeen Umari sb (db)	Leader of Jamat-e- Islami Hind
7	Hazrat Maulana Yusuf Matala sb (db)	Founder and Principal of Darul Uloom Bari England
8	Hazrat Maulana Abu Ammar Zahid Rashidi sb (db)	Founder and Director of Al-sharia Academy, Gojra Nawala, Founder and Patron of World Forum London
9	Hazrat Maulana Wali Rahmani sb (db)	General Secretary of All India Muslim Personal Law Board
10	Hazrat Maulana Badruddeen Ajmal sb (db)	Member of Advisory Board of Darul Uloom Deoband
11	Hazrat Maulana Mufti Ahamd Khanpuri sb (db)	Shaikhul Hadith, Jamia Talimuddeen Dhabel, Gujarat
12	Dr. Umar Farooq Korkmaz sb	Advisor of President of Turkey, H.E. Mr. Recep Tayyip Erdogan
13	Hazrat Maulana Abdullah Moghisi sb (db)	President of All India Mill Council
14	Hazrat Maulana Salman Mazahiri sb (db)	Principal of Mazahir Uloom, Saharanpur
15	Hazrat Maulana Musa Makrod sb (db)	Rector of Darul Uloom Markaz-e- Islami Ankleshwar
16	Dr. Professor Tariq Mansoor sb	Vice Chancellor Aligarh Muslim University
17	Dr. Professor Sayyed Ihtesham Husain sb	Vice Chancellor Jamia Hamdard, Delhi
18	Mr. Professor Mahrukh sb	Vice Chancellor Lucknow University
19	Professor Akhtarul Wasey sb	Vice Chancellor Maulana Azad National University, Jodhpur

20	Mr. Alhaj Yaqoob Quraishi sb	Ex-Minister, U.P
21	Mr. Mohammad Adeeb sb	Ex- Member of Parliament and member of Majlis-e-Mushawarat
22	Dr. Anwar Sayeed sb	General Secretary Jamia Tibbiya Deoband
23	Maulana Haseeb Siddiqi sb	Manager of Muslim Fund Trust Deoband
24	Mr. Qari Abdurrahman Tibi	Rector of Jamia Rahmania Dar al-Qira't al-Tibbiyyah Saharnpur
25	Maulana Mufti Khalid Saifullah sb	Rector of Jamia Ashraf al-Uloom Rashidi Gangoh

Opening Session:

Four sessions of Trilingual International Seminar on “Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh): life and achievements” were conducted; one opening session and other three sessions for presentation of papers. The first one commenced with the recitation of the holy Qur’an by Maulana Qari Mohammad Wasif Usmani, the august teacher of Darul Uloom Waqf Deoband. It was presided by Hazrat Maulana Dr. Sayeedurrahman Azami sb, the principal of Darul Uloom Nadwa-tul-Ulama, Lucknow. Maulana Naseem Akhtar Shah Qaisar sb and I mutually performed the duty of anchor. Prominent scholars and religious and social personalities expressed their views in the opening session.

Welcome speech:

The Vice Chancellor of Darul Uloom Waqf Deoband Hazrat Maulana Mohammad Sufyan Qasmi sb delivered a concise and precise welcome speech just after the recitation of the holy Qur’an, wherein he talked about the objectives and

goals of holding the seminar accompanied by a mention of wonderful concatenation of luminous traditions along with the warm reception extended to the honorable guests, he further pointed out the utility of the messages and consequences left by the brilliant imprints of the deceased's life. He added that these suns and moons of learning and practice had remained so strongly connected with each other throughout the academic and historical period that the history will be accorded incomplete, if we ignore individuality and specialty of anyone of them. In fact the strength and power of any group remains alive by the mutual collaboration of the predecessors' ardent successors who took the contributions of their ancestors and forefathers as the sole mission of their life and played key role in creating principles of work-drive for the new generation to come. He further stated that the new doors of commotion and disunity in the Ummah have flung open, while the regular connectivity from the first period of Islam down to our age is the main component of Deobandi group to unify it.

He went on to say that if services of any esteemed personality are removed from this golden chain, or they are not given their due acclamation, in my opinion, it would be synonymous with shaking down the whole imposing building. The nations and communities that have ever weakened their connection with their ancestors and elders never survived and left no sign on the page of history let alone the people who have forgotten their predecessors. As they have disregarded their predecessors' relics, the history, in the same way, left them as the admonition for the generation to come. He clarified that the reason is that the qualities of elders, their selfless spirits, the stories of their determination, matchless academic and social services are sources of life for their followers, if their connection gets weaken, then there is no way that they will get

courage to face new issues of their time. Therefore, to maintain a connection with our elders is of utmost importance to present their actual and historically significant services, their biography, important events of their lives, and their observations and experiences, after examining through the principles of research and criticism, keeping them away from exaggerations and hyperbolism, and preserve this knowledge for the generations to come, because, this historical and knowledge-based connection ensures our virtual existence.

Hazrat Maulana Dr. Sayeedurrahma Azmi Sb:

The opening session was presided by Hazrat Maulana Dr. Sayeedurrahma Azmi sb, the principal of Darul Uloom Nadvat-ul- Ulama Lucknow. He said in his presidential address that each part of Hazrat Maulana Mohammad Salim Qasmi's life is beacon for the upcoming generation. He has excellently performed his duty as a representative of Deobandi thought and he has led the nation in term of its academic life, leadership and direction. In fact, he was the heir apparent of his predecessors in recent age. Besides, he has provided the Muslim nation with an academic fort in the shape of Darul Uloom Waqf Deoband which has got all the heights of developments by establishing an academic status in the whole world.

Hazrat Maulana Sayyed Arshad Madani sb:

Hazrat Maulana Sayyed Arshad Madani sb, National president of Jamiat Ulama-e- Hind, expressing his views on Khateeb al-Islam (rh) said it has been the distinction of this family that the Almighty has always sent therein the personalities who have been gifted with knowledge and practice and have discharged the duty of representation of Islam forever, and Hazrat Khatib al-Islam

(rh) was crown holder of the same tradition and interpreter of knowledge and learning of Hazrat Nanautawi (rh). Moderation was his exclusive quality and good moral was his distinctive feature which helped him tackle numerous challenges of life. He preformed his duty as the heir apparent of Hazrat Hakeem al-Islam (rh) and he possessed distinguished rank due to sublime merits and different qualities embedded in his personality.

Hazrat Maulana Sayyed Ahmad Khizar Shah sb:

Hazrat Maulana Sayyed Ahmad Khizar Shah, the Sheikh-ul- Hadith of Darul Uloom Waqf Deoband, stated that his personality was peerless. He was perfect embodiment of patience and forbearance; determination and consistency. Asceticism and contentment was his characteristic feature. The bitterness of the weather did not shake his grit; but he remained steadfast to the stance he held. His presence has always been noticed as an inheritor of Nanautawi's learning and sciences, interpreter of ideology of Deoband and as a successor of Hakeem al-Islam. He kept on guiding us on all occasions and programs whatsoever through his leadership and presidency. He added that inevitable moves to revive the ancestral legacy are part of the bright traditions of our predecessors.

Hazrat Maulana Mufti Abul Qasim sb:

The vice chancellor of Darul Uloom Deoband, Hazrat Maulana Mufti Abul Qasim sb, said that holding seminar on life and services of Khatib al-Islam is a history-making decision and a historical move for which all the people concerned are worthy to be congratulated. He said adding that the scholastic grace and eminent prestige of the deceased were peculiar, and his service to education and all

other aspects of his life are our invaluable assets and source of enlightenment for us. He was the real spokesperson of Qasmism and head of the ideology of Deoband.

Hazrat Maulana Abdullah Moghisi sb:

Narrating different stories and shedding light on various aspects of his life, the president of All India Milli Council, Hazrat Maulana Abdullah Mogisi sb, said that he has travelled to his heavenly abode, leaving his memories and academic traditions which we must preserve and revive.

Hazrat Maulana Sayyed Mahmood Asad Madani sb:

Expressing his observations about the iconic theologian, Hazrat Maulana Mahmood Asad Madani, the General Secretary of Jamiat Ulama-e- Hind, said that the favors done to the Ummah by the Qasmi family can never be forgotten. Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh) was a shining and prominent figure of this very family, his seventy year long and great services in educational, practical and national field are greatly significant. It is our bound duty to let his academic masterpiece reach the forthcoming generation. Darul Uloom Waqf Deoband deserves congratulation on this great move.

Hazrat Maulana Mohammad Shahid Mazahiri sb:

Hazrat Maulana Mohammad Shahid Mazahiri sb, general secretary of Mazahir Uloom Saharanpur, said in his address that Hazrat Khatib al-Islam (rh) was the real embodiment of Nanautavi's ideologies and sciences in the recent age and he has discharged the duty of preaching and propagation of Islam through the sciences of Nanautavi in the best manner. These sessions organized for the assessment of his prolonged and profound academic services are worthy of congratulations

Dr. Saud Alam Qasmi sb:

Expressing his view, Dr. Saud Alam Qasmi sb from Aligarh Muslim University said that the international personality of Khatib al-Islam (rh) was a blend of learning and practice. I listened to his different lectures in Aligarh many a time and got a lot of benefits from them. Really, his lecture was streaming ocean of knowledge and wisdom which would leave the audience mesmerized.

Hazrat Maulana Jalaluddeen Umari sb:

The Ameer of Jamat-e- Islami Hind, Maulana Jalaluddeen Umari, said in his address that Khatib al-Islam (rh) was the man of unity and harmony and the practical example of “Etesam Billah” (clinging to Allah). His personality was a rare example in this present age. Following the footsteps of his father Hakim al-Islam Hazrat Maulana Qar Mohammad Tayyib sb (rh) who endeavored hard to bring the representatives of different schools of thought on one platform on the occasion of establishment of Muslim Personal Law Board, he kept the example of unity alive as his father. He clung to the bright tradition of stand of unity left by his father till his last breath. He, therefore, was held with high regard by schools of thought. His academic prestige and nobility of family earned him such a high status and sublime distinction that made him matchless.

Hazrat Maulana Khalid Saifullah Rahmani sb:

Hazrat Maulana Khalid Saifullah Rahmani sb, the General Secretary of Islamic Fiqh Academy, said that every part of the respected teacher Hazrat Maulana Salim’ life (rh) was exemplary and like precious pearl. He was pride of scholars, distinction of Deobandi ideology and its

representative as well as significant symbol of learning and practicing. Three bright aspects of his life had lessons for all of us left behind him, if we adopt, and take them as beacon of guidance and conform to them, they will assure our success in the age of deviance, excessiveness and dereliction. The first one is moderation in ideology, secondly protection of national unity and harmony and sacrifices for it, thirdly to safeguard the tongue and use it in positive talk. These qualities are the integral aspects of his life which never parted from his personality. His whole life was manifestation of good qualities and wonderful features. He further said that holding such a well-organized programme in such a short time and especially publication of two lengthy volumes named “Sirat wa Shakhshiat: Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi” on his extensive biography, are marvelous achievements of Hujjat al-Islam Academy. On the other hand it is stark sign of his acceptance to Allah and his creations as well. The administration of Hujjat al-Islam Academy and the writer of this book are equally worthy to be congratulated for the publication of this book.

Dr. Azam Qasmi sb:

The younger brother of Hazrat Khatib al-Islam (rh) and former professor at Aligarh Muslim University, Dr. Mohammad Azam Qasmi sb, said in his address that on one hand we are deprived of our patron following the demise of my elder brother, but on the other hand it is giving me immense pleasure that this seminar was conducted in order to pay tributes to his superb services and to preserve them for the next generation. I congratulate those who participated in organizing such a magnificent seminar.



Hazart Maulana Kaleem Siddiqi sb:

Hazrat Maulana Kaleem Siddiqi sb, the founder and rector of Jamia al-Imam Shah Waliullah, Phulat, Muzaffarnagar, expressed his view that there had been relation of love and reverence between Nadwat-ul- Ulama and Deoband, and I personally had listened to Maulana Ali Miyan Nadvi (rh) mentioning Deoband with great love and respect. The personality of Maulana Mohammad Salim Qasmi was a versatile representative of the same Deobandi School and he excellently discharged his duty at every occasion. Moreover, his personality was central and paramount for religious scholars and spiritual mentors. His treatment with me and all other people associated with Dawat and Tabligh was always full of love and tenderness. He used to encourage us and very often give us precious and extremely useful advices and instructions. The speakee then congratulated the administrative members on holding this seminar.

Mr. Naved Hamid sb:

Mr. Nawaid Hamid sb, the president of All India Muslim Majlis-e- Moshawarat, expressed his view saying that the personality of Khatib al-Islam (rh) was precious boon of Allah in the age replete with mischief. The deceased planted the twig of love and unity by upholding the norms of moderation between ideological extremism and religious hatred. All India Muslim Majlis-e- Moshawarat were divided into two wings and uniting them together was more difficult than the unity of Germany and demolishing the wall of Berlin, but the mighty personality of Khatib al-Islam (rh) and his practical move strung them into the beads of unity. Later, he resigned from the council and kept on patronizing it till his departure to the heavenly abode.

Mr. Muhammad Adeeb sb:

The member of All India Muslim Majlis-e- Moshawarat and Ex-member of parliament, Mr. Adeeb sb, stated that I personally considered the personality of Hazrat Khatib al-Islam (rh) as my patron both educationally and denominationally. I frequently used to meet him to get the solutions of the matters. Now, I am in dilemma whom would I visit to quench my academic thirst? Whom do I meet to get guidance for nation? Whatsoever he has left, is beacon for us all.

Maulana Rafique Ahmad Qasmi sb:

Maulana Rafique Qasmi, the Secretary of Jamat-e-Islami Hind, said that the deceased was very humble to his juniors and eager to create unity among Muslims. He would treat his pupils tenderly and lovingly, and at every point he would propagate unity among Muslims and clinging the rope of Allah. He would not leave moderation when he disagreed. He has set a shining and glinting example for his successors to come as to how they should behave while disagreeing with others and he has taught us the way of moderation and balanced approach of our elders.

Maulana Ataurrahman Qasmi sb:

The chairman of Shah Waliullah Institute, Maulana Ataurrahman Qasmi, expressed his view that Hazrat Maulana Mohammad Salim Qasmi (rh) belonged to such a great educational and historical family whose services' scope is spanning over 150 years. Not only the Muslim nation, but the whole country is indebted to the favorsof this family. This family has a glorious history from the ground battle of Shamli down to independence of India. He further said that his special feature was accuracy of opinion.



He discharged his responsibility as the representative of Deoband, and he developed the prestige and status of Deobandi scholars.

Professor Akhtar al-Wasey sb:

The vice chancellor of Maulana Azad National University Jodhpur, Professor Akhtar al-Wasey sb, expressed his view that Hazrat Maulana Salim Qasmi (rh) was the heir apparent of Hazrat Hakeem al-Islam (rh), and he was the prestige and distinction of scholars of the country. He was a great preacher and propagator of unity and harmony of which the historical unity in Muslim Majlis-e- Moshawarat is the perfect illustration. Besides the services of Darul Uloom Waqf Deoband, establishment of Jamia Diniyat was his another great contribution which is considered a significant effort to help the illiterate people get acquainted with the knowledge of religion.

Maulana Zakariya Siddiqi sb:

The patron of Jamiat al-Imam Mohammad Qasim Nanautavi (rh), Hazrat Maulana Zakariya Siddiqi Nanautavi, stated that Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi was prominent preacher of unity; he always advocated unity and harmony and spread it among the people on all occasions. He was a matchless lecturer and heir apparent of his father.

Dr. Al-Haj Imran Qureshi sb:

Dr. Al-Haj Imran Qureshi sb from Meerut said expressing his views that the bond of Hazrat Khatib al-Islam with our family was very affectionate which is a matter of pride for us. We ask Allah Almighty to grant him the highest place in the Paradise.

Dr. Al-Haj Yusuf Quraishi sb:

Dr. Yusuf Quraishi sb from Meerut said that the deceased would treat us lovingly. Whenever he would come to Meerut, he used to part his precious time to bless us with blissful meeting. He would bestow his precious advices and guidance which turned to be beacon to our worldly life.

Mr. Qasim Sayyed sb:

Mr. Qasim Sayyed sb, the editor of “Daily Khabren” published from Delhi, said that each and every aspect of Khatib al-Islam’s life is the glowing beacon for all the groups of people. His life means nothing but selflessness and sacrifice which won him numerous victories in different fields.

Maulana Iqbal Qasmi sb :

Maulana Mohammad Iqbal Qasmi, the vice chancellor of Darul Uloom Kupwara, Kashmir, stated in his address that the establishment and consolidation of Darul Uloom Waqf Deoband is result of continuous and regular efforts, unfathomable sincerity and selfless services of Hazrat Maulana Mohammad Salim Qasmi sb (rh). After all, the end of all types of disputes washed away due to his one-sided move.

Release of Hujjat al-Islam Academy’s Publications:

Four new publications of Hujjat al-Islam Academy were released in the opening session. The detail is as follows:

- (1) Book name: Seerat Wa Shakhsiat Hazrat Khatib al-Islam (rh)
Compiled by: Maulana Osama Siddiqi Nanautavi sb
Volume: 2
Version: Urdu
Pages: 844

The above mentioned book is the first comprehensive biography of the outstanding figure of Waliullahi thought, representative of Qasmi ideology, interpreter of Deobandi track, the inheritor of Nanautavi's learning and science and the heir apparent of Qari Mohammad Tayyib sb (rh), Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh) (Ex-V.C Darul Uloom Waqf Deoband, Vice president All India Muslim Personal Law Board). The attempt has been made to cover his long spanned academic, religious and denominational services in this book. This book consists of two volumes. The compilation of the book had commenced in his life itself. The most special feature of the book is that the considerable parts of it have been narrated by the deceased himself. In fact it is an exhaustive and prolonged biography.

(2) Book name: The life and times of Hakimul Islam Maulana Qari Mohammad Tayyib (rh)

Compilers: Maulana Dr. Mohammad Shakaib Qasmi/ Maulana Ghulam Nabi Qasmi

Version: English.

Volume: 1

Pages: 495

“Hayat-e- Tayyib” the biography of representative of Waliullahi thought, the interpreter of Qasmi wisdom in his age, and spokesperson of Deobandi track, Hakim al-Islam Hazrat Maulana Qari Mohammad Tayyib sb (rh) (Ex-Vice Chancellor Darul Uloom Deoband and Founder of All India Muslim Personal Law Board) got thumping acceptance among the academic circles and was greatly liked by the people. In order to introduce his international personality and versatile and profound services rendered by him to the world, his English biography has been published entitled “The life and times of Hakimul Islam Maulana Qari Mohammad Tayyib (rh)”

(3) Book name: Nigarshat-e- Akabir: Ba Tazkira-e- Jawahir-e- Ma'arif Hujjat al-Islam Imam Mohammad Qasmi Nanautavi (rh) (Write-Ups Of Elders: In Memory Of Precious Gems)

Compiler: Mohammad Noma'n Arshadi

Volume: 1

Version: Urdu

Pages: 784

“Nigarshat-e- Akabir” is new compilation of special issue named “Hujjat al-Islam Number” issued by pithful and informative magazine “Yadgar-e- Akabir”. It has covered the whole life of Hujjat al-Islam Maulana Mohammad Qasim Nanautavi (rh), his contributions, and achievements. It consists of such articles and essays which shed light on the unique aspects of his life, from this perspective we can rightly say that this magazine is collection of rarities, for there have been gathered articles and essays of great personalities who were accorded geniuses of their time as well as they assiduously studied the life of Hazrat al-Imam and they were frantically fond of his learning and thoughts. This book is an important chain of the series of Nanautavi's books and publications.

(4) Book's name: Minhaj-e- Ilm Wa Fikr: Fikr-e- Nanautavi Awar Jadeed Challenges(Method of science and thought: thought of Nanautavi and Modern challenges)

Compiler: Maulana Fakhru'l Islam Mazahiri

Volume: 1

Version: Urdu

Pages: 336

In fact “Minhaj-e- Ilm Wa Fikr: Fikr-e- Nanautavi Awar Jadeed Challenges” is collection of the articles partially published under the topic “ Masael-e- Kalamia Ke Bab Men Mosannafat-e- Imam Nanautavi- Istefadah Ka Manhaj” (The write-ups of Imam Nanautavi about doctrinal Issues- Method

of utilization) in monthly Urdu magazine “Nida-e- Darul Uloom Waqf Deoband”. Due to the usefulness of articles and inimitability of subjects, Hujatt al-Islam Academy has published them in book shape wherein the thoughts and principles of Hujatt al-Islam Imam Mohammad Qasmi Nanautavi (rh) have been compared with the thoughts and principle of famous thinkers, philosophers and scientists. The strenuous efforts have been made to analyze them neutrally, fairly and critically in accordance with all the rules and norms of study and research in such a way that the readers remain dumbfounded. Hazrat Nanautavi (rh) was the fountainhead of knowledge and vibrant ocean of thoughts and principles. The freshness and brightness of his learning and sciences did not diminish after the passage of a century and half, but its utility increasingly doubled.

Besides above books, two special issues entitled “Khatib al-Islam Number” and “Mofakkir-e- Millat number” of publically accepted magazine “Nida-e- Darul Uloom Waqf Deoband” got released.

The opening session was terminated with the prayer of president of the programme, Hazrat Maulana Sayeedurahman Azami sb, the rector of Darul Uloom Nadwat-ul- Ulama Lucknow. Besides renowned Islamic scholars of the country, a large number of religious, national, political figures, authorities of Islamic seminaries, researchers, essay-writers and delegates participated in the seminar. Three sessions were conducted exclusively for paper presentation apart from the opening session.

First session:

First session for articles’ presentations was held after Maghrib Salah (Evening prayer) on 12 August 2018,

in which 23 articles were presented in the three languages. The details are given below:

1- Maulana Nomanuddeen Nadvi sb:

Maulana Nomanuddeen Nadvi sb from Lucknow presented his Arabic paper entitled “Faqid al-Ilm Wa al-Bayan Ustaz al-Asr, Fakhr al-Hind al-Muhaddis al-Mutakallim al-Alla’ma al-Shaikh Mohammad Salim Qasmi (rh) Azwaun Ala Abraz-e- Khasaesehi Wa Shamaelhi” (Peerless figure of science and oratory, teacher of the age, pride of India, Hadith-expert, polemicist and most learned Skaikh Mohammad Salim Qasmi (rh): Glimpses on his prominent qualities and distinguished morals) wherein he generously shed light on his exceptional learning status along with the qualities, distinction, academic and practical eminence and individuality he held.

2- Mufti Mohammad Sultan Qasmi sb:

Maulana Mufti Mohammad Sultan sb from Kashmir presented his Urdu paper on the topic “Hazrat Maulana Mohammad Salim Qasmi sb (rh) Sarapa Azeemat and Dawat” (Hazrat Maulana Mohammad Salim Qasmi sb (rh) embodiment of resolution and preaching) wherein he specially talked about his preaching works and efforts in the light of his informative and academic lectures and speeches.

3- Dr. Sharf-e-Alam Qasmi sb:

Dr. Sharf-e- Alam Qasmi sb from Maulana Azad National University, Hyderabad, presented on the topic “Injazat Hailah lil Jamia al-Islamia Darul Uloom Waqf Deoband Fi Ahd-e- Reyasat-e- al-Shaikh Mohammad Salim sb (rh)” (Enormous achievements of Jamia Islamia Darul

Uloom Waqf Deoband in the period of Shaikh Mohammad Salim's rectorship) wherein he mentioned the distinctive educational and constructional developments of Darul Uloom Waqf Deoband in the period of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi's rectorship, he further highlighted salient features of his golden period as a rector including the strenuous efforts spent by him in this regard.

4- Dr. Muhiuddeen Ghazi sb:

Dr Mohiuddin Ghazi sb coming from al- Jamia al-Islamia Santapuram, Kerala, presented his Urdu research paper on the topic "Khatib al-Islam Ki Fikr Ke Do Imteyazi Pahlu Deen Me Etedal Awr Ummat Me Ittehad" (Two distinctive aspects of Khatib al-Islam's thought: moderation in religion and unity among nation) wherein he especially mentioned his persistent efforts and continuous exertions in term of creating unity in nation and its preservation, he also covered his characteristic of moderation and distinctive features in the light of his academic and preaching write-ups.

5- Dr. Saud Alam Qasmi sb:

Dr. Saud Alam Qasmi sb coming Aligarh Muslim University, Aligarh, presented his Urdu research paper on the topic "Maulana Mohammd Salim Qasmi (rh) Awr Dawat-e- Deen" (Maulana Mohammd Salim Qasmi (rh) and preaching of religion) wherein he shed light on different aspects of Khatb al-Islam's intensification of efforts in term of preaching religion, he also narrated various excerpts from his preaching lectures. Moreover, he supremely highlighted the his method of inference in terms of propagating religion.

6- Professor Isharat Ali Mulla sb:

Mr. Professor Isharat Ali Mulla sb coming from Kolkata University presented his Arabic research paper entitled “Nazratun Bahirah li-Derasat-e- Asatizati Khatib al-Islam (rh)” (An overview study of eminent teachers of Khatib al-Islam) wherein he mentioned the introductions and descriptions of his revered teachers who played pivotal role in formulating his persona and nurturing him educationally, ideologically and pedagogically. He also shed light on his significant academic achievements and way of utilizing.

7- Mufti Mohammadullah Qasmi sb:

Maulana Mufti Muhammadullah sb, the head of Internet Department at Darul Uloom Deoband, presented his English research paper on “Maulana Mohammad Salim Qasmi (rh): Tracing the legacy of His Theological Paradigms and Intellectual Dimensions” wherein he expressed that his significant services in terms of explaining Nanautavi thought and making them comprehensible as the representative of Deobandi thought, were the remarkable characteristic he was characterized with. He manifested the truth of Islam and its probity by presenting it in a modern way.

8-Maulana Qari Abul Hasan Azami sb:

Presenting his research paper on “Khatib al-Islam (rh) Ke Khas Asatezah” (Special mentors of Hazrat Khatib al-Islam (rh)), Maulana Qari Abul Hasan Azami sb, member of Rabta-e- Alam-e- Islami Makka al-Muharramah (The World Muslim League), mentioned all the details of his tutors from whom he got benefit and he especially referred to his academic distinction sand eminences as well as stature and status held by him.

9- Maulana Mufti Mohammad Affan Mansoorpuri sb:

Maulana Mufti Mohammad Affan Mansoorpuri sb coming from Jamia Islamia Jam-e- Masjid Amroha presented his Urdu research paper on “Hazrat Khatib al-Islam Qasmi (rh) Ek Qabil-e- Taqleed Shakhshiat” (Hazrat Khatib al-Islam Qasmi (rh): An ideal personality) wherein he mentioned his qualities and characteristics emphasizing on importance and need of acquiring these qualities accompanied by his academic achievements.

10- Maulana Dr. Kafeel Qasmi sb:

Presenting his research Urdu paper entitled “Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh) Ki Arabi Nigarshat” (Arabic write-ups of Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi sb (rh)) wherein he talked about conciseness and extensiveness of his Arabic write-ups and essays, sweetness of way of writing, luscious style of expression, polemic method, and special feature of his literary writing.

11- Maulana Mohammad Sajidsb Hardoi:

Maulana Mohammad Sajid Hardoi, lecturer of Darul Uloom Deoband, presented his Arabic research paper on the topic “Malameh Bariza An Hayat al-Shaikh Mohammad Salim Qasmi (rh)” (Characteristic features of Shaikh Mohammad Salim Qasmi’s life) and highlighted the brilliant features of his life and career specially academic, practical and denominational contributions and achievements done by him.

12- Maulana Mufti Mohammad Arif Qasmi sb:

The lecturer of Darul Uloom Waqf Deoband, Maulana Mufti Mohammad Arif Qasmi sb presented his Urdu paper on “Khatib al-Islam Hazrat Maulana Salim Qasmi sb(rh) Ba

Haisiat Muhaddis” (Khatib al- Islam Hazrat Maulana Salim Qasmi sb (rh) as Hadith expert) wherein he elaborated his talk on scholarly points pertaining to prophetic traditions, Hadith lesson filled with pithful learning and science as well as way of Hadith teaching.

13-Mr. Salman Mansoor Ghazi sb:

Mr. Salman Mansoor Ghazi sb from Iqra Educationl Foundation, Mumbai, presented his article on “Khatib al- Islam Hazrat Maulana Salim Qasmi (rh) Ba Haisiat Shaer” (Khatib al- Islam Hazrat Maulana Salim Qasmi sb (rh) as a poet). He elaborately talked about his pure and fine taste of poetry and he quoted some selected couplets said on various occasions casting an analytic view on its reality and artistic aspects.

14- Maulana Hasan al-Hashimi sb:

Maulana Hasan al-Hashimi resident of Deoband read out his Urdu paper on the topic “Khatib al- Islam Hazrat Maulana Salim Qasmi (rh): Darul Uloom Waqf Deoband Ke Qeyam Wa Istehkam Ke Pasmanzar Me” (Khatib al- Islam Hazrat Maulana Salim Qasmi (rh) in context of establishment and consolidation of Darul Uloom Waqf Deonand). He talked about his continuous efforts based on sincerity and God-fearing quality, while the condition was adverse and weather was unfavourable, but he changed the course of the violent storm and made the situation normal with his undying efforts.

15- Dr. Ubaid Iqbal Asim sb:

Dr Ubaid Iqbal Asim sb from Aligarh Muslim University presented his Urdu research paper on “Mere Mushfiq Wa Morabbi Maulana Mohammad Salim Qasmi sb

(rh) Jin Ki Baten Yad Rahengi” (My kind mentor Maulana Mohammad Salim Qasmi sb (rh): his sayings will be remembered). He mentioned his deep-rooted relations with Hazrat Khatib al-Islam and voluminous services rendered by him in the light of his personal experiments.

16-Maulana Mohammad Arif Jameel sb:

Lecturer of Darul Uloom Deoband, Maulana Arif Jameel Qasmi sb presented his Arabic research paper on the topic “Al- Shaikh Mohammad Salim sb (rh) Wa Mawqifohu Min Istekhdam-e- Wasael-e- al-Elam al-Haditha al-Mutatawwerah Fi al-Madaris Wa al-Jamiat al-Islamia” (Shaikh Mohammad Salim Qasmi (rh) and his stand on utilizing the resources of modern and advanced media in religious seminaries and Islamic universities) wherein he elaborately talked about his global thought, the way of utilizing the modern media in the present age as well as his ideas and views about the methods and techniques to get benefit from the modern resources to preach Islam and propagate the religion.

17-Maulana Abdurrashid Bastavi sb (rh):

The late teacher of Jamia Imam Mohammad Anwar Shah, Deoband, Maulana Abdurrasheed Bastavi sb (rh) presented his Urdu research paper on the topic “Hazrat Maulana Mohammad Salim Qasmi sb (rh) Ka Usloob-e-Tahreer” (Writing style of Hazrat Maulana Mohammad Salim Qasmi (rh)) wherein he stated the way and genre of his writing in the light of his write-ups and essays and he quoted various excerpts from his writing too.

18- Maulana Shah Alam Gorakhpuri sb:

The head of Khatm-e- Nobuwwat Department of Darul Uloom Deoband, Maulana Shah Alam Gorakhpuri,

presented his Urdu paper on “Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh) Awr Tasawwuf Wa Soluk” (Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh) and his mysticism and spirituality) wherein he mentioned the deceased’s attachment with piety, purity and spirituality as well as his good connection to Allah Almighty. He further added his services including his ties with spiritual and pious leaders.

19- Maulana Asjad Nadvi Qasmi sb:

Maulana Asjad Nadvi Qasmi sb of Madrasa Imdadia Moradabad, presented his Urdu paper on the topic “Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh): Ilmi Azmaton Ke Achot-e- Noqoosh” (Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh): Incredible imprint of academic sublimities) wherein he mentioned his great services especially in the field of Hadith and Islamic sciences along with academic qualities, individualities, expertise which he possessed. He further shed light on upshots and marvelous impressions of his outstanding academic status in the light of his different scholarly particularities.

20-Maulana Uvais Siddiqi sb:

Maulana Uvais Siddiqi sb of Nanauta presented his Arabic paper “Al-Shaikh Mohammad Salim al- Qasmi (rh) Wa Qaziato Ta’lim al-Mara`t” (Shaikh Salim Qasmi (rh) and the matter of woman education) wherein he mentioned the deceased’s stand, view and appreciable move taken by him with regard to importance, necessity and utility of woman education in modern age.

21- Mr. Abul A’la Sayyed Subhani sb:

Mr. Abul A’la Sayyed Subhani sb coming from Delhi presented his Urdu paper on “Khatib al-Islam Hazrat Maulana

Mohammad Salim Qasmi (rh) Ki Fikr Ka Ek Aham Gosha Fariza-e- Dawat Wa Tabligh Ke Silsil-e- Me Rahnomai” (Guidance to preaching and propagating is one of the most important aspects of the thought of Khatib al-Islam (rh)) wherein he mentioned the opinion of Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh) about preaching and propagating combined with his preaching achievements and lectures as well as his guidance in this regard.

22- Dr. Maulana Sayeed Anwar Qasmi sb:

Dr. Maulana Sayeed Anwar Qasmi sb coming from Jamia Millia Islamia presented his English paper on “Maulana Mohammad Salim Qasmi (rh): literary style of writing” wherein he discussed literary style in the light of his write-ups and shed light on its artistic aspect.

23- Maulana Ashraf Abbas Qasmi sb:

The lecturer of Darul Uloom Deoband, Maulana Ashraf Abbas Qasmi sb presented his Arabic paper entitled “Al-Shaikh Mohammad Salim al-Qasmi (rh): Shoyukhuhu Wa Talamizohu” (Shaikh Mohammad Salim al-Qasmi (rh): his mentors and teachers) wherein he mentioned the academic preeminence and distinction of the deceased’s mentors, teachers, and pupils.

Presidential address:

This first session was presided by Hazrat Maulana Khalid Saifullah Rahmani sb, General Secretary of Islamic Fiqh Academy. He said in his presidential speech that the personality of the deceased was not confined to one group or particular region rather he benefited all the groups of people with depth of knowledge, broadness of mind and unique style

of his oratory. Those who benefitted from him and those who had connection with him are perpetual charity for him.

He further said that holding such a well-organized programme for revival of predecessors' relic under Hujjat al-Islam Academy, the research faculty of Darul Uloom Waqf Deoband is a historical move. Hujjat al-Islam Academy fairly deserves to be congratulated for organizing this seminar. I hope the revival of pious ancestors' legacy and memories of elders will continue onward forever. Dr. Ubaid Iqbal Asim sb from Aligarh Muslim University discharged the responsibility of anchor.

Second session:

Second session formally commenced on Monday morning 8:00am, 13 August 2018, wherein 19 research papers were presented. The detail is as follows:

1- Maulana Muddassir Ahmad Qasmi sb:

Maulana Muddassir Ahmad Qasmi sb from Markazul Ma'arif Education and Research Centre Mumbai presented his English research paper on the topic "Maulana Mohammad Salim Qasmi (rh): a versatile religious leader" wherein he mentioned the deceased's leading role, services and efforts as a denominational leader in the light of his lectures and sermons.

2-Maulan Mohammad Azam Nadvi sb:

Maulana Mohammad Azam Nadvi sb from Al-Mahad al-Ali al-Islami Hyderabad presented his Arabic paper entitled "Fazilat al-Shaikh Mohammad Salim al-Qasmi (rh) Wa Moqawwemato Bena-e- Shakhshiathi al-Fazzah" (Shaikh Mohammad Salim Qasmi (rh) and factors behind his genius personality) wherein he mentioned his mentors, teachers whom he got benefit and he also shed light on academic atmosphere in which he grew up.

3- Maulana Mohammad Izharul Haque Qasmi sb:

The teacher of Darul Uloom Waqf Deoband, Maulana Izharul Haque Qasmi sb presented his Urdu paper on “Hazrat Khatib al- Islam Maulana Mohammad Salim Qasmi (rh) Awar Tasees-e- Muslim Personal Law Board” (Hazrat Khatib al- Islam Maulana Mohammad Salim Qasmi (rh) and foundation of Muslim Personal Law Board) wherein he highlighted the role of Khatib al-Islam (rh) in drafting the plan of All India Muslim Personal Law Board and he also talked about as how he accompanied the founder of All India Muslim Personal Law Board, Hakeem al-Islam Hazarat Maulana Qari Mohammad Tayyib sb (rh) in all his theoretical and practical moves.

4- Maulana Mohammad Arif Masood sb:

Maulana Mohammad Arif Masood sb from Iqra Educational Foundation Mumbai presented his English paper on the topic “Modernization of Madrasas and Maulana Mohammad Salim sb (rh)wherein he discussed the stand and view of Khatib al-Islam (rh)about the modernization of Madrasas as well as the methods of its implementation in the light of his thoughts.

5-Maulana Dr. Sajid Azami sb:

Maulana Dr. Sajid al-Azami coming from Azamgarh presented hid Urdu paper on “Hazrat Khatib al- Islam Maulana Mohammad Salim Qasmi(rh): Ek Faqid al-Misal Shakhshiat” (Hazrat Khatib al- Islam Maulana Mohammad Salim Qasmi (rh): a peerless personality) wherein he mentioned lessons derived from his life as well as he shed light on eminent aspects of his qualities and traits.

6-Maulana Naseem Shah Qaisar sb:

The lecturer of Darul Uloom Waqf Deoband, Maulana Naseem Shah Qaisar sb presented his Urdu paper on the topic “Hazrat Khatib al- Islam Maulana Mohammad Salim Qasmi (rh) Ba Haisiat Shaer” (Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) as a poet) wherein he elaborately highlighted his poetic taste and talked about its artistic status in the light of his poetry.

7- Maulana Mohammad Javed Qasmi sb:

Maulana Mohammad Javed Qasmi sb from Al-Haque Education Foundation, Kanpur presented his English paper on “Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh)” as a lecturer” wherein he mentioned the especial features of his teaching career, individualities, distinctions and specialties of lesson including his inferential method.

8- Mufti Amanat Ali Qasmi sb:

Mufti Amanat Ali Qasmi sb from Darul Uloom Hyderabad presented his Urdu paper on (Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) Ba Haisiat Shareh Uloom Nanautavi) “Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) as interpreter of Nanautavi’s sciences” wherein he talked about the role and services of Khatib al-Islam in term of utility of Nanautavi’s sciences its explanation and interpretation as well as reviving Nanautavi’s legacy. He explained the resemblance of Nanautavi’s learning and sciences traced out in the write-ups of Khatib al-Islam.

9- Maulana Imdadul Haque Bakhteyar Qasmi sb:

Teacher of Darul Uloom Hyderabad, Maulana Imdadul Haque Bakhteyar Qasmi sb presented his Arabic

paper on “Fazilat al-Shaikh Mohammad Salim al-Qasmi (rh) Wa Johoodohu al-Jabbarah Fi Tatweer-e- Wa Tawsiat-e- Nitaq-e- Darul Uloom Waqf Deoband” (Shaikh Mohammad Salim Qasmi (rh) and his strenuous efforts in establishment and expansion of Darul Uloom Waqf Deoband) wherein he mentioned glorious services of Khatib al-Islama (rh) in development and consolidation of Darul Uloom Waqf Deoband in addition to his sincere role to universalize it and make it famous on global scale.

10-Maulana Mufti Mohammad Arshad Farooqi sb:

Maulana Mufti Mohammad Arshad Farooqi from Deoband presented his Urdu paper on “Hazrat Khatib al-Islam (rh) Ka Etedal-e- Fikr Wa Nazar”(Moderation in thought and viewpoint of Khatib al-Islam (rh)) wherein he talked about Moderation in thought and viewpoint of Khatib al-Islam and shed light on importance and utility of moderate thought in the age of excessiveness and remissness.

11- Maulana Usama Siddiqi sb:

Maulana Usama Siddiqi sb from Nanauta presented his Urdu paper on the topic “Khatib al-Islam (rh) Ki Shakhshiat Mezaj-e- Dawat Wa Maidan-e- Dawat” (Personality of Khatib al-Islam (rh) in the mirror of his preaching mind and field of propagation) wherein he pointed out his preaching thought and mind in the light of his different write-ups and lectures and he mentioned his strenuous efforts in the field of propagation and continuous journey for the purpose of preaching work. He also referred to the journeys which led to the fulfillment of preaching objectives.

12- Maulana Mufti Khalid Naimvi sb:

Maulana Khalid Naimvi sb from Begusarai presented his Urdu paper on “Hazrat Khatib al-Islam (rh) - Gul-e- Husn-e Too Beseyar- Ek Ahad Saz Shakhsiat” (Hazrat Khatib al-Islam (rh)- innumerable goodness of yours- a history-building figure). Pointing out the distinct features of his personality, he elaborately mentioned the historical events occurred in his life and shed light on his history-making achievements.

13- Dr. Mohammad Tariq Qasmi sb:

Dr. Mohammad Tariq Qasmi from Lucknow University presented his Arabic paper on “Al- Shaikh Mohammad Salim Qasmi (rh) Fi Zaw-e- Ketabatihi al-Arabia” (Shaikh Mohammad Salim Qasmi (rh) in the light of his Arabic write-ups) . Talking about his way and style of writing in the light of his Arabic write-ups, he mentioned the artistic quality of it and manifested the conciseness of his writings too.

14- Maulana Shah Ajmal Farooqi Nadvi sb:

Maulana Shah Ajmal Farooqi Nadvi sb from Delhi presented his Urdu paper entitled “Fikr-e- Nanautavi Maulana Mohammad Salim Qasmi sb (rh) Awar Hamari Zimmedariyan” (Ideology of Nanautavi Maulana Mohammad Salim Qasmi sb (rh) and our responsibilities) wherein comparing global thought of Khatib al-Islam Hazrat Maulana Mohammad Salim Qami (rh) with the ideology of Nanautavi (rh), he talked about its importance in present era and emphasized on our responsibilities with regard to its propagation.

15- Maulan Mohammad Shamsad Rahmani sb:

Teacher of Darul Uloom Waqf Deoband, Maulan Shamsad Qasmi sb presented his Urdu paper on “Hazrat Khatib al-Islam (rh) Apn-e- Moaserin Ki Nazar Men” (Hazrat Khatib al-Islam (rh) in the sight of his contemporaries) wherein revealing his high status, and outstanding position in the sight of contemporary scholars, he quoted saying of different contemporary scholars about his personality.

16- Maulana Imran Bagyanvi sb:

Maulana Imran Bagyanvi sb from Muzaffarnagar presented his Urdu paper on “Hazrat Khatib al-Islam (rh) Ke Usloob Negarish Ke Namoon-e” (Patterns of Hazrat Khatib al-Islam’s writing style) wherein highlighting his style and genre of writing in the light of his write-ups, he manifested his inferential method and way of elucidation felt in his writing.

17-Dr. Mohammad Tariq Ayyubi sb:

Dr. Mohammad Tariq Ayyubi sb from Aligarh presented his Arabic paper on “Al-Shaikh Mohammad Salim Qasmi (rh) Wa Rooyathu al-Talimiyyah” (Shaikh Mohammad Salim Qasmi (rh) and his educational vision) wherein he highlighted his educational thoughts and viewpoints, and broad vision in term of preaching and propagating Islamic sciences.

18- Maulana Ataurrahman Qasmi sb:

Maulana Ataurrahman Qasmi sb from Bengalura presented his Urdu paper on “Ijlase Sad Sala Awr Khatib al-Islam (rh) Ka Alam-e- Arab Ke Lie Dawati Safar” (Centenary Jubilee and Khatib al-Islam’s invitational expedition for Arab world) wherein mentioning the strenuous and continuous efforts given by him in organizing successful Centenary

Jubilee of Darul Uloom Deoband, he also shed light on the accounts of his expedition to Arab world, its consequences and implications left on the Centenary Jubilee.

19- Maulana Hifzurrahman Qasmi sb:

Maulana Hifzurrahman Qasmi sb from Delhi presented his English paper on “Unity of the Muslim Ummah: An overview of Maulana Mohammad Salim Qasmi’s thoughts” wherein examining the thoughts and viewpoints of Hazrat Khatib al-Islam (rh), he mentioned his distinctive services in accordance with unity of Ummah.

20- Hazrat Maulana Asghar Ali Imam Mahdi Salfi sb:

The head of Markazi Jamiat Ahl-e- Hadith, Hazrat Maulana Asghar Ali Imam Mahdi Salfi sb, also attended this session. He said in his impressionistic address that the personality of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) was priceless bounty of Allah Almighty in this contemporary world, he strung the nation together through his kindness, good moral, perfect dealing, wonderful character and practical message of unity and harmony. Moreover, he undisputedly invited towards unity from all platforms and in all fields, that is why, he was considered an accepted personality among all schools of thought.

Presidential Address:

The grand teacher of Hadith of Darul Uloom Waqf Deoband, Hazrat Maulana Sayyed Ahmad Khizar Shah Masoodi sb, presided over this second session, he said in his presidential speech that valuable and concise articles have been presented to cover almost all the aspects of Khatib al-

Islam's life and achievements which made him outshine as an international personality and revealed his distinction and incomparability. The way he led and guided the nation and discharged the duty of preaching and propagation for seventy years, is an ideal example. He demonstrated such a patience, forbearance, continuous effort, sincerity and piety on the occasion of establishment of Darul Uloom Waqf Deoband. No doubt the consolidation and public acceptance of it is only the fruitful result of the above mentioned things. He further added that he was brilliant epitome of Nanautavi's moderation in both wisdom and vision, and embodiment of Hazrat Fakhr al-Islam (rh) and Hazrat Hakeem al-Islam (rh) was apparently seen in him. The second session was anchored by Maulana Umar Abedeen sb from Hyderabad and the session ended with the presidential address and prayer of Hazrat Maulana Ahmad Khizar Shah sb.

Third session:

The final session of the seminar and third session of the paper presentation began on 11:30 am, Sunday 13/ August 2018 wherein twenty papers were presented on various important topics, the detail is as follows:

1- Dr. Kamal Akhtar Qasmi sb:

Dr. Kamal Akhtar Qasmi sb from Aligarh presented his Urdu paper on "Khatib al-Islam Maulana Mohammad Salim Qasmi (rh): Wahdat-e- Fikro Nazar Ke Azeem Mufakkir" (Khatib al-Islam Maulana Mohammad Salim Qasmi (rh): great thinker of unity; and man of thought and action) wherein he clearly demonstrated the unity of thought and action, global and international ideology of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh).

2-Dr Arafat Zafar sb:

Mr. Dr Arafat Zafar sb from Lucknow University, Lucknow, presented his Urdu paper on “Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) Awr Ittehad-e- Millat”

(Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) and unity of nation) wherein mentioning his efforts and different moves in term of unity of nation, he cast a cursory view on his ideological and practical endeavour.

3- Maulana Mohammad Irshad Qasmi sb:

Maulana Mohammad Irshad Qasmi sb from Delhi University, Delhi, presented his Arabic paper on “Momaiyezato Ustrati al-Shaikh Mohammad Salim Qasmi (rh)” (Mohammad Salim Qasmi (rh): the characteristics of his family) wherein mentioning wonderful history of 150 year, he shed light on the characteristics and sacrifices of this family.

4- Maulana Mohammad Shamshad Qasmi sb:

Maulana Mohammad Shamshad Qasmi sb from Jawaharal Nehru University presented his Arabic paper “Al-Shaikh Mohammad Salim Qasmi (rh) Tarjumanan Lil-Fik al-Islami al-Wasati” (Hazrat Mohammad Salim Qasmi (rh) the representative of moderate Islamic thought) wherein presenting the great services of Islam as a representative, he especially mentioned his scholarly speeches and inferences.

5-Maulana Saifurrahman Nadvi sb:

Maulana Saifurrahman Nadvi sb from Lucknow presented his Urdu paper on “Hazrat Khatib al-Islam (rh): Asr-e- Hazir Men Tahreek-e- Madaris Ka Azeem Nomainda” (Hazrat Khatib al-Islam (rh): the eminent representative of Madrasas movement in modern age) wherein terming him as

the eminent representative of Madrasas movement generally in India and specially in Asian countries in modern age, he clearly elucidated it in light of different events and anecdotes.

6-Maulana Mufti Jaseemuddeen Qasmi sb:

Maulana Mufti Jaseemuddeen Qasmi sb from Markazul Ma'arif, Mumbai presented his English paper on "Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) as a great speaker" wherein terming him as a towering orator, he mentioned his revolutionary speeches, scholarly points and individualities in the light of different excerpts of his lectures and he presented historical importance of his speeches too.

7- Maulana Tabrez Qasmi sb:

Maulana Mufti Tabrez Qasmi sb from Darul Uloom Hyderabad presented his Urdu paper on "Hazrat Khatib al-Islam (rh) Ke Namawar Talameza" (Hazrat Khatib al-Islam's well-known pupils) wherein mentioning his voluminous services, he specially highlighted the eminent pupils of Hazrat (rh) and remarkable services rendered by them.

8-Maulana Burhanuddeen Qasmi sb:

Director of Markazul Ma'arif, Mumbai, Maulana Burhanuddeen Qasmi sb presented his English paper on "Maulana Mohammad Salim Qasmi (rh) and his contribution through All India Muslim Personal Law Board" wherein mentioning his religious and denominational services through All India Muslim Personal Law Board, he covered enormous efforts given by him in foundation of Muslim Personal Law Board.

9- Dr. Fakhrul Islam Mazahiri sb:

Dr. Fakhrul Islam Mazahiri sb from Jamia Tibbiya Deoband presented his Urdu paper on “Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) sb Uloom-e-Nanautavi Ki Sharh Wa Tarjamani Men Khatib al-Islam (rh) Ka Hissa” (Contribution of Khatib al-Islam (rh) in term of elucidation, explanation and representation of Nanautavi’s sciences) wherein highlighting the role of Khatib al-Islam (rh) in term of elucidation, explanation and representation of Nanautavi’s sciences as well as his services, he mentioned his approach and method of representation of Nanautavi’s sciences in the light of his write-ups and lectures.

10- Maulana Mufti Mohammad Ehsan sb:

Maulana Mufti Ehsan sb, lecturer of Darul Uloom Waqf Deoband, presented his Urdu paper on “Hazrat Maulana Mohammad Salim Qasmi sb Bahaisiat Muhtamim” (Hazrat Maulana Mohammad Salim Qasmi sb as a rector) wherein he elaborately spoke about considerable developments of Darul Uloom Waqf Deoband under his rectorship and the great services rendered by him as the rector.

11-Dr. Alauddeen Qasmi sb:

Dr. Alauddeen Qasmi sb from Aligarh Muslim University presented his Arabic research paper on “Al-shaikh Mohammad Salim al-Qasmi (rh) Murshidan Roohiyyan Wa Usloobuhu Fi al-Islah Wa al-Tawjeeh” (Hazrat Maulana Mohammad Salim Qasmi (rh) as a spiritual and religious veteran and his way of reformation and guidance) wherein mentioning his great services in term of mysticism and spirituality, he shed light on his contributions as spiritual and religious leader and generously described the ways and methods of reformation he used for his devotees.

12- Maulana Mohammad Sajjad Qasmi sb:

Maulana Mohammad Sajjad Qasmi sb from Darul Uloom Waqf Deoband presented his Arabic paper on “Al-Alim al-Kabeer Samahat al-Shaikh Mohammad Salim Qasmi (rh) Khatiban Misqaan” (Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) as an eloquent speaker) wherein, he generously spoke about the utility, scholarly eminence, and status of his revolutionary speeches, thoughtful points, and individualities in the light of different excerpts of his lectures.

13-Maulana Huzaifa Shakeel Qasmi sb:

Maulana Huzaifa Qasmi sb from Patna presented his Urdu paper on “Khanwada-e- Qasmi Ke Sachche Janasheen, Hazrat Maulana Mohammad Salim Qasmi (rh)” (Hazrat Maulana Mohammad Salim Qasmi (rh): Heir apparent of Qasmi family) wherein he explained as how Hazrat Khatib al-Islam (rh) discharged his duty as representative of Islam, maintaining 150- year long academic traditions of his family.

14- Maulana Mufti Asad Qasmi sb:

Maulana Mufti Asad Qasmi sb, lecturer of Darul Uloom Waqf Deonand, presented his English paper on “Hazrat Maulana Mohammad Salim Qasmi sb (rh), the orator” wherein talking about its academic and artistic aspects in the light of his valuable scholarly lectures, he shed light on its importance and utility in recent era.

15- Dr Shamim Nizami Qasmi sb:

Dr Shamim Nizami Qasmi sb from Kerala presented his Arabic paper on “ Al-Jam` Bain al-Asa`lat Wa al-

Moasera Fi Khootb al-Shaikh Mohammad Salim Qasmi (rh) ” (Combination of originality and modernity in lectures of Hazrat Maulana Mohammad Salim Qasmi (rh)) wherein terming Khatib al-Islam (rh) a confluence of ancient and modern ideologies and traditions, he spoke about his role in preservation of wonderful traditions of Islam and revival of Islamic viewpoints, he also mentioned its significance and utility in the modern age.

16- Dr. Nadeem Ashraf Qasmi sb:

Dr. Nadeem Ashraf Qasmi sb from Aligarh Muslim University presented his Urdu paper on “Hazrat Khatib al-Islam (rh) Ba Haisiat Shareh Uloom-e- Nanautavi” (Hazrat Khatib al-Islam (rh) as interpreter of Nanautavi’s sciences) wherein he mentioned unforgettable services of Hazrat (rh) with regard to preservation and revitalization of Nanautavi’s sciences, its explanation, interpretation and as to make them comprehensible.

17- Dr. Zafar Darik Qasmi sb:

Dr. Zafar Darrak Qasmi sb from Aligarh Muslim University presented his Urdu paper on “Khatib al-Islam Hazrat, Maulana Mohammad Salim Qasmi (rh) Ki Ilmi Khidmat Ka Tajzia” (Analysis of Hazrat Khatib al-Islam’s academic achievements) wherein mentioning outstanding and indelible services of Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh), he thoroughly analyzed his academic points, individualities and services.

18-Dr. Raihan Akhtar Qasmi sb:

Dr. Raihan Akhtar Qasmi sb from Aligarh Muslim University presented his Urdu paper on “Hazrat Khatib al-

Islam (rh): Hayat Wa Karnam-e-” (Hazrat Khatib al-Islam (rh): His life and achievements) wherein analyzing unforgettable contributions spanning 70-year and his academic moves, he thoroughly examined his academic, practical; preaching and propagating services.

19- Maulana Jamshed Adil Qasmi sb:

Maulana Jamshed Adil Qasmi sb from Darul Uloom Waqf Deoband presented his English paper on “Maulana Mohammad Salim Qasmi (rh): His services in academic works) wherein elaborately talking about the services of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi sb (rh), he pointed out the exemplary aspects of his life and termed him as a beacon of light for the new generation to come.

20-Maulana Mohammad Asjad Qasmi sb:

Maulana Mohammad Asjad Qasmi sb from Darul Uloom Waqf Deoband presented his English paper on the topic “Maulana Mohammad Salim Qasmi (rh): the end of golden scholarly era” wherein he termed the life of Khatib al-Islam (rh) the end of an era and he mentioned his academic services in detail.

Presidential address:

This final session was presided by Hazrat Maulana Mohammad Sufyan Qasmi sb, V.C of Darul Uloom Waqf Deoband. On this occasion, he said in his presidential address that the personality of Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi sb (rh) was the beautiful portrait of virtues and qualities of his predecessors in the



era wherein the crisis of talented figures is rampant, and he was the perfect manifestation of their scholarly learning and sciences. No doubt, he faithfully conveyed the method of knowledge and ideology of ancestors to the successors. Now it is bound duty of the successors that they should study the learning and sciences of predecessors; their ideologies and viewpoints, serve Islam on their pattern and, discharge the duty of preaching Islam in the light of their sciences and thoughts, they should be messengers of unity in the nation through the message of unity of religion, this is the thing which is manifested by different aspects of Hazrat Khatib al-Islam's life. He added the objectiveness of this seminar is nothing but reviving the predecessor's relics.

At the end, he extended thanks to the writers and delegate saying that these worthwhile articles of yours are a tributes to the deceased, addition of valuable masterpieces to the field of study and research, and milestone and beacon for those who are engaged in academic and practical fields. He further said that important lesson we get from the life of Hazrat Khatib al-Islam (rh), is unity which he preached on all occasions throughout his life and he endeavoured to create the atmosphere of harmony in his life whereof innumerable evidences excited. Announcing the end of the seminar, he thanked especially all organizers, teachers, and staff members whose day and night efforts made it remarkably successful, he also thanked the media persons who played key role to broadcast the seminar across the globe and thanked the students of the seminary who remain active voluntarily, and the strenuous efforts of those who tirelessly worked to adorn the seminar with thumping success.

The final session of the seminar was anchored by Maulana Mufti Mohammad Ehsan Qasmi sb and programme was terminated with the prayer of Hazrat Maulana Khalid Saifullah Rahamni sb, general secretary of Islamic Fiqh Academy India.

Memorandum:

Important points derived from presidential address of the president of programme, Hazrat Maulana Mohammad Sufyan Qasmi sb (db) (V.C of Darul Uloom Waqf Deoband), indicate seminar's memorandum to which particularly the president drew attention of scholars and men of study and research. Points are as follows:

1. Due concentration should be paid on learning and sciences of elders and predecessors, their ideologies and viewpoints as well as their lives and biographies. The duty of propagation of Islam and its services are to be carried out in the light of learning and thoughts of ancestors, remaining clung to the method of predecessors.
2. Imams (Five daily prayers' leaders) in Masjids and teachers of Islamic seminaries and universities should be firmly and strongly recommended and suggested to make the biographies of the elders and predecessors; their academic achievements and individualities the topic of lessons and lectures delivered by them.
3. They should become the messengers of unity through the unity of religion whose utility has doubled up in this tumultuous age. But this unity should not hinder the difference of opinions, for the disagreement in opinions is boon and blessing especially when the rules and decorum of disagreement are maintained, that is exactly what the

different aspects of Khatib al-Islam's life demonstrate and he himself has set practical example in his life on various occasions.

4. Moderation in religion is a significant distinction of Islam. The straight path is between excessiveness and remissness. Wherever moderation is adopted as the way of life and action, therein the moderation demands for truth and justice. When it comes to Islamic ideologies, doctorines, and jurisprudence, it would be quite inappropriate for us to cling to any particular viewpoint or ideology so extremely or zealously that the qualities and merits of other tracks become invisible for us, and one would become neglectful of the right path. Moderation has always been one of the characteristics of Ahl-e-Sunnah Wa al-Jamaat's track.
5. Steadfastness with the combination of knowledge and action; piety and righteousness as well as spirituality is required in human life. Cognition of Allah is important part of steadfastness and it is the thing that is wanted and aimed. It is obligatory for scholars and researchers to equip themselves with distinct morals and good habits such as piety and religiosity; knowledge and action; steadfastness in religion and practice; leaving bad conducts and detested habits. As Hazrat Khatib al-Islam (rh) possessed a sound heart, the same way he was characterized with soundness of pen and words, the main factor behind the above mentioned qualities was nothing else but his steadfastness. Safeguarding tongue and positive talk were significant aspects of his life which remained integral parts of his personality. His whole life looks as an apparent manifestation of these qualities and merits.

6. The most important and valuable message which the life of Hazrat Khatib al-Islam (rh) gives us, is that the representatives of Islam should create foresight in all affairs, possess broadness and universality in thought, then they ultimately can be able to accept useful ideas of other schools of thought and tracks.

Some Other Important Articles:

Besides above mentioned articles included in detail of the sessions, some more articles were received which were not presented in the sessions of the seminar due to some unavoidable reasons or because of the absence of the writers for their hectic works. We also thank these people who spared their time to weave the articles for the seminar in spite of their various works and engagements to help us by their scholarly and literary contribution.

1- Hazrat Maulana Sayyed Rabey Hasani Nadvi sb (db):

Hazrat Maulana Sayyed Rabey Hasani Nadvi sb, the president of All India Muslim Personal Law Board and chancellor of Darul Uloom Nadwa-tul- Ulama Lucknow, wrote in his sent article entitled “Hazrat Maulana Mohammad Salim Qasmi (rh): Jalil al-Qadr Shakhsiaton Ke Tarbiyatyaftah Barguzidah Fard” (Hazrat Maulana Mohammad Salim Qasmi (rh): well-trained pious personality of prominent figures) that Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi sb has excellently served the religion and guided the nation through his academic and religious activities, he inherited different academic and religious characteristic from his highly esteemed family. He held high and supreme status and wide range of acceptance among the eminent and distinguished scholars of his age.

2- Hazrat Maulana Dr. Sayeedurahman Azami sb (db):

Hazrat Maulana Dr. Sayeedurahman Azami sb, the rector of Darul Uloom Nadwa-tul- Ulama Lucknow, wrote in his sent article entitled “Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh): Sarma-e- Millat Ke Nigahban” (Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh):sentry of nation’s assets) that the personality of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) was priceless bounty for the Muslim Ummah in India, he was expert of sciences and arts, well-acquainted with secrets of religion, fearless representative of good features of Islam. He possessed good qualities in teaching and lecturing, oratory and public speaking, preaching and propagating; managing and administrating.

3-Hazrat Maulana Mufti Fuzailurrahman Hilal Usmani sb (db):

Hazrat Maulana Mufti Fuzailurrahman Hilal Usmani sb,ex-grand Muti of Punjab, talking about the way of his teaching, has written in his sent article entitled “Ostaz-e-Muhtaram Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) Ba Haisiat Mudarris” (Respected teacher Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) as a teacher) that he used to speak spontaneously and fluently during his lecture and explain all the parts of the lesson in a comprehensible manner. His lesson was greatly remarkable and attractive for the students. His manner was very prestigious but he would kindly treat his students.

4- Hazrat Maulana Mohammad Sufiyan Qasmi sb:

Hazrat Maulana Mohammad Sufiyan Qasmi sb, the rector of Darul Uloom Waqf Deoband, in his article entitled “Ek Shama’ Reh Gayi Thi So Wo Bhi Khamosh Hai” (A candle was alive, it is too doused), regarded the demise of Hazrat Khateeb al-Islam (rh) a great loss of the Muslim world. He highlighted the wide-ranging qualities, characteristics, distinctions, achievements of the deceased, accompanied by his peculiarity in knowledge and practice. While introducing multidirectional services of this towering personality, the author also gave preminence to his educational and religious activities.

5- Hazrat Maulana Sayyed Mohammad Wazeh Rasheed Hasani Nadvi sb (rh):

Hazrat Maulana Sayyed Mohammad Wazeh Rasheed Hasani Nadvi sb (rh) the dean of Darul Uloom Nadwatul Ulama Lucknow mentioning the detail of Khatib al-Islam’s relations with Nadwa-tul- Ulama and its elders in his sent article entitled “Maulana Mohammad Salim Qasmi (rh): Deobandi Fikr Ke Naqeeb Wa Tarjaman Awr Nadwatul Ulama Ki Fikr Wa Manhaj-e- Dawat Ke Dai” (Maulana Mohammad Salim Qasmi (rh): representative of Deobandi thought and preacher of Nadwa-tul-Ulama’s thought and method of propagation) stated that his educational vision was very extensive and he longed to see Islamic scholars equipped with both the old and modern knowledge so that they can be useful in both the groups.

6- Hazrat Maulana Sayyed Ahmad Khizar Shah Masoodi sb:

Hazrat Maulana Sayyed Ahmad Khizar Shah Masoodi sb, the headmaster of Darul Uloom Waqf

Deoband and Dean of educational department, wrote in his well-composed article entitled “Fikr-e- Nanautavi Ke Janashin Wa Ameen” (Heir and preserver of Nanautavi’s ideology) that Hazrat Khatib al-Islam (rh) exactly and equally transmitted the ancestral legacy to the upcoming generation as his renowned father Hakeem al-Islam Qari Mohammad Tayyib sb (rh) did. He did it so perfectly and enthusiastically that made the Qasmi circle remain thrilled. Whether it is the field of writing or the domain of oratory, explanation and elucidation of Nanautavi’s ideology was the mission of his life. He absorbed the way and style of his pious father Hazrat Hakeem al-Islam (rh) so exhaustively that his pen and tongue seemed the wonderful embodiment of expression style of Nanautavi (rh).

7- Hazrat Maulana Khalid Saifullah Rahmani sb:

Hazrat Maulana Khalid Saifullah Rahmani sb, general secretary of Islamic Fiqh Academy, wrote his article entitled “Ustaz al-Asateza Hazrat Maulana Mohammad Salim Qasmi (rh)” (The teacher of the teachers Hazrat Maulana Mohammad Salim Qasmi (rh)) wherein mentioning all the aspects of the life of Hazrat Khatib al-Islam (rh) in detail, he generously talked about the eminence and prominence of his family, oratory, matchless way of expression combined with polemical characteristic, his academic and poetic taste, scholarly points and individualities, ideological moderation, accuracy of opinion, propagation of unity, denominational activities, and supervision and patronage of numerous Madrasas, academic and religious organization.

8- Hazrat Maulana Mohammad Burhanuddeen Sambhali sb:

The grand teacher of Tafseer (exegesis) in Darul Uloom Nadwa-tul- Ulama, Hazrat Maulana Mohammad

Burhanuddeen Sanbhali sb, accorded him in his sent article entitled “Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi sb (rh): Ek Be Misal Shakhshiat” (Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi sb: a peerless personality) a personality combined with knowledge and practice and he further added that Khatib al-Islam enjoyed high and supreme status with noble lineage, earned worldwide reputation in different sciences and arts especially in the field of oratory, he quenched the thirst of people in almost every part of India with the spring of his academic generousities.

9- Hazrat Maulana Dr. Taqjuddeen Nadvi sb:

Hazrat Maulana Dr. Taqjuddeen Nadvi sb from Abu Dhabi, founder and rector of Jamia Islamia Muzaffarpur, Azamgarh, sent an article entitled “Noqush Wa Taassurat: Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) Ki Rehlat” (Traces and Impressions: Demise of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh)) wherein mentioning his life, contributions, features and qualities, he talked about his deep-rooted relations and various meetings with him.

10- Hazrat Maulana Asghar Ali Imam Mahdi Salafi sb:

The leader of Markazi Jamiat Ulama-e- Ahl-e- Hadith, Hazrat Maulana Asghar Ali Imam Mahdi Salafi sb, wrote in his sent article entitled “Ek Alami, Aafaqi Shakhshiyat: Hazrat Maulana Mohammad Salim Qasmi (rh)” (Hazrat Maulana Mohammad Salim Qasmi (rh): a global and versatile personality) that Hazrat Khatib al-Islam Maulana Mohammad

Salim Qasmi (rh) was one of the towering Islamic scholars, great Islamic personalities and luminaries in India. He possessed esteemed lineage and high pedigree. He enthusiastically participated in denominational issues and other religious matters related to the Muslim Ummah and he consolidated those activities with all the talents he had.

11-Hazrat Maulana Ismail Patel sb:

Hazrat Maulana Ismail Patel sb from Kapodra, Gujarat, sent his article entitled “Hazrat Mufakkir-e- Islam Ka Khandan-e- Qasmi Ke Sath Khosusi Taalluq” (Special Bondage of Hazrat Mufakkir-e- Islam with Qasmi Family) wherein he shed light on the especial relations and ties between his pious father Hazrat Maulana Mufti Abdullah Ismail Patel Kapodravi sb (rh), and Hazrat Khatib al-Islam (rh). Mentioning his family relation with Qasmi family and Hazrat Hakeem al-Islam (rh), he pointed out different meetings with him too.

12- Maulana Abdul Ali Farooqi sb:

The Editor of monthly magazine “Al-badr” and rector of Darul Uloom Farooqia Kakori, Lucknow, Maulana Abdul Ali Farooqi sb sent his article entitled “A’khri Ustaz Ko Wadai Salam” (Farewell tribute to the last teacher) wherein mentioning his biography, he penned down that Maulana (rh) was considered one of the well-accepted teachers of Darul Uloom and he used to offer the due right of all respective lessons given his full command on all sciences in such a way that all the students of different talents would equally be convinced, but the doctrinal science (‘Ilm al-Kalam) was his special and ancestor subject wherein his talent was clearly manifested .

He was a prestigious and successful teacher, author and writer of unique style, reliable orator, able and farsighted administrator.

13-Dr. Mohammad Akram Nadvi sb:

Dr. Mohammad Akram Nadvi sb from Oxford University, England, sent his article named “Ustaz al- Asateza Hazrat Maulana Mohammad Salim Qasmi (rh)” (The teacher of teachers Hazrat Maulana Mohammad Salim Qasmi (rh)) wherein mentioning the qualities and features of Hazrat (rh) he wrote that broad heartedness, neutrality, flexibility in additional and subsidiary issues, guts and resolution, righteous deed and good moral were his distinguished qualities. He was on the wonderful track of pious predecessors in terms of these exceptional but rare qualities.

14- Hazrat Maulana Khalilurrahman Sajjad Nomani sb:

The Editor of monthly magazine “Al-furqan”, Hazrat Maulana Khalilurrahman Sajjad Nomani sb sent his article entitled “Hazrat Maulana Mohammad Salim Qasmi (rh) Ila Rahmatillah” (Hazrat Maulana Mohammad Salim Qasmi (rh) to his heavenly abode) wherein mentioning the special ties with Hazrat Khatib al-Islam (rh) and various anecdotes of love and affection shown by the deceased towards him, he termed his demise a irreparable void for himself.

15- Dr. Saeed Faizi Nadvi sb:

Dr. Saeed Faizi Nadvi sb from Canada wrote in his sent article entitled “Maulana Mohammad Salim Qasmi Awr Madaris-e- Islamia Ka Nisab-e- Taleem”(Maulana

Mohammad Salim Qasmi and syllabus of Islamic Madrasas) about the traditional syllabus of Madrasas and Hazrat Khatib al-Islam's view in this regard. He further pointed out the endeavours and efforts given by him in field of preparing capable personalities.

16- Maulana Qamar Usmani sb:

Prestigious and pious teacher of Hadith in Darul Uloom Waqf Deoband, Maulana Qamar Usmani sb, wrote in his article entitled "Ek Cherag Awr Bujha Door Tak Andhera Hai" (One more lamp is blown out and darkness is all over) that Khatib al-Islam(rh) was an academic man, his every action would splash attractive colour. His personality was history-building in all the spheres let it be teaching or oratory; writing or something else due to his sincere academic services. His probity of thought and accuracy of opinion were well-acknowledged. Many religious, academic and denominational organizations got benefits from his useful suggestions and accuracy of idea and they succeeded in finding the right direction.

17-Mufti Iqbal Tankaravi sb:

Mufti Iqbal Tankaravi sb, rector and grand teacher of Hadith in Darul Uloom Matli Wala Bharooch, Gujarat, wrote in his sent article entitled "Hazrat Maulana Mohammad Salim Qasmi: Afkar Wa Uloom-e- Qasmi Ke Shareh Wa Tarjama" (Hazrat Maulana Mohammad Salim Qasmi(rh): interpreter and representative of Nanautavi's sciences) that he was not merely the distinguished pass-out of Darul Uloom Deoband, jurisprudent and interpreter of the holy Qur'an, but he was successful representative and interpreter of Qasmi family as well as the inheritor of Hazrat Nanautavi's learning and sciences; ideologies and viewpoints.

18- Maulana Ghulam Nabi Qasmi sb:

Maulana Gulam Nabi Qasmi sb, teacher of Darul Uloom Waqf Deoband, wrote in his sent article entitled “Khatib al-Islam Ba Haisiat Muhtamim” (Khatib al-Islam (rh) as a rector) that encountering all the adverse conditions with good tactics and guts, he led the seminary to the height that was unimaginable in such short span of the time. In the last few years, he was suffering from many diseases and ailments due to the growing age but he was infused with such determination and resolution that pushed him to endeavour for consolidation and development of Darul Uloom Waqf Deoband as usual. In fact, Allah had gifted him with the academic abilities, besides a deep interest in management and administration whereupon Darul Uloom Waqf Deobanad’s existence and development are blatant evidences.

19- Maulana Nadeem al-Wajedi sb:

Maulana Nadeem al-Wajedi sb, chief editor of monthly magazine “Tarjaman-e- Deoband”, penned down in his sent article entitled “Hazrat Maulana Mohammad Salim Qasmi (rh) Dil A’awez Shakhshiat Ke Kuch Achot-e-Pahloo” (Hazrat Maulana Mohammad Salim Qasmi (rh): unparalleled aspects of attractive personality) wherein mentioning multidirectional aspects of Khatib al-Islam (rh), he characterized him with extensive academic and practical, manifold qualities, well-experienced, witty and wise personality. He also presented plenty of examples of probity of his idea, power of decision and determination in light of many incidents and occurrences.

20- Mohammad Armughan Arman sb:

Mohammad Armughan Arman from Faisalabad, Pakistan, wrote in his sent article entitled “Al-weda` Cherag-e-

Qasmiat Aftab-e- Deoband” (Farewell to the lamp of Qasimism, the sun of Deoband) that Khatib al-Islam (rh) was a man of extensive qualities and talents, he was an able researcher and scholar, polemist, Hadith expert, interpreter, lecturer, preacher, reformer, administrator and the same time he was an orator. He was the inheritor and interpreter of Qasmi sciences, leader of Deobandi caravan and memory of elders.

21- Mr. Mohammad Mujtaba Farooq sb:

Mentioning the distinction and eminence of Qasmi family and its services spanning 150 years in field of religious services and its propagation, General Secretary of All India Majlis-e- Moshawarat, Mr. Mauhammad Mujtaba Farooq sb, in his article entitled “Milli Wahdat ke Alambardaar Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh)” (Hazrat Maulana Mohammad Salim Qasmi (rh): flagbearer of national unity), generously talked about Hazrat Khatib al-Islam’s outstanding and sparkling academic and denominational contributions especially his quality of moderation.

22- Dr. Shakeel Ahmad Qasmi sb:

Professor Shakeel Ahmad Qasmi, chairman of Faran International Foundation, Patna, wrote in his sent article “Khatib al-Islam: Fikr Wa Amal Ke Kuch Goshay” (Khatib al-Islam: Some aspects of thought and action) wherein mentioning Hazrat Khatib al-Islam’s different academic and ideological efforts, he covered different viewpoints, lectures and observations.

23- Maulana Abdullah bin al-Qamar sb:

We received article of Maulana Abdullah bin al-Qamar sb from Darul Uloom Waqf entitled “Hazrat Khatib

al-Islam Ka Muasir Ulama Men Imteyaz” (Distinction of Hazrat Khatib al-Islam in contemporary scholars) wherein he manifested the distinction of Hazrat Khatib al-Islam in contemporary scholars in the light of different occurrences, situations, observations and various write-ups.

24- Dr. Eyaz Ahmad Islahi sb:

Dr. Eyaz Ahmad Islahi from Lucknow University, Lucknow, wrote in his sent article entitled “Maulana Mohammad Salim Qasmi (rh) Meri Nazar Me” (Maulana Mohammad Salim Qasmi (rh) in my view) mentioning his different characteristic, he stated that the greatest tribute to him, is to create sincere, farsighted, and unity-prone leadership like him, that is, the provision of Muslim’s leader should be the same which Maulana (rh)enjoyed.

25-Maulana Abdul Mateen Munyari sb:

Mentioning different accounts of Khatib al-Islam’s life, Maulana Abdul Mateen Munyari from Bhatkal, Karnataka wrote in his sent article entitled “Janashin-e-Hakeem al-Islam (rh) Jinhon Ne Sattar Sal Uloom-e-Nobuwwat Ki Masnad Sajai: Maulana Mohammad Salim Qasmi (rh)” (Heir of Hakeem al-Islam (rh) who embellished the couch of prophetic sciences for seventy years: Maulana Mohammad Salim Qasmi sb (rh)) that countless students got education from him for seventy years, millions of lamps lit up by the flame he flamed, undoubtedly it will be the great asset for him in his heavenly life.

26: Maulana Mohammad Farman Nadvi sb:

The teacher of Darul Uloom Nadwa-tul- Ulama, Maulana Mohammad Farman Nadvi wrote in his sent article

entitled “Hazrat Khatib al-Islam (rh) Ka Usloob-e- Nigarish” (Writing style of Hazrat Khatib al-Islam (rh)) that the deceased enjoyed different kinds of good qualities. He was proficient speaker, long-experienced lecturer, great trainer and reformer; matchless leader and guide. In addition to the above, he mentioned excerpts from his numerous write-ups as evidences.

27- Mufti Sayyed Ahamad Qasmi sb:

Mufti Sayyed Ahamad Qasmi sb, rector of Jamia Arabia Noor al-Islam Meerut wrote in his sent article entitled “Maslak-e-Deoband Ke Tarjaman Wa Nigahban: Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi(rh)” (Representative and sentry of Deobandi track: Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh)) that he was the heir apparent, true preserver and representative of Hazrat Nanautavi’s learning and sciences, wisdoms, secrets and Qasmi ideologies. Allah the Almighty let innumerable fountains of overt and covert sciences gush forth from him.

28-Maulana Mohammad Nasir Akrami sb:

Mentioning different aspects of Hazrat Maulana Mohammad Salim Qasmi’s life, Maulana Mohammad Nasir Akrami sb, the Editor of monthly magazine “Noqoosh-e-Tayyibat”, shed light in his sent article entitled “Ilm Wa Amal Ka Bahr-e- Bekaran: Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh)” (Unfathomable ocean of learning and practicing: Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh)) on his greatness, academic highness, nobility of lineage.



29- Maulana Nizamuddeen Fakhrudden sb:

Maulana Nizamuddeen Fakhrudden sb, the founder and rector of Darul Uloom Nizamia, wrote in his sent article entitled “Hazrat Maulana Mohammad Salim Qasmi(rh) sb Awr Hasani Kirdar” (Hazrat Maulana Mohammad Salim Qasmi sb (rh) and Hasani role) wherein he mentioned the role of Hazrat Hakeem al-Islam (rh) in establishment and foundation of All India Muslim Personal Law Board, his thoughts, and contributions and unforgettable sacrifices of Hazrat Khatib al-Islam (rh) in preservation of Muslim Personal Law.

30- Maulana Mohammad Shahid Qasmi:

The devoted assistant of Hazrat Khatib al-Islam (rh), Maulana Mohammad Shahid Qasmi, wrote an article entitled “Mere Shaikh Mer-e- Murabbi: Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh)” (My mentor and trainer: Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (rh)). Mentioning various aspects of his life, he pointed out his academic awards and individualities and talked about the long period spent with him, golden memories and his wise sayings in detail.

31- Mr. Abdurrahman Saif Usmani sb:

Mentioning his relations with Hazrat Khatib al-Islam (rh), and his good conduct in the light of different events, Mr. Abdurrahman Saif Usmani sb talked in his sent article entitled “Hazrat Khatib al-Islam (rh) Apne Awsaf Wa Khasa’is Ke A’ine me” (Hazrat Khatib al-Islam (rh) in the mirror of his characteristic and features) about the deceased services in the light of historical facts.

Some Arabic Articles:

1- Dr. Mohammad Akarm Nadvi sb:

Dr. Mohammad Akram Nadvi sb from Oxford, England, sent his article titled with “Al-Shaikh Muhammad Salim Qasmi (rh) Wa Ba’zu Asaneedihi” (Hazrat Maulana Mohammad Salim Qasmi (rh) and some of his chains of Hadith narrations) wherein introducing his chains of transmission and preeminence of his teachers and experts of Hadith, he elaborately talked about the strength of transmission’s source, distinction and superiority of his chains of Hadith over others in contemporary age.

2- Maulana Dr. Mohammad Shakaib Qasmi sb:

I wrote my article entitled “Al-Shaikh Muhammad Salim Al-Qasmi (rh) Wa Nashatatuhu al-Ilmiyah” (Shaikh Muhammad Salim Qasmi (rh) and his academic activities) wherein mentioning Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi’s academic activities and works, I covered his individualities and peculiarities as well as different aspects of his academic contributions. Due to the insufficiency of the time, I failed to present it in the seminar.

3- Dr. Mushir Husain Siddiqi sb:

Dr. Mushir Husain Siddiqi sb from Lucknow University, Lucknow, wrote his article entitled “Al-shaikh Muhammad Salim al-Qasmi (rh): Fariso Maidan al-Wastiyah Wa Hamilo Liwa-e- al-Wahdat al- Islamia” (Shaikh Muhammad Salim al-Qasmi (rh): nightrider of field of moderation and flagbearer of Islamic unity). Wherein mentioning his thought and strenuous effort given by him in denominational unity and its preservation, and various types of struggles in this regard in the light of historical events and accounts, he shed light on important and eminent aspects of his life and services.

4- Maulana Mohammad Naushad Noori sb:

Maulana Mohammad Naushad Noori sb from Darul Uloom Waqf Deoband wrote in his well-composed article entitled “Al-Shaikh Mohammad Salim al-Qasmi (rh) Lamhat Min Siratehi Wa Masiratihi” (Shaikh Mohammad Salim Qasmi (rh) a few glimpses of his biography and mission) wherein fully analyzing the life and services of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh), he exclusively mentioned his characteristics, talents, peculiarities and individualities. He also covered all the aspects of his life.

5- Dr. Mohammad Rashid Nadvi sb:

Dr. Mohammad Rashid Nadvi sb from the holy Makka wrote his article entitled “Simat al-shaikh Mohammad Salim Wa Mahasinuhu al-Shakhsyah” (Features and personal merits of Shaikh Mohammad Salim Qasmi) wherein mentioning his personal merits, good qualities and especial features, he pointed out superiority of his family and its academic, practical prominence and distinction.

6- Dr. Mohammad Idris Qasmi Nadvi sb:

Dr. Mohammad Idris Qasmi Nadvi sb presented his Arabic paper entitled “Al-Shaikh Mohammad Salim al-Qasmi (rh) Fi Zaw-e- Ba’z-e- Kitabatehi al-Ilmiah Wa al-Falsafiah Wa al-Fikriah: Dirasah Wa Isteraz” (Hazrat Maulana Muahammad Salim Qasmi sb (rh) in the light of his some academic, philosophical and thoughtful write-ups: study and analysis) wherein examining his academic and thoughtful write-ups in accordance with the principals of study and art, he exclusively mentioned his ancestral philosophical manner, theoretical mode and inferential method after discussing the distinctions found in his write-ups.

7- Maulan Mohammad Shamsbad Rahmani sb:

Teacher of Darul Uloom Waqf Deoband, Maulan Shamsbad Rahmani sb presented his Arabic paper on “Al-Shaikh Mohammad Salim al-Qasmi Kama Yarahu al-Ulama al-Muaseroon” (Hazrat Khatib al-Islam (rh) in the sight of his contemporaries) wherein revealing his high status, and outstanding position in the sight of contemporary scholars, he quoted many contemporary scholars about his personality. This article of Maulana Shamsbad sb is, in fact, the translation of his Urdu article entitled “Hazrat Khatib al-Islam Apn-e-Moaserin Ki Nazar Me” (Hazrat Khatib al-Islam (rh) in the sight of his contemporaries)

English Articles:

1- Dr. Atif Suhail Siddiqi sb:

Dr. Atif Suhail Siddiqi sb from Deoband wrote an article entitled “Maulana Mohammad Salim Qasmi (rh): a man of courage and conviction” wherein covering different aspects of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh), he especially stated his willpower of thought and action, broadness of mind and personal features and qualities.

2- Maulana Mohammad Sajjad Husain Qasmi sb:

Maulana Mohammad Sajjad Husain Qasmi sb, lecturer at Darul Uloom Waqf Deoband, wrote his article entitled “Khatib al-Islam Maulana Mohammad Salim Qasmi (rh): literary services” wherein he discussed the utility and importance of the deceased’s write-ups in the modern age. He also quoted different passages from his lectures and speeches to prove his statements.

Final words:

The marvelous trilingual international seminar on life and achievements of the genius, multidimensional, and universal personality of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) terminated with all its glamour, glows and elations leaving indelible imprints of its wonderful memories on our hearts and minds and making a historical event for Darul Uloom Waqf Deoband. There is no iota of doubt that all these things met massive success due to divine assistance, unseen support, continuous exertion of teachers and administrative faculties, write-ups of essay-writers, articles of scholars and experts, spiritual attention of elders and their prayers.

This book is the collection of English articles and research papers presented or received on the occasion of this seminar. The activities of seminar, its preparations and heap of works did not permit us to entertain the eyes of readers with this compilation on the occasion of seminar itself. By the grace of Allah Almighty this collection of articles and research papers is here for the benefit of the readers with the hope that the different aspects of academic and practical traces of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (rh) would become beacon for the upcoming generations.



Welcome Speech

By: Maulana Mohammad Sufyan Qasmi ⁽¹⁾

All praises are due to Allah who has created this world, and peace and blessings be upon the Prophet (peace be upon him) and all his companions!

Honorable guests, distinguished personalities, respected dignitaries and dear all!

The International Seminar on the life and achievements of Khatib al-Islam Maulana Mohammad Salim Qasmi (RA) is being organized under Hujjat al Islam Academy, Darul Uloom Waqf Deoband. In this Seminar, numerous aspects of scholarly contributions of Maulana Mohammad Salim Qasmi (RA) in various fields would be uncovered and analyzed critically which encompass more than seven decades of his scholarly life.

We the people of Darul Uloom Waqf Deoband warmly welcome our honorable guests and renowned, illustrious, well educated, far-sighted, and discerning critics, intellectuals, great Islamic thinkers, distinguished personalities, famous researchers, and people of knowledge from various fields and specializations, for coming here despite long and troublesome journeys, ignoring unpleasantness of weather, making time from their busy and tight schedules, honoring our invitation, and blessing us with a golden opportunity to show our hospitality. You

(1) Rector of Darul Uloom Waqf Deoband



have brightened our faces by your presence and enlightened this beautiful land of Darul Uloom Waqf Deoband by participating in this International Seminar. We all the servants of this prestigious seminary extend our gratitude and ask the Almighty to accept your participation and grant you the highest of rewards.

The objectives and purposes of this two-day International Seminar have been outlined in the following paragraphs. If we analyze the objectives of academic, religious, social, educational, political, or administrative services of our iconic elders, from Imam Mohammad Qasim Nanautavi (RA), the founder of Darul Uloom Deoband, and Maulana Rasheed Ahmad Gangoohi (RA) to all other elders and ancestors who came after them, one common thing which appears among all of them is that no matter how much different their viewpoints are, or how much different their fields of work were, their objectives have such a strong historical connection that if services of any luminary personality are removed from this golden chain, or they are not given their due acclamation, in my opinion, it would be synonym to shaking down the whole magnificent building. The nations and communities that have ever weakened their connection with their ancestors and elders never survived and left no sign on the page of history let alone the people who have forgotten their predecessors. As they have disregarded their predecessors' relics, the history, in the same way, left them as the admonition for the generation to come. The reason is that the qualities of elders, their selfless emotions, the stories of their determination, and their matchless academic and social services are sources of life for their followers, if their connection gets weaken, then there is no



way that they will get courage to face new issues of their time. Therefore, to maintain a connection with our elders, it is of utmost importance to present their actual and historically significant services, their biography, important events of their lives, and their observations and experiences, after examining through the principles of research and criticism, keeping them away from exaggerations and hyperbolicism, and preserve this knowledge for the generations to come, as this historical and knowledge-based connection ensures our virtual existence.

All the people of knowledge are aware of this fact that although the fields chosen by our iconic scholars and predecessors are different and there is huge gap between their ideas and thoughts, but if we take a cursory glance on their history, from Mujaddid Alf-e-Sani (RA) to Shah Waliullah Dehlawi (RA) and to Imam Mohammad Qasim Nanautawi (RA), we will find that despite a long distance of two centuries, they shared a historical and intellectual bond. This same thing transferred from Shah Waliullah Dehlawi (RA), through Syed Ahmad Shaheed (RA) and Shah Ismail Shaheed (RA), to Hujjat al-Islam Nanotawi (RA). A study of the history of this golden chain will reveal this same value and objective in different colors. In 17th century, Mujaddid Alf-e-Sani stood against false dogma of Deen-e-Ilaahi, and took strong steps to oppose it. In 18th century, British government tried its level best to spread Christianity and defeat Islam. The Christian Missionary wanted to enforce its religion on Indian citizens especially on the Muslims by hook or by crook. Standing against this overspread code of belief, for saving the faith of Muslim community after the tragic event of 1857, Imam Mohammad Qasim Nanautavi established a great Islamic seminary Darul Uloom Deoband. In addition to the above,



the boundless efforts of Maulana Mahmood al Hasan Deobandi (Shaikh al Hind) for the cause of religion and freedom, which caused his imprisonment of four years along with his dear pupil Maulana Hussain Ahmad Madani (Shaikh al Islam), the contributions of Allama Anwar Shah Kashmiri in the field of Hadith, the reformist movement of Hakimul Ummat Maulana Ashraf Ali Thanvi (RA) through writing more than a thousand books, the service of Hakim al Islam Maulana Qari Mohammad Tayyib Sahib Qasmi for the sake of unity of Muslim Ummah, the notable academic work of Khatib al Islam Maulana Mohammad Salim Sahib Qasmi, and authoring efforts of Maulana Abdullah Patel Kapaudravi (RA) coupled with his sincere efforts to revive the spirit of Madrasa, all are part of this golden chain.

In short, these bright stars of the sky of knowledge are connected to each other in such a way that any discussion will remain incomplete without mentioning their individual qualities. Therefore, if I say that it is through collective efforts of the followers of all these elders that the whole scholarship is still energized, I hope that people of knowledge and intellect will not regard it as an exaggeration. In other words, there are two distinct qualities of this group of scholars which have successfully preserved the spirit of this community; firstly, the above mentioned mutual connection with ancestors, and second, such vastness in vision and thoughts that people from different schools of thought may feel comfortable and they do not have any hesitation to share stage with people of different viewpoints. It was clearly said by the representative of Deoband school of thought, Khatib al-Islam Maulana Mohammad Salim Sahib Qasmi (RA): “Only religion was and is worthy to be preached, as was the case in the early

ages of Islam. Later, with expansion of Islam, came deterioration of thoughts, and people made schools of thought (Madhhab) a thing to preach. Whereas, further downfall made ideological tracks (Maslak) preachable, which can be a matter of preference but not to be propagated. The situation even reached so low that people started to completely neglect religion and regarded preaching their mental inclinations (Mashrab) as the way to success and salvation. This preaching of mental inclinations caused severe harm to the unity of Muslims which was declared a foundational block by the elders. This opened the doors of division and differences among Muslims.

As per the interpretation of Hakim al Islam Maulana Qari Mohammad Tayyib Sahib Qasmi (RA), the former Vice Chancellor of Darul Uloom Deoband: The uninterrupted connection between Islam's very first era and the last one is the real element and main component of Deoband school, and this is what ensures the unity of jama'at. For example, there were people among the companions of the Prophet (peace be upon him) from different tribes and races, but the way they had shown respect and honor for each other was unparalleled and unprecedented. For this reason, the most high among scholars and intellectuals of Ummah were regarded only those who have created this unique feature of unity in diversity in their levels. Among them were interpreters of the Holy Qur'an, some were Jurists and some were muhaddith. In the realm of education, social work, and leadership, Allah had bestowed them favors in all these fields.

As the companions of the Prophet (peace be upon him) tasted success in unity, despite being from different cast, colour and country, there have always been some people in Ummah who followed their footsteps. Though,



many of them got specialization in different subjects, and later were known by the same subject, but it was not considered against the unity or something out of the objectives of Islam. The condition is that the sole purpose should be greatness of religion with vastness in vision and thought.

In short, today's prestigious seminar is actually an effort to participate in the above mentioned distinguished services of our elders under the leadership of Darul Uloom Deoband, which has been entitled with the name of departed leader of the Deoband school of thought, Khatib al-Islam Maulana Salim Qasmi (RA). In addition, to briefly introduce the vast services of Khatib al-Islam Maulana Salim Qasmi (RA) and Mufakkir-e-Millat Maulana Abdullah Ismail Patel Kapaudravi (RA), the mouthpiece of Darul Uloom Waqf Deoband, the monthly Nida-e-Darul Uloom Waqf has published its special issue as "Khatib al-Islam Number" and "Mufakkir-e-Millat Number". The inauguration will take place on hands of elders of Ummah in this very seating.

Once again, we welcome our respected guests from the bottom of our hearts and pay our gratitude to all the guests. Wassalam.



Chapter One

Life and Personality

Maulana Salim R.A., The End of Golden Scholarly Era

By: Mohammad Asjad Qasmi ⁽¹⁾

It is an undeniable fact that every soul is destined to move to the final world. Thousands of people come to this world every day and spend their lives as per their customs and beliefs. It is of no doubt that those who come to this world, they will have to depart from here to their final abode. Some souls become indifferent in early ages, while some get certain age and complete their destined time. King and beggar, minister and common people, well-to-do businessmen and workers, all have to taste the death. There is no medicine against death. No one can escape from the death's jaw. But, it is also a terrible fact that whosoever goes from here leaves some sort of sorrow behind him for his relatives and kinsmen, but when a great personality meets with such an incident, he leaves an irreparable loss and long-lasting effect not only for his relatives but for the entire society and nation, and the vacuum caused by him can never be filled.

Similar incident took place when an announcement was made in Deoband which left every soul in shock and grief. It was unbelievable for the devotees and the entire Islamic world to accept, but the fact is fact. Angel of death

(1) Lecturer at Darul Uloom Waqf Deoband, India.



had come to welcome the pious soul of great personality, Maulana Mohammad Salim Sahib Qasmi, the Chancellor of Darul Uloom Waqf Deoband and Vice President of All India Muslim Personal Law Board. He was suffering from breathing disorder since 8 April. Doctors denied prescribing any medicine for him. And on 14 April, Saturday at 2: 14 PM this great soul left all of us and departed to the final abode.

Family

He was great-grandson of world famous theologian and freedom fighter Imam Mohammad Qasim Nanautavi, commonly known as Hujjatul Islam and the founder of Darul Uloom Deoband. Hujjatul-Islam Imam Mohammad Qasim Nanautvi participated in the battle of Shamli in 1857 against British government. He was a well known theologian; despite it he took charges against British. After the decline of the Mughal Empire, the most dangerous task was to protect Islam in Indian subcontinent. British government tried its level best to preach Christianity. Groups of priests and missionaries landed here to show the way of proposed salvation and misguide the people. In the beginning, only common people were targeted regardless of their religion. Both Hindus and Muslims were targeted at the same time, but soon the storm changed its circle, and the focus was shifted to Muslim community only. Muslims were challenged overtly. The most famous priest, Funder, was called to debate and talk on religion. As the result of this challenge, a debate took place in Agra, which exposed the reality of Christianity. That was not the last debate. After that, the founder of Arya Samaj, Pundit Diyanand Sarasvati, emerged as a challenge and now Muslims were attacked from both sides. In this critical



situation, it was Imam Mohammad Qasim Nanautavi who mustered up his courage to face the ongoing storm. He guided the Muslim to the right path and safeguarded their faith from false beliefs.

Fakhrul-Islam Maulana Hafiz Mohammad Ahmad Qasmi, the son of Imam Mohammad Qasim Nanautavi, former vice chancellor of Darul Uloom Deoband, grandfather of Maulana Salim Qasmi also contributed a lot to the Muslim community. The magnificent and historical building of Darul Uloom Deoband (Darul Hadith) was constructed under his supervision. Darul Uloom Deoband came in the limelight in his era, and became religious centre of Islam in Indian subcontinent. Students gathered here from every corner of India, and with every passing day, Darul Uloom Deoband attracted more attentions of Muslims from all over the country.

Hakim al-Islam Hazrat Maulana Qari Mohammad Tayyib Sahib Qasmi was the grandson of Imam Mohammad Qasim Nanautavi and son of Fakhrul-Islam Maulana Hafiz Mohammad Ahmad Sahib Qasmi and the respected father of Hazrat Maulana Mohammad Salim Sahib Qasmi. Hakim al-Islam was regarded as one of the most eloquent speakers of his era. a compilation of his speeches namely *Khutbat-e-Hakim al Islam* is one of the books which are considered useful for both Ulama and common people. He was a true spokesperson of Deobandi Ulama. He introduced Darul Uloom Deoband in all over the world. He was the longest serving Vice Chancellor of Darul Uloom Deoband and founder and the first elected president of All India Muslim Personal Law Board. His contribution in the field of unity and brotherhood among Muslim schools of thought is unforgettable.



Birth and Early Life

Maulana Mohammad Salim Sahib Qasmi was born on Friday, 8th January, 1926, corresponding to 22nd Jamadi al-Thani, 1344 A.H., in the house of the renowned theologian Hakim al Islam Hazrat Maulana Qari Mohammad Tayyib Sahib Qasmi in Deoband. He was brought up in the surroundings of a large number of prominent and towering Islamic personalities. Darul Uloom Deoband was the centre of Islamic scholars; Allamah Anwar Shah Kashmiri, Mufti Shafi Sahib Usmani, Shaikh al Islam Allamah Shabbir Ahmad Usmani and Shaikh-al-Islam Husain Ahmad Madani were present there. Hakim-al-Ummah Maulana Ashraf Ali Thanvi was the patron of Deobandi Ulama. Hakim al Islam Hazrat Maulana Qari Tayyib Sahib Qasmi, the respected father of Maulana Salim Sahib Qasmi, was also his Khalifah (got permission in the field of Tasawwuf).

As per the custom, Hakim al Islam Hazrat Maulana Qari Tayyib Sahib Qasmi organized a ceremony (Rasm-e-Bismillah) for his first child. Maulana Salim Sahib Qasmi was given honor to start his educational journey in front of a well known and pious scholar, and Khalifah of Hazrat Haji Imdadullah Muhajir Makki and great Muhaddith Hazrat Maulana Sayyid Asghar Ali Sahib Deobandi. He was then enrolled in Darul Uloom Deoband in 1351, and completed his studies from beginning till the end from the same seminary. He learnt Nazirah (reading of the Glorious Qur'an) and Hifz (memorization of the Glorious Qur'an) under Peer Ji Shareef Hasan Gangohi. He completed five years Persian Language course under Maulana Aaqil sahib, Maulana Zaheer sahib, Maulana Hasan sahib, and many others. In the department of Persian Language, he got distinctive marks and was awarded with valuable books.



In the year 1360 A.H., Hazrat Maulana Mohammad Saleem Sahib, the rector of Madrasa Saulatiya Makkah Mukarramah, opened a new office of the Madrasa in Firdaus Manzil in Delhi. With the permission of Hakim al Islam Hazrat Maulana Mohammad Qari Tayyib Sahib Qasmi, he invited Maulana Salim Sahib Qasmi for primary Arabic studies. He spent there some precious time imparting primary Arabic Language and Grammar. One year later, he returned to Deoband. His respected father was the disciple and Khalifah of Hazrat Thanvi. Maulana Salim Sahib Qasmi was fortunate enough to begin his Nizamia course with Hazrat Thanvi. He studied *Mizan al-Sarf* from beginning till the end with Hazrat Thanvi. He was the last student of Hazrat Thanvi. Then he returned to Deoband and learnt *Kanz al-Daqaaiq* from Maulana Akhtar Husain, *Maybuzi* from Qari Asghar sahib, *Mukhtasar* and *Sullam al Uloom* from Maulana Abdul Sami sahib, and *Hidayah* from Maulana Abdul Ahad Sahib. He studied Hadith books in the final year of Fazeelah Course under Allamah Ibrahim Balyavi, Maulana Aizaz Ali Amrohvi, Maulana Fakhruddin Sahib, Hakim al Islam Maulana Mohammad Qari Tayyib Sahib Qasmi, and the most authentic book of Hadith with Shaikh al Islam Hazrat Maulana Husain Ahmad Madani Sahib. His outstanding performance and strong desire to get education distinguished him from his fellows; he got distinctive marks and position from first year Arabic class till the final year.

Teaching Career

In the year 1948, corresponding to 1367A.H, he completed his graduation in Islamic studies and Fazilah, and was appointed as a teacher in the same year in Darul



Uloom Deoband. In the beginning, *Nurul-Eizah* and Tafseer e Quran were entrusted to him. Later, he taught almost all books of Nizamia syllabus like *Qudoori*, *Sharahwiqaya*, *Hidayah*, *Sharh Aqaaid*, *Mishkat*, *Abu Dawud*, *Hujjatullah al Baliga* and many other books. In the year 1977-78, he was honored to teach the most authentic and reliable book of Hadith, *Sahih al-Bukhari*. Since then till the last day of his life he continued his teaching service.

Although he never bothered himself to take any position in Darul Uloom Deoband and he never desired to take any responsibility besides teaching, shortly after the Historic Centenary Celebration in the year 1980, he was appointed as the assistant Vice Chancellor by the Advisory Board.

His teaching style was so effective that students never missed his lectures. He used to explain difficult texts in a brilliant manner; *Sharah al Aqaaid* is known as one of the most complicated and difficult-to-solve book. Besides its complex text, the subject of the book itself is not very familiar to the students, but his teaching skills made it so understandable and interesting that students used to wait for his lecture on this book; they would be curious to attend this period. He never bothered his students with extra burden. His only desire was to create ability among students. Whenever a question was posed to him, he would always satisfy the questioner. He was punctual and he never missed his periods. He always entered the class as the bell rang; in this regard he followed the footstep of his respected father. His brilliant and towering personality improved many students. Many of them are rendering their services for Islam and they feel proud to attribute to him. Some of them are:



- Qazi Mujahid al-Islam Sahib Qasmi (Former president of All India Muslim Personal Law Board)
- Maulana Arshad Madni Sahib (Lecturer of Darul Uloom Deoband and President of Jami'at Ulama-e-Hind)
- Maulana Sufyan Sahib Qasmi (Rector of Darul Uloom Waqf Deoband)
- Mufti Abu al Qasim Nu'mani (Rector of Darul Uloom Deoband)
- Mufti Saeed Sahib Palanpuri (Shaikh al Hadith and Head teacher of Darul Uloom Deoband)
- Mufti Fuzail al Rahman Hilal Usmani (Grand Mufti of Punjab)
- Maulana Amiduzzaman Sahib Kiranvi
- Maulana Wali Rahmani Sahib (General Secretary of All India Muslim Personal Law Board)
- Maulana Abd al Khaliq Sahib Sambhali (Assistant rector of Darul Uloom Deoband)
- Maulana Badruddin Ajmal Qasmi (President of AIUDF and Member of Parliament)
- Maulana Asrar al Haque Sahib (Member of Parliament)
- Maulana Badruddin Sahib Azmi (Rector of Darul Uloom Imdadia Mumbai)

There are countless others who had quenched their thirst of knowledge by him.

External Affairs

His services for the benefit of Ummah were not limited; he traveled across the country with his respected father for the purpose of All India Muslim Personal Law Board and attended many meetings at different times in



different places for this task. The current structure of All India Muslim Personal Law Board was introduced by Maulana Salim Sahib Qasmi. There is a small example to show how selfless he was. In the year 2002, a meeting was held to select the new president of the Board. Maulana Salim Sahib Qasmi and Maulana Rabi Hasani Nadvi got equal votes. It was a tough decision for the Muslim community to select one of them as the president for the Board, but Maulana Salim Sahib Qasmi resolved this problem and casted his vote in favor of Maulana Rabi Hasani Nadvi. Maulana Salim Sahib remained as the vice president of the Board till the last day of his life.

Foundation of Jamia Deeniyat

Establishment of Jamia Deeniyat Urdu Deoband is also among his remarkable services. He founded this institution at a time when there was no system of distance and correspondence learning, neither did anybody has this in his mind. Especially, there was no arrangement of teaching and training for uneducated elderly people which could enable them to learn and carry out other activities of life along with education. This was purely the good effect of Hazrat Khatibul Islam's far-sighted vision and thought that he founded the institute which produced a lot of useful results. Khatibul Islam Hazrat Maulana Mohammad Salim Qasmi Sb. established this historical and unprecedented institute on 1st January 1966 AD, with the blessings and full endorsement of Islamic scholars and thinkers, under the blessed guardianship of unarguably one of the greatest religious and scholarly personality of the Islamic world Hakeem al Islam Hazrat Maulana Qari Mohammad Tayyib Sb (Ra). The thinkers of all other schools



of thoughts welcomed the Jamia Deeniyat and paid tribute of appreciation.

The basic aim of the Jamia was to provide youths with the authentic religious and moral education without any impediment in their materialistic development through which they, besides being good doctors, engineers, professors, and advocates etc, could become sound-believers, sincere and true Muslims.

Despite lack of required resources, over 85 thousand male and female students have so far attained authentic and complete religious education staying at homes in a very short period, and by the grace of Allah, the work is progressing every year. In other words, the Jamia is successfully solving the significant issue of elderly education too. Almost one thousand students are getting benefit from Jamia Deeniyat every year. Jamia Deeniyat is recognized by Aligarh Muslim University, University of Kashmir Srinagar, Maulana Azad National Urdu University etc.

After hundred years of establishment of Darul Uloom Deoband, the members of its Advisory Board decided to organize a Historic Centenary Celebration. Maulana Salim Sahib Qasmi was selected as the member of organizing committee along with Maulana Waheed al-Zaman, Maulana Badr al-Hasan, and others. He travelled across India, and to make the Celebration historic, he left no stone unturned. Due to his anxious and strong feeling, the Advisory Board decided to send him to gulf countries. Maulana Salim Sahib Qasmi represented Darul Uloom Deoband there and rendered his due in an excellent way. The Historic Centenary Celebration of Darul Uloom Deoband is also a part of his bright life.



In the year 2006, on November 15, 16 and 17, he organized a Seminar in the memory of his respected father Hakim al Islam Maulana Mohammad Qari Mohammad Tayyib Sahib Qasmi. The main purpose of the Seminar was to introduce the hidden activities and neglected works of Hakim al Islam. The personality of Hakim al Islam Maulana Qari Mohammad Tayyib is beyond words. Words cannot confine his remarkable and brilliant contributions to Islam. Even though many writers have written about this luminary personality, they failed to achieve the goal. The Seminar was successful; people from every field of life gathered here. Islamic scholars, thinkers, philosophers, politicians and other dignitaries were present there. Many hidden aspects of his life were enclosed, personal and collective experiences were discussed. The life of Hakim al Islam Hazrat Maulana Qari Mohammad Tayyib Sahib Qasmi was enlightened again; people came to know his level of compassion and, especially after the division of Darul Uloom Deoband, his struggle in life.

The biography of Hakim al Islam Hazrat Maulana Qari Mohammad Tayyib Sahib Qasmi has been published in two volumes, with the title “Hayat-e-Tayyib” by Hujjat al-Islam Academy. His biography in English Language has also been completed and soon will be published by Hujjat al Islam Academy (Hujjat al Islam Academy is a research department of Darul Uloom Waqf Deoband, it started in the year 2013 in the directorship of Doctor Maulana Mohammad Shakaib Sahib Qasmi. Since then, various academic and educational activities have been going on here. many books have been published in three languages; Urdu, Arabic, and English. By the grace of Allah, three magazines in these three languages are being published regularly, namely Nida e Darul Uloom in



Urdu, Wahdat al Ummah in Arabic, and Voice of Darul Uloom in English). It was a big achievement of Maulana Salim Sahib Qasmi; his efforts for Seminar were appreciated by all the attendees.

In the same year 2006, he was one of the major participants in a conference organized on the issue of “Terrorism”, which unequivocally condemned terrorism as an un-Islamic act. A large gathering of Muslim scholars representing different schools of thought and Muslim organizations unanimously declared that terrorism has no place in Islam and all terror activities are un-Islamic. The anti-terrorism conference organized by Darul Uloom Deoband was attended by about 10,000 scholars from all over India who issued a declaration at the end of the conference. “Killing innocents is not compatible with Islam. It is anti-Islamic.”

Maulana Salim Sahib Qasmi also actively opposed Madrasa Board. He wanted that Madrasas should be free from Government intervention and follow the Eight Rules set by Imam Mohammad Qasim Nanautavi. Maulana Mohammad Salim Sahib Qasmi argued that under the disguise of modernization and reformation, the proposal offered by the government wants to kill the spirit of madrasas. Darul Uloom Deoband convened an All India General Meeting of Rabita Madaris Islamia Arabia (association of Islamic Arabic madrasas) in Deoband, on Sunday-Monday, 13th-14th May, 2007.

Maulana Salim Sahib Qasmi also called for the upgrading of the syllabi of Madaris. A report quotes him saying: “Rector of Darul Uloom Waqf Deoband and National Vice-President of All Indian Muslim Personal Law Board, Maulana Mohammad Salim Qasmi said that it



is time to prepare proper syllabus for teaching of Quran that takes into account the strength and capabilities of the new generation. He added that this will benefit students in learning Quran and memorizing it faster and in a short time. He appealed Madrasa authorities to take initiatives in this regard.” He further said that there are students studying in schools and colleges who want to get benefit from a better understanding of Quran. Ulama in Madrasa should work to find a solution for them.

Establishment of Darul Uloom Waqf Deoband

In the year 1982, Darul Uloom Deoband witnessed a dispute, ultimately leading to the division of the Madrasa into two parts. The division was not expected. It was a sudden wave which broke the heart of the Muslim community. Hakim al Islam Hazrat Maulana Qari Mohammad Tayyib Sahib Qasmi along with other prominent teachers like Maulana Mohammad Salim Qasmi, Maulana Anzar Shah Kashmiri, Maulana Na'im Sahib Deobandi and Mufti Khurshid Sahib Usmani left Darul Uloom, and a new Madrasa Darul Uloom Waqf Deoband was established. Maulana Salim Sahib Qasmi became the administrator of Darul Uloom Waqf Deoband which started from Jama Masjid of Deoband.

In the year 1994, Madrasa was shifted near Eid Gah road, where Darul Uloom Waqf is situated today. At that time, it was home of dangerous and deadly snakes and other wild animals, and there was nothing in the surroundings of the Madrasa. Now, by the grace of Allah Almighty, it has many grand and magnificent buildings,



like Dar al Hadith, Hostel, Library, building of Hujjat al Islam Academy, Darul Qur'an Atyab al Masajid and so on. About one thousand students are in the final year (*Daura-e-Hadith Sharif*). Besides it, many educational faculties have been opened.

Jamia Darul Uloom Waqf has the following departments:

- Nazirah-e-Qur'an (reading the Qur'an)
- Tahfeez al Qur'an (memorization of the Glorious Qur'an)
- Faculty of Tajweed (Qur'anic Phonetics)
- Dars e Nizami (8 years Alim course)
- Faculty of Islamic Jurisprudence
- Faculty of Hadith
- Faculty of Tafseer
- Faculty of Arabic Language and Literature
- Faculty of Dar al Ifta (issuing Islamic verdict)
- Faculty of Hujjat al Islam Academy
- Faculty of Diploma in English Language and Literature

In the beginning, Darul Uloom Waqf was the smaller of the two seminaries, and had difficult times with a big question mark on its very survival. If it could survive and then gained reputation and recognition, the credit entirely goes to Maulana Salim Sahib Qasmi. He continued his service as the Rector and ultimate guide for the Madrasa. Despite all external activities, he did not stop his teaching service as it was his desire to stay connected with Hadith.

Books

1. *Mabaadi al Tarbiyat al Islami (Arabic)*,
2. *Jaiza Tarjama Quran Karim*,
3. *Taajdar e Arze Haram ka Paigham*,



4. *Mardaan e Ghaazi,*
5. *Ek Azeem Tarikhi Khidmat,*
6. *Safar Nama Burma*
7. *Haqiqat e Mi'raj*

He was man of learning and teaching. As his ancestors were respected by the whole Muslim Ummah due to their selfless services, he was respected as well due to his personality from the beginning of his life. He never wasted his time in strolling and useless talking. He traveled for programs and seminars but it did not affect his teaching and writing life. His contribution in the field of writing is enormous. Many of his books have been published, some of which have been mentioned above. The most important aspect of his writing is that it directly appeals the hearts of readers. He never left his readers thirsty. Rather he always quenched the thirst of people.

Maulana was a master of Urdu language and a talented and prolific writer. He was an organization in himself. He was known as a resource person among scholars, writers, jurists, Muhadditheen, Mufasssireen, and researchers alike. It will not be an exaggeration to say that finding a parallel of him in the present-day Muslim world, with respect to his broad-mindedness, is almost impossible. The depth of study and vastness of knowledge and piety is not so common. His articles for seminars and conferences are unmatched. He has written reviews for many books that are also precious. During the period of his teaching in Darul Uloom Deoband, he wrote an excellent and useful Tafseer (interpretation and exegesis of the Glorious Qur'an), but his all efforts went in vain and he, unfortunately, lost it when Darul Uloom Deoband witnessed a great trouble. Maulana Salim Sahib Qasmi used to say at his last days that if that



Tafseer could be saved, it would have been more beneficial for the students of this era. But Alas! Apart from other great losses and countless problems, we were also deprived of that precious book of Tafseer.

Oratory skill

Maulana Mohammad Salim Sahib Qasmi is widely known as (*Khateeb al Islam*). He was conferred with this title in Egypt, in the year 1997, when he was awarded and declared as the most eloquent and influential speaker of the present-day Islamic World in front of outstanding and eminent scholars of Islam. His speeches were full of knowledge. He attended numerous seminars, conferences and public gatherings. His write ups for seminars are deserved to be read by everyone. Especially during the Historic Centenary Celebration of Darul Uloom Deoband, he filled the hearts of people with affection for Darul Uloom Deoband. Whenever he delivered a speech, it would always be relevant to that period of time. Main theme and idea of his speeches was to make the people aware of Islamic teachings. He was often heard saying “Stop preaching your school of thought. Rather, focus on preaching Islam. (اِنّے) (مسلك كى تمللغ اور اشاعت سے بچو بلکہ دین اسلام كى اشاعت و تمللغ كرو)”. Besides, many of his precious words and quotations are continuously published in the monthly Urdu magazine of Darul Uloom Waqf Deoband, namely Nida-e-Darul Uloom. I hope Hujjat al Islam Academy will soon publish a collection of his golden words.

He frequently delivered speeches at gatherings and conferences in which he preached peace, harmony, tolerance, and respect for all. He promoted ethnic and sectarian



harmony. His lectures incorporate a wide range of issues of Islam and social concern. He emphasized self-rectification, self-accountability, honesty in social life, and observance of the command of Allah. He focused on following the teachings and life model of the Prophet (Peace be upon him). He had been a notable speaker on Seerat and other Islamic matters, and had also been an active participant in programs, conferences and seminars on various issues concerning Islam and Muslims.

Like his respected father, he kept himself away from controversial topics related to other schools of thought. For this merit, he was accepted by all Islamic schools of thought unanimously. The collection of his speeches is under process; a three-volume book named *Khutbaat-e- Khateeb al Islam* is being compiled by his close attendant Maulana Mohammad Shahid Qasmi.

Tasawwuf

Maulana Mohammad Salim Sahib Qasmi, after completing his graduation, became a disciple of the renowned Sufi Shah Abd al Qadir Sahib Raipuri. After the demise of Shah Sahib, he chose his respected father Hakim al Islam Hazrat Maulana Qari Mohammad Tayyib Sahib Qasmi as his mentor in Tasawwuf (Islamic spiritualism). He got permission (Ijaazah) from him. He entirely devoted himself to religious works. Thousands of Islamic scholars are among his disciples. He delivered sermons in both Urdu and Arabic languages. He purified hearts of many people by his lectures.

I want to describe a story about his spiritualism and true love of the Prophet (Peace be upon him). In the month



of Ramadan 2014, he performed his last Umrah along with three persons, Doctor Maulana Shakaib Sahib Qasmi (Director of Hujjat al Islam Academy, Darul Uloom Waqf Deoband), Hafiz Iqbal Sahib Chunawala Mumbai (recent member of Advisory Board, Darul Uloom Waqf Deoband) and Maulana Shahid Sahib Qasmi (close attendant of Hazrat). When they all reached the blessed city of Madina, at the tomb (Rauza) of the Prophet (Peace be upon him), Maulana stood there for a while. His whole body was trembling as it trembles with fever. His face was rufescent and the body was hot by fever. It seemed as he is suffering from extreme fever. All three became worried and they tried to move him away. Doctor Maulana Shakaib Sahib Qasmi insisted him to visit a doctor and they rushed with him to see a doctor. After complete examination, the doctor told them nothing to be worried. It was all due to Wajd and Haal (ecstasy).

In the year 1963, he visited Bait al Maqdis (Palestine) along with his respected father. His acceptance in the court and sight of the Prophet (Peace be upon him) can be understood by a dream of Hakim al Islam Hazrat Maulana Qari Mohammad Tayyib Sahib Qasmi. Hakim al Islam Hazrat Maulana Qari Mohammad Tayyib Sahib Qasmi has written in his notes: “today at the night of Friday 1st Jumadil Awwal in the year 1963, I was sleeping at Bait al Maqdis, and I saw this dream which I consider a good sign. I am at Darul Uloom Deoband and I came to know that the Prophet (Peace be upon him) has arrived at the Madrasa. People have great desire to meet him. (I am not sure but I think) he participated in a program. The Prophet (Peace be upon him) has worn a green shawl. He is walking slowly like a person who is descending from a hill, and he



did not choose the common way due to crowd. So, he is alone on the way, and I suppose I visited him. After that I went to my home. shortly after my reaching, Miyan Salim also reached home. I told him: O my son, the Prophet (Peace be upon him) has arrived here, go and try to get a chance to meet him. Listening this, Salim replied: I have been honored to meet him and I sat there for a moment and the best thing is that I have pledged allegiance with him (placing my hand in his hand). Having this whole story listened, I was extremely happy and I prayed a lot for him”. This dream was narrated by Maulana Mohammad Shahid Sahib Qasmi close attendant of Maulana Salim Sahib Qasmi. By the grace of Allah I have seen the written note of Hakim al Islam Hazrat Maulanla Qari Mohammad Tayyib Sahib Qasmi and I have read it thoroughly.

It is his uncompromising dedication to sunnah of the Prophet (Peace be upon him), and his firm adherence to the Islamic law that thousands of Ulama have accepted him as their Murshid (spiritual leader). Some of them are:

- Maulana Sufyan Qasmi Sahib (Rector of Darul Uloom Waqf Deoband)
- Maulana Khalid Saifullah Sahib Rahmani (General Secretary Islamic Fiqh Academy India)
- Maulana Mufti Mohammad Farooq Sahib (Rector of Darul Uloom Lambi Pait Maharashtra)
- Mufti Ziyaullah Sahib Qasmi (Shaikh al Hadith Masjid Bhopal)
- Maulana Mufti Mohammad Miyan Sahib (Rector Kashif al Uloom Braili U.P)
- Maulana Mubeen Ahmad Sahib (Shaikh al Hadith Jamia Ashrafia Rauzatul Uloom Rampur)
- Maulana Mohammad Osama Siddiqui Nanautavi.



Awards and Responsibility

His personality made him renowned all over India. Many organizations feel proud to associate their names with him. That is why, he was appointed as president and member of many organizations. Some of them are:

- Vice Chancellor of Darul Uloom Waqf Deoband (1983 to 2014)
- Chancellor of Darul Uloom Waqf Deoband (2014 to 2018 by the last day of his life)
- Vice President of All India Muslim Personal Law Board
- President of All India Majlis-e-Mushawarat
- Member of executive committee and advisory board of Nadvat al Ulama Lucknow
- Member of advisory board Mazahir Uloom Waqf
- Court member of Aligadh Muslim University
- President of Islamic Fiqh Academy India

By the grace of Allah he received many Awards. To count them is not my purpose. I just want to shed some light on his personality.

- The Great Islamic Scholar of Indian Subcontinent Award by Egypt Government
- Imam Mohammad Qasim Nanautavi International Award (South Africa)
- Shah Waliullah Award

And many other awards which came in his lap.

Simplicity and Piousness

As far as Maulana Salim Sahib Qasmi's personal character is concerned, he was generous for his guests, and used to meet them with his bright face. He never hurt anyone



by his words or by his behavior. He never showed his anger to anybody. He never replied to anyone in derogatory way. He never rebuked anyone in lieu of any compensation. People from across the country came to meet and benefit from his personality. Yet, he managed to meet everyone and satisfy their needs. He always solved the matters brought to him by the people. Due to his unparalleled personality, he traveled every corner of the India and most part of the Arab countries including America, Africa, Europe and many others. He never grumbled for comfort of journey. To come to the main door to see off guests was his habit. He was moderate and humble with the people related to him, especially with his students.

His patience and simplicity can be seen in this short story. In the year 1968/69, some students of Darul Uloom Deoband protested and went on strike against the management. Doors of Darul Uloom were locked. Neither teachers nor any other staff members were allowed to enter Madrasa. Only cooks and peons were permitted to do their works. A stage was decorated and programs were held constantly. Rebel students would come to the stage to express their emotions against the management. These rebel students were forcing and threatening those who were not part of this strike. They were verbally attacking the management, and were openly accusing them. In the words of Maulana Abdul Ali Farooqi Sahib, "I and my cousin Maulana Abdul Alim Farooqi (Member of the Advisory board Darul Uloom Deoband) were students at that time. For many days, we ignored it and did not participate in any program. Unfortunately, some rebel students noticed it and they planned to attack us at one night. When we came to know about this plan, we got afraid, and were in deep distress. We found no way out from this problem.



At last, we two brothers decided to meet and inform Maulana Salim Sahib Qasmi about this situation. Dripping perspiration, we reached his room. Looking at our faces and situations, he asked about the matter, and we told him the whole story in the state of fear. He smiled and consoled us. He convinced us to participate if we are being targeted (it should be noted that the whole ongoing crisis was against respected father of Maulana). Later, some rebel students reached our room and compelled us to take part in the morning program, and they forcefully wrote my cousin's name as a speaker. Though, we were ashamed of taking part in the strike, he delivered speech against the management due to the fear. After few days, the management of Darul Uloom Deoband took strong steps against these rebel students. Even legal assistance was taken to curb this crisis. One month long holiday was announced. When Darul Uloom Deoband reopened after this predicament, resulting in expulsion of almost 25/26 students who actively took part in the strike, and another list came out by the management including those students who were in doubt. By the grace of Allah, our names were not included in both lists, but another problem happened. Our guardian Maulana Asadullah Sahib (rector of Mazahir Uloom) got angry on us due to our participation in the strike. We were clueless as to how to conciliate him. We knew that it would be hard to conciliate him. After a lot of thinking, we went to meet Maulana Salim Sahib Qasmi at his residence. After hearing the whole story, he did not utter any word and went inside. About half an hour later, he came back dribbling sweat from his face holding a recommendation letter, in which he has explained the matter and had requested Maulana Asadullah Sahib to forgive us".



This story shows how selfless he was! He permitted his students to speak and propagate against himself and his respected father, just to protect them from bullying by the rebel students. In this era, when people cannot even bear the truth about themselves, he bore the false propagation with bright smile and without any hesitation.

Maulana Arshad Madni Sahib quoted, in condolence meeting organized by Darul Uloom Waqf Deoband at Atyab al Masajid, that due to some reason, we had discord and difference of opinions in the past and now all things have been removed, But the greatness of Maulana Salim Sahib Qasmi was that he neither spoke nor he wrote anything about this dispute. Neither he used harsh words or backbites nor did he listen. Before starting his work, he always asked Allah for the blessings. It is narrated that, when he was given opportunity to teach the books of Ahadith, during all these years, till the last day of his life, he never remained without ablution (wadhu). Rendering service of Islam was his mission, which he performed until the last day of his life.

“When someone you love dies, you never get over it. You just slowly get through each day. But you always keep him tucked safely in your heart.”



Khatib al-Islam Maulana Mohammad Salim Qasmi as a Great Speaker 1926-2018

By: Jaseemuddin Qasmi ⁽¹⁾

Throughout history, it has been public speaking that has united people and caused great change and revolution, both positive and negative.

There is a long list of those who used this ability for positive purposes as well as of those who employed this skill in negative manner to harm the humanity. As far as the best orators of the world are concerned, the personality who tops the list is none other than Prophet Mohammad (saws) who can rightfully be called the greatest public speaker of all time. He used to speak short but always sweet. He was blessed with Jawamiul Kalim (compendious words). [Sahih Muslim 523]

The following Hadith vividly describes the manner of his speech:

وفي صوته صحل وإذا تكلم سما وعلاه البهاء، وكان منطقه خرزات
نظم طوال تحدرن، حلو المنطق أفصل لا نزر ولا هذر.
(شرح الزرقاني على المواهب اللدنية بالمنح المحمدية)

(1) Lecturer & Coordinator Online Darul Ifta, Markazul Maarif Education and Research Centre, Mumbai.



“And in his voice was a natural echo. And when he spoke, it was audible and clear, almost commanding and overtaking, His words were like jewels coming out of a necklace, calculated, polished one after the other, it would blow magically. So such an exalted and sweet level of logic, like when he used to speak, it was so coherently logical, it was smooth and easy to understand. He was to the point, neither excessive nor too short.”

There have been many scholars among the Companions and the later generations who were blessed with the prophetic characteristics in oratory such as Hazrat Ali (ra), Abdullah Bin Abbas (ra), Abdullah bin Urwah (ra), Zaid Bin Ali, Fazl Bin Eida Raqashi, Abul Aswad Duwali, Shayyeb Abi Shaiba, Hasan Basari, and Malik Bin Deenar who used their oratory skills to spread the message of Allah and to serve the humanity. When they spoke, they enchanted people and moved the masses.

Among the Ulama of Deoband, Qari Mohammad Tayyib (may Allah have mercy on him) is regarded one of the best speakers of his time. The same could be said about his eldest son, the late Hazrat Maulana Salim Qasmi, the founder of Darul Uloom Waqf Deobad.

Among non-Muslim great orators who used their skill for positive purposes, are President Nixon whose speech united a nation and put a man on the moon and, Abraham Lincoln whose Gettysburg address put him on the map for president. Without this speech he may never have been the icon that he is today.

On the other hand, there have been speakers who used their oratory skills for negative purpose; Adolf Hitler being one of such infamous orators in the recent past. Hilter’s many speeches were delivered with extreme



passion and caused arguably one of the most horrific genocides of all time.

He founded the largest German political party, conquered a dozen nations, and killed as many as 21 million people during his brutal 12-year-long Third Reich. In more than 5,000 persuasive speeches, the Nazi leader, Adolf Hitler, bewildered his audiences and promised them that his empire would reign for 1,000 years. Once Adolf Hitler himself said: "I know that men are won over less by the written than by the spoken word, that every great movement on this earth owes its growth to great orators and not to great writers"

In short, oratory has extraordinary power to influence people. It depends on the orator whether he utilizes this God-gifted magical ability for a positive cause or misuses it for some negative and inhumane agenda.

It was this magic of oratory why Prophet Mohammad (saws) is reported to have said:

إِنَّ مِنَ الْبَيَانِ لَسِحْرًا. (صحيح البخاري)

"Of the speeches some indeed have magic."

Hazrat Maulana Salim Qasmi (ra) used his oratory skills solely for the noble purpose of communicating the message of Islam and serving humanity at large. He was rightfully called Khteedul Islam (The orator of Islam). In fact, he was the true successor of his great father Hazrat Maulana Qari Tayyeb (ra) as far as public speaking is concerned. As said before, his father also was one of the greatest speakers of his time.

There are three basic purposes of public address; to win over the crowd by persuading the audience, to motivate people, and to provide them with knowledge. Hazrat



Maulana Mohammad Salim Qasmi's speeches met all the three purposes. He was a charismatic speaker; when he spoke, he used to bewitch the audience. The audience would become enamored with him after listening to him. Every speech of him was full of scholarly information, Sharia norms, Qur'anic references, Ahadith citations, and logical proofs.

Maulana Mohammad Salim Qasmi used to speak very smoothly while delivering speech and it was power of his words that moved the audience. A great poet and thinker Jalaluddin Rumi says about speakers like Maulana Qasmi: "Raise your word, not your voice. It is the rain that grows flowers, not thunder."

Once I listened to him delivering a speech on the occasion of condolence meeting of Hazrat Maulana Anzar Shah Kashmiri (ra), he said: "Basic message of Islam should be preached, not the school of thought." And then he substantiated his claim with evidences in a very effective manner.

Mumbai based Hafiz Iqbal Chunawalla, the member of advisory board of Darul Uloom Waqf Deoband, who spent about 20 years accompanying him during the journey and serving him in India and abroad, writes about his oratory excellence: "I accompanied him during his journeys to various countries. The great qualities and vitreous ways of life I observed in him and his influential scholarly speeches I listened are very difficult for me to jot down all in this short write-up. Surely, they were unparalleled. His speeches were such scholarly and convincing that the audience could easily be persuaded. That's why he was titled as 'Khateebul Islam'. He was a godly personality. During his stay in Mumbai in Ramazan, many people used



to ask him different kinds of questions after his speech. Many of them said that most of the questions they had in their minds were solved after listening to his speech, it was so comprehensive, so clear and so coherent.” [Hazrat Maulana Salim-Ek Ahad Saaz Shakhshiat: Page.34]

Maulana Noor Alam Khalil Amini, the senior professor and the chief editor of Arabic magazine Al-Daei, writes about Maulana Mohammad Salim Qasmi’s service of Islam by speeches: “He delivered speeches in all parts of India in countless functions, conferences and private meetings as well as in 35 or 36 countries of the world where people quenched their thirst from his sea of knowledge. He addressed the gathering many times in the presence of his father, the then vice Chancellor of Darul Uloom Deoband and very great speaker, Hazrat Qari Mohammad Tayyeb (ra).” [Jan Nasheen-e Hakeemul Islam Hazrat Maulana Mohammad Salim Qasmi: Page.18]

Maulana Amini further writes: “His speeches were a good collection of scholarly visions, logical abstracts, philosophical results, wisdom based points, and jurisprudential and intellectual ideas. He needed no pause to arrange his thoughts and to express his ideas, because the thoughts and words both always, it seemed, remained at his service. To infer multiple rules from a single Hidith or Ayah and to express various kinds of views in the light of one single Hadith or Ayah are the especial feature of Qasmi family” [Jan Nasheen-e Hakeemul Islam Hazrat Maulana Mohammad Salim Qasmi: Page.19]

Maulana Qasmi’s farsightedness and the great vision can be observed in his speeches. On 8 October, 1997, while delivering the presidential speech in a



conference in Parliament Annexe Hall, Delhi, he said: “It will not be hyperbolic to say that even today a large number of our Muslim Ummah are victim of our enemy’s conspiracy. In present era, we will have to make a strong policy to fight against it. So, without disturbing the Islamic Madaris which produce Mufassir, Muhaddis, Faqeeh, Mutakallim, teacher, and Islamic jurist, we will have to set our aim to establish a comprehensive system of modern education and Islamic education to produce a generation that must be equipped with Islamic education as well as modern education who can answer the new challenges.....” [Khutbat-e Khateebul Islam, page: 214]

Many of his speeches were recorded and later published entitled Khutba-e Khateebul Islam. Some of his speeches are available on YouTube too.

Maulana Mohammad Salim Qasmi was born on 8 January, 1926 CE, in Deoband, Sarharanpur, UP, India. He passed away on 14 April, 2018, in Deoband. May his soul rest in peace. May Allah grant him Jannat al-Firdaus and elevate his status. Amin



Maulana Mohammad Salim Qasmi: A Man of Courage and Conviction

By: Dr. Atif Suhail Siddiqui ⁽¹⁾

Men of wisdom, knowledge, caliber, courage, conviction, determination and simplicity are born in the house of Qasim al-'Uloom Hujjat al-Islam Imam Mohammad Qasim al-Nanawtawi (1832-1880). All above characteristics and qualities were revitalized by Al-Nanawtawi himself and all these qualities later were disseminated in his progenies one by one. Mawlana Muhamad Salim Qasmi (1926-2018), who was born in the fourth generation of Al-Nanawtawi, carried forward the legacy of his great grandfather. But among his qualities what attracted me the most were his determination, courage, conviction and simplicity. From my personal memoir, I recount here those moments which I personally spent with him. Firstly, I would like to describe his simplicity, his love, and his attention towards the common people. I often used to visit him, sought his blessings, and ultimately learnt something which we never could find in

(1) Founder-President of Deoband Institute of Islamic Thought and Yale University Research Fellow, New Haven, USA.



any book or record. These lessons were based on the experience of his life and the way he had seen the world.

It was my honor that in 2012, before establishing Deoband Institute of Islamic Thought, I paid my visit to Mawlana Mohammad Salim Qasmi and described my plan about this institute. This institute aims to work on the discursive intellectual contributions of Al-Nanawtawi and later generations of the ‘ulama of Deoband. He expressed his strong support to this cause and encouraged me to raise further and needful steps in this direction. In June 2012, Deoband Institute of Islamic Thought was inaugurated and I will never forget this moment that the Mawlana, despite his weakness and ailing health, came to the institute and inaugurated it. He prayed for the success of the institute and its cause.

The most passionate words, which are one of the most valuable assets for me, he said when I presented my book to him, ‘Life and Thoughts of Hujjat al Islam Imam Mohammad Qasim Al-Nanawtawi. The Mawlana said, “You have paid off a debt -which was yet unpaid by the entire Jama’at of Deoband.” Such remarks are so encouraging that they fill us with more enthusiasm and energy.

I remember that one of my friends shared the memory of his meeting with the Mawlana. This friend of mine, after graduating from Darul Uloom, visited the Mawlana, sought his blessings, and requested him to say a few words of wisdom and exhortation which may guide him forever. The answer of Mawlana was amazing. He said, “You have learnt the entire Qur’an, you have gone through all prophetic narrations and still you want me to say words of wisdom and you seek my advice? Is any advice superior to the Qur’an and the speech of God’s



Prophet (SAWS)? The Qur'an and the speech of God's Messenger (SAWS) are the best advice. Follow them entirely, you shall succeed." This is the wisdom which gave a lifetime lesson to a new graduate of the Qur'an and the Sunnah. Such wisdom is inconspicuous in present generation of our 'ulama. I had an opportunity to visit Mawlana Mohammad Salim Qasmi with my eldest son Yusha', I requested the Mawlana for inaugurating my son's reading of the Qur'an. Without any hesitation, affectionately, healthily fragile Mawlana began teaching Yusha' *Huruf Tahajji* (Arabic letters). When Yusha' finished reading the alphabets, again words of wisdom were uttered by him, "Entire knowledge rests in these alphabets, May Allah bless you with piety and knowledge." These two examples, which I have given here, seem very ordinary, but they are notably so impressive and incomparable that even huge intellectual discourse cannot compete with them; they are so timely and are according to the understanding of the seeker. These words are highly productive for those seekers according to their age, intellect, and experience. In fact, we can metaphorically say that these words are ocean of wisdom in the palm.

Similarly, Mawlana Mohammad Salim Qasmi's persona was courageous and determined. I did not see any of his contemporaries with such conviction, which the Mawlana had. For example, a twenty five year old major dispute related to Darul Uloom's rectory was resolved by him within twenty five minute. This was a courage and determination, which the Mawlana had showed without caring any negative consequence. He had realized the negative impact of this dispute, which was the cause of the defection within the



community. He settled and finished it with firm conviction and courage. He knew that this was only he, who could end this unlucky dispute. Making a strong decision for resolving the dispute was not an easy task; this was not a dispute, which merely was affecting him or his family alone. It was the issue related to the entire Jama'at of Deoband. But, the courageous Mawlana stepped forward and settled the dispute in one meeting. He did not care about his future, he did not negotiate his right, he did not seek any favor and he did not think the wrongdoings done against him and his father Mawlana Qari Mohammad Tayyib (1897-1983) from the opposite side. The one thing, which he said, "I do not want to leave an inauspicious legacy of dispute behind me." This is the selfless service and a great precedence the Mawlana left as the guidance for the forthcoming generations of the 'ulama. It has killed all selfishness and greed, it has shown path of righteousness and a direction, which tells us that the interest of the community are larger than ours and we must always be ready for the sacrifice. It is the lesson to be remembered, the higher the rank you have, so the responsibilities are.

Other than Mawlana Mohammad Salim Qasmi, among his contemporaries, I do not find any scholar more courageous than him, who would speak explicitly about the difference of tack (*maslak*) and the religion (*deen*). The Mawlana gracefully and boldly announced that *maslak* is secondary. Neither is it praiseworthy nor is needed to be propagated. This is only Islam, which is praiseworthy, to be proud of and needed to be propagated. This dared statement of the Mawlana Mohammad Salim Qasmi deserves to be marked with golden words. It has eradicated all differences among Muslims based on *masalik*. Do we find any man of



such conviction, courage and simplicity in the modern time? When most of the Muslims are more inclined to the respective *masalik*, this is the best guideline given by Mualana Mohammad Salim Qasmi. Today, by associating ourselves with a respective *maslak* or *jama'at*, we feel more proud than as a Muslim. This is an ultimate decline in our thinking and our real identity. The Mawlana has realized the threat of such ideological decline. He, without any hesitation, spoke openly that Islam is praiseworthy, common, general, and for all, without any difference of opinion. This is the sublime beauty of Islam, which binds Muslims in one thread. However, *masalik* are subject to intellectual discourse, they should not be generalized; they are no worthy to be propagated. Instead of utilizing our strength for propagating our respective *masalik* we must strive for propagating the universal message of Islam. Therefore, we never see any discourse of Mawlana Qasmi related to the propagation of the *maslak*. While addressing the public, all his discourses and speeches were focused on the main and universal teachings of Islam. On each platform, he followed the footprints of his great forefathers, who laid foundation and later nourished an Islamic School based on Islam's universal teachings of *tawhid*, *risalah* and the legacy of the *sahabah*. He never hesitated to share the platforms of Jama'at-e Islami, Ahl-e Hadith, ZakirNaik, etc., and even he blessed Tauqir Raza Khan of Bareilly. This moderate approach he borrowed from his great grandfather Hujjat al Islam Imam Mohammad Qasim Al-Nanawtawi. Such discourse can only be developed when we have courage of conviction and determination. Having moderate and balanced thoughts is more challenging for



someone, especially when he would have achieved the status as the undisputed highest figure of a particular school.

Mawlana Mohammad Salim Qasmi was the representative of Islam's Deoband School throughout the world. He was the most towering figure of Deoband. His identity had become greater than Deoband itself. He was the direct descendent of the founding-father of this school, yet he could keep balance in his thoughts and ideology. He rejected a restricted interpretation of Islam based on *masalik*, he advocated the universal and Qur'anic definition of Islam, and thus, upon him we notice a massive impression of the moderate thoughts of his great grandfather Al-Nanawtawi and later his august father MawlanaQariMohammad Tayyib.

I personally admired him, loved him, and got several opportunities to sit in his auspicious company. I always ended up with priceless intellectual discourses, which I can never find in another discourse or in any book. May Allah SWT bless him with all His blessings, may he dwell in his heavenly abode, and may his soul rest in peace! Amin.



Maulana Mohammad Salim Qasmi: Literary Style of Writing

By: Dr. Saeed Anwar ⁽¹⁾

Maulana Mohammad Salim Qasmi was born on 8th of January, 1926, 22/06/1344 A.H., on Friday, in the renowned town Deoband. His father, the well-known Islamic scholar, Hakeemul Islam Maulana Qari Mohammad Tayyib, the longest-serving rector of Darul Uloom Deoband and the founder of the All India Muslim Personal Law Board has tenderly brought him up with love and care in a wonderful academic and spiritual atmosphere.

He commenced his educational journey in the well-known Islamic seminary Darul Uloom Deoband in 1351 A.H. and memorized the holy Qur'an under the guidance of Shaikh Shareef Hasan Gangohi. He, then, studied Mizan and Munshaib (the books in Arabic Grammar) from Maulana Ashraf Ali Thanvi in Thana Bhavan. He studied all the Persian and Arabic books of the syllabus called Dars-e-Nizami under the supervision of the skillful and qualified teachers, at Darul Uloom Deoband. He acquired science of Hadith from the following dignitaries like, Maulana Husain Ahmad Madni, Maulana Ibraheem Balyavi, Maulana Ejaz Amrohvi, and Maulana Mohammad Fakhruddeen. The Degree of Fazilah (Bachelor Degree in

(1) Zakir Husain Institute of Islamic studies, Jamia Millia Islamia, New Delhi.



Islamic Sciences) was conferred on him in 1948 A.D. He, later, continued his self-study under the supervision of his beloved father and reached the rich sources of thoughtful books that honed him to the perfection with depth in knowledge and played a key role in shaping his life and elevating him to the heights of knowledge and piety.

In the late 1948, he was appointed as the teacher in Darul Uloom Deoband at a young age and got included in the galaxy of scholars, like Shaikh-al-Islam Maulana Husain Ahmad Madani, Shaikh-al-Adab Maulana Ejaz Ali Amrohvi, Maulana Ibrahim Balyawi, and Maulana Qari Mohammad Tayyib etc. in whom the Muslim Ummah can take pride. As a teacher in his long career, he taught almost all the books of the syllabus called Dars-e-Nizami, of which even many books are no more part of the syllabus. He was very much interested in teaching the books on Articles of faith and logic which were considered to be more complicated. However, he was entrusted with different subjects; Exegesis of the holy Qur'an and its principles, Prophetic tradition and its principles, Jurisprudence accompanied by its principles, and ideology and belief. He remained a leading and reverend teacher till 1980.

After the famous ordeal in 1982, Maulana Mohammad Salim Qasmi along with his colleagues founded Darul Uloom Waqf Deoband. He was the brave and courageous enough to lead Darul Uloom Waqf Deoband when it was passing through very crucial condition; it had nothing to survive. He nurtured and consolidated its educational and economical conditions by giving extraordinary sacrifices. He never lost his heart. He always remained optimistic and clinging to the hope of success in the gloomiest time and dreamed of bright future



of the seminary for his whole life. Indeed, the day came when he saw the small and tender sapling planted by him bore fruits in his life. He served the seminary as vice chancellor from 1983 to 2014 A.D. and as a chancellor from 2014 till his last breath.

Salim Qasmi was a witness to the British cruelty on Indians and the Indian ulama during the eventful years of Independence. He had lived those times as a young student. One more bright aspect of his career was oratory. Shaikh was apparently known for being God-gifted and eloquent orator since his early days. The fame of his oratory skills reached far and wide. He was called the nightingale of programmes and the representative of the seminars and conferences. He could speak continuously and convincingly for hours pouring out authentic information. He was characterized with his strong modulation and attractive gesture and posture combined with vivid substantiations and unique knack of inferring. For these reasons, he was titled with “Khatib-al-Islam”.

Khatib-al-Islam was a man of nobility, modesty, sobriety, humility, good conduct, sweet words, kind treatment, truthful promise, and soft-speech. He neither harmed anyone nor did he mock, lampoon, got indulged in silly things, or evoked other’s sentiment. He would reverence friend and enemy and respect youngsters and elders alike which gave him tremendous popularity in the whole Indian subcontinent. His teaching of Hadith was generally liked and lauded by all. His lectures were lucid, coherent, and logical. He used short sentences and limited his lecture to only necessary details explaining the main points, avoiding unnecessary and irrelevant talks. His



teaching style was very interesting and much impressive. He was very punctual to all his duties and work. In the class, there was slightest record of absence and late attendance.

Formally, Maulana received bai'at (a reformative and self-actualization method historically in vogue for quite long as an Islamic tradition in certain schools of thought) at the hand of Maulana Shah Abdul Qadir Raipuri. However, he received much of the training from his glorious father, Qari Mohammad Tayyib (d. 17 July, 1983)

In spite of high posts and prestige he possessed, there was great simplicity in his disposition. His exterior and interior attitudes were always identical. He was also cheerful and affable. In him, we had a man of dignified posture who loved to stay away from frivolities and to speak only when it was too necessary. Thus, he owned an imposing and impressive personality.

Maulana Syed Rabey Hasani Nadwi, President of All India Muslim Personal Law Board, who had closely worked with Maulana Salim Qasmi and had also been his classmate at Darul Uloom Deoaband, wrote an article in which he stated that Maulana Salim Sahab had acquired many of the qualities of his father Qari Tayyib Sahab and his great grandfather Maulana Qasim Nanautwi. He worked in a similar way from whom different sections of ummah benefitted. His death therefore has caused concerns about the void in the ummah and in religious circles. Maulana Arshad Madani described Maulana Salim Qasmi's death as a loss which does not seem to be filled in near future. "Whenever there is a crisis he would be remembered' he said. The responsibility to protect the institution that he



established falls on all of us. Prof Humayun Murad said that Maulana knew well how to avoid confrontation and find peaceful and constructive ways. Darul Uloom Waqf Deoband is its living example.

Maulana Mohammad Sayeedi, Nazim of Mazahir Uloom Waqf said, “In the passing away of Maulana Salim Qasmi, Mazahir Uloom has been deprived of one of its true guide and patron”. He was its member since 1988. Mufti Muzaffar Husain would trust him a lot and his suggestions were highly helpful.

Maulana Salim did not create the binary division of education between religious and modern. He believed that ‘the source of all streams of knowledge is one’. As against the commonly held opinion of Ulama who do not tire of speaking about the division of knowledge between religious and modern or worldly, Maulana Salim Qasmi, in June 2013, had in a public programme, very categorically said that all the available forms of knowledge are from Allah. There is nothing as religious and worldly knowledge. Maulana Qasmi said that the division of knowledge (between religious and worldly) is a political creation because all streams of knowledge flow from God. He then asked heads of madrasas to invite people of other faiths to their madrasas and exchange views and share their problems with them also.

A number of organizations and Islamic universities conferred “Certificates of Appreciations and Thanks” on him. Here are the most important ones:

- Arab Republic of Egypt honored him with the medal called “Nawt-ul-Imteyaz” (distinction medal) in 1996 A.D.
- He was conferred “Imam Mohammad Qasim Nanawtavi Award” in Republic of Turkey, 2014 A.D.



- Shah Wali Ullah Academy honoured him with “the award of Shah Wali Ullah” in 2015 A.D.

Maulana Qasmi was one of the most distinguished theologians, one of the most respected religious leaders, and guides of the current Islamic world. He was awarded with Imam Mohammad Qasim Nanotvi International Islamic Award on 20 January, 2014, in a conference in Johannesburg, South Africa, the second scholar to receive this award, the first recipient being Sheikh Mahmood Afindi of Turkey.

Maulana Qasmi was widely regarded as the only surviving religious scholar in the Deobandi tradition who links the present with the glorious past of the founders of the greatest Sunni institution of education in the subcontinent. Meanwhile, the president of Jamiat Ulama-i-Hind, Moulana Syed Arshad Madni expressed deep sorrow over death of Maulana Qasmi. Moulana Madni extended his condolences to the bereaved family, sympathizers, and relatives. He appealed Jamiat members and Madrassa students and teachers to pray for eternal peace of the deceased.

With scarcity of good ulama, the demise of Maulana Mohammad Salim Qasmi has sent a sense of gloom across India. People have written obituaries describing his death as the loss of the last chain in the golden series of Khanwada-e-Qasmiyat, a metaphor used to describe the great legacy whose history got prominence with establishment of Darul Uloom at Deoband in 1867, against the backdrop of persistent British onslaught on Indians on one hand, and its ugly design to kill ulama in large numbers on the other, to mitigate the impact of resistance against the Colonial power.

Some of the key positions he held at the time of his death are as follows:



- Rector, Al-Jamia Al-Islamia Darul Uloom Waqf, Deoband,
- Vice-President, All India Muslim Personal Law Board,
- Member, Aligarh Muslim University Court,
- Member of Advisory Board and Managing Committee, Darul Uloom Nadwatul Ulama,
- Member of Advisory Board, Mazahir Uloom Waqf, Saharanpur,
- Permanent Member of the Fiqh Council, Al-Azhar, Cairo,
- President, All India Muslim Majlis-e-Mushawarat (before two fractions of it finally united),
- Patron, Kul Hind Rabta-e-Masajid,
- Patron, Islamic Fiqh Academy, India.

Literary Works:

One of the most prominent and distinguishing characteristics in his life is his literary skills. Urdu magazines and newspapers in Indian subcontinent would keenly publish his articles. Below are some of his publications:

1. Mabaadi al-Tarbiyat al-Islami (Arabic)
2. JaizaTarjama Quran Karim
3. Taajdar-e-Arz-e-Haram kaPaigham
4. Mardaan-e-Ghaazi
5. Ek Azeem Tarikhi Khidmat
6. Safar Nama-e-Burma
7. The book Khutbat-e-Khatibul Islam (a collection of his speeches) has been published in 5 volumes. Moreover, there are many articles and scripts awaiting publication.

Literary Style of Writing:

When people hear the word 'style', one of the first things that may pop into their minds is clothing. A person's



clothing style can be determined by a variety of factors, including work and lifestyle situations. Writing works in a similar way. Authors' literary style is determined by the type of writing they are doing and who their audience is. Literary style is a unique way of presenting a piece of writing. The combination of word choice, figurative language, sentence formation, and formality work together to create a 'voice' through which a story is told. Through literary style, an author can create a mood for the story as well as a manner for describing the characters, plot, and meaning of a story.

In literature, writing style often refers to the manner of expressing thought in language characteristic of an individual, period, school, or nation. However, 'writing style' may also refer to linguistic aspects that identify a particular writer. Thus, style is a term that may refer, at one, and the same time, to both conventions that go beyond the individual writer and to singular aspects of individual writing.

Beyond the essential elements of spelling, grammar, and punctuation, writing style is the choice of words, Sentence structure used to convey the meaning effectively. The former are referred to as rules, elements, essentials, mechanics, or hand book; the latter are referred to as style, or rhetoric.

The most important unit of meaning in every literary work is the *paragraph*. Although each sentence conveys a thought, a literary work is not just a sequence of, say, eighty thoughts; it is rather a development of one central thesis through certain steps. Those steps are paragraphs. Within an effective paragraph, the sentences support and extend one another in various ways, making a single, usually complex, unfolding idea.

Apart from outright incoherence, choppiness, or long-windedness, perhaps the most common flaw in paragraph construction is rigidity of presentation. Having



something to say, the writer merely says it—and goes on to do just the same in the following paragraph. As a result, the reader feels, not like a participant in the writer’s thought, but like someone receiving instructions or being shown a rapid succession of images.

As one of the top speakers among Ulama, his articles and writings are also much admired. A remarkable trait of his personality was to maintain the dignity of a true Alim (religious scholar) by not partaking in sectarian lines as is the wont of some Ulama. He was therefore respected among all sections of Muslims and his views were very well received.

Maulana falls fourth in the Qasmi dynasty. He seems to be the replica of his ancestors, more particularly of Hazrat Maulana Qari Mohammad Tayyib sahib db in his literary style of writing. He possessed the strength of comparing between the historical facts, the philosophy of the communities, and the reasons behind their ups and downs. He analyses the events and happenings and enlightens the inner qualities and wisdom maintaining the sequence. His ideas and thoughts seem to be traditionally and logically composed in a way that goes parallel levelling the two paths with an accurate balance. He focuses the core area of the issue, expands it like a zoom, and explains it crystal clear. He closely observes the facts, discusses the apparent and hidden points, and comes to a conclusion mostly agreed upon.

Although not a prolific writer, still the ideas he presents are the classy and elegant, exactly the same as presented by his father, the one and only legend of the time Sheikh Qari Tayyib sb db in one of his towering authorship “namely; Islam Aur Maghribi Tahzeeb”.

The book, in reply to the question that how the Jews have overcome the Muslims and the Christians while the holy Quran has denied the same to them?, describes the unique idea of universal leadership for the global communities of the world: Muslims and Christians. It, first of all, tries to prove that the phrase **بَشَرًا سَوِيًّا** means the prophet Mohammad (PUBH) in the verse no 17 of the chapter no 19: the following:

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

So she screened herself from them. Then We sent to her Our spirit and it appeared to her as a well-made man. (Al-Quran: 19-17)

And thus Jesus (pbuh) became like the son of the prophet Mohammad (pbuh). The author, thereafter, describes that after the advent of the prophet Mohammad (pbuh), the Muslim community conquered the whole world and continued to lead it until after the first millennium completed. In the second millennium, they were actually replaced by the Christians and not by the Jews as they have flourished and are flourishing under the mass protection of the Christians.

Such a delicate and fine discussion shows the dynamism of the author's depth of knowledge.

In recognition of his services to the domain of knowledge and ideas Maulana Salim was honoured with many awards, some of which are as follows:

1. Nishan-e-Imtiyaz (Mark of Distinction) from the Government of Egypt for being a distinguished aalim of the Indian Sub-Continent,
2. Imam Mohammad Qasim Nanotwi Award,
3. Shah Waliullah Award.



The Sheikh has also left behind a family committed to the service of the religion in various fields. His son Mohammad Badr Alam Qasmi runs a charitable trust which manages a number of medical facilities, and his daughter Uzma Naheed is a renowned social activist who runs an Islamic school herself and, like her father, is a member of the All India Muslim Personal Law Board.

The funeral prayer was offered at Darul Uloom premises and was led by Maulana Mohammed Sufyan Qasmi, the son of Khatib-ul- Islam and rector of Darul Uloom Waqf Deoband. His last rituals were performed at the presence of thousands of students, Ulama and general Muslims from Deoband and surrounding areas. His body was laid to rest at Qasmi graveyard beside his elders. May Allah forgive him! Ameen.



Hazrat Khatib al-Islam as a Lecturer

By: Mohammad Javed Qasmi ⁽¹⁾

Abstract

Hazrat Maulana Salim Qasmi (ra) entitled Khatib-ul-Islam was a multifaceted Islamic scholar. He had numerous ideals and exceptional characteristics and abilities. At once, he had competency in various subjects. Hundreds of books may be penned on his luminous life and outstanding contributions. Undoubtedly, he was an unparalleled Hadith expert, great interpreter of the glorious Quran, prudent thinker of his age, orator, reformer, educationist, rector, prolific writer, poet, spiritual leader, and also an ideal teacher and lecturer. By his notable lectures, he benefited millions of students, disciples, and people from all over the world. It is, therefore, worthwhile to be acquainted with his teaching methods and salient features of his lectures. This paper attempts to highlight his teaching methods, significant features of his spellbound lectures, and his exemplary punctuality in classes. The paper concludes that he was an extraordinary successful lecturer who used to mesmerize his students by his fascinating lectures and taught almost all the major and great books included in Darse Nizami syllabus. It also

(1) Lecturer at Haque Education & Research Foundation (HERF) Kanpur.



concludes that ideas and thoughts contained in his lectures influenced the major part of the Islamic world.

Keywords: Khatib-ul-Islam, Darse Nizami, Qasmi, Deoband.

Introduction

Khatib-ul-Islam Maulna Salim Qasmi belonged to the world famous Qasmi family. Every Indian Muslim is indebted to Qasmi family for the inception of Darul Uloom Deoband, the great Islamic seminary. His father's grandfather, Hujjat-ul-Islam Maulana Qasim Nanoutawi, laid the foundation of Darul Uloom at a time when it was very difficult to save faith in Allah for the Indian Muslim. It is true to say that if he had not established this great Islamic university, Indian Muslims would not have saved their faith. Today, the tree planted by Hujjatul Islam Maulana Qasim Nanoutawi has bore fruits. Millions of products of Darul Uloom Deoband are serving Islam selflessly across the world. His father Hakim-ul- Islam Qari Mohammad Tayyib served Darul Uloom as an exemplary rector nearly for sixty years of a long term. During his rectorship, Darul Uloom witnessed outstanding and extraordinary developments in every field. Hakim-ul-Islam is well-known for his Islamic philosophy and logic. He authored several erudite books on various significant subjects which are read and appreciated widely in academic field. Maulana Salim Qasmi was the real successor of his father's sciences, philosophy, logic, and ideologies. All the qualities of his father were inherited in him. It was the effect of his forefathers on him that he also followed the footprints of his forefathers and spent whole life in the four walls of



Madarasa serving Islam selflessly. He was so humble that he did not like any one's praise before himself. Once in a programme in Hapur, a thanks giving speech full of appreciation of Maulana was given by a scholar, when the speech was concluded and Maulana sat to deliver speech, he said "Maulana was speaking according to his status. He did not look at my status. As far my position is concerned, I have no excellence except I follow the people who have excellence. I do not deserve the words and sentences spoken about me"⁽²⁾

Having completed his education from Darul Uloom Deobnad, he began his career as a teacher. Due to having full command over the Islamic subjects, he was appointed in Darul Uloom without any hindrance. He spent whole life for Islamic cause. The numerous awards and honours conferred upon him bear testimony to his widely-acclaimed contributions to the Islamic cause.

However, Maulana Salim Qasmi, due to his devotion for the well being of Muslim community in terms of education, moral upliftment, and strength, got exceptional acceptance among the world level Islamic scholars and Muslim community. He devoted his whole life in teaching and learning. Undoubtedly, he is one of the ideals and forefathers for whole Muslim community and ideals are the great boon of Allah. People learn and pave their path toward success in light of legacy and asset left by their forefathers in form of books, good characters, ideologies, and aphorisms. It is the responsibility of the contemporary people and the disciple of the elders to disseminate the asset left by them. It is, therefore,

(2) Khutbat Khatib-ul-Islam



worthwhile to be acquainted with life, selfless services, great ideologies, qualities, and philosophical thoughts of Khatib-ul-Islam Maulana Salim Qasmi. In this research paper, an attempt has been made to highlight his outstanding teaching methods, subjects he taught, significant features of his spellbound lectures, students' interest in his lectures, and his exemplary punctuality in classes. The paper concludes that he was an extraordinary successful lecturer who used to mesmerize his students by his fascinating lectures and taught almost all the major and great books included in Darse Nizami syllabus.

Early Life and Education

Khatib-ul-Islam was born on Friday, 8th January, 1926, corresponding to 22 Jamadi-al-Sani, 1344 hijri, in Deoband and passed away on Saturday, 14th April, 2018, corresponding to 26 Rajab, 1439 hijri, at the age of 92. He was brought up and guided in a peaceful and God fearing environment by his father, the renowned Islamic theologian, Hakeemul Islam Qari Mohammad Tyyib (ra), the longest-serving rector of Darul Uloom Deoband and founder of the All India Muslim Personal Law board.

In 1932 A.D / 1351 A.H., he began his educational journey in Darul Uloom Deoband, the well-known Islamic seminary. He memorized the glorious Qura'an under Shaikh Shareef Hasan Gangohi. After learning the Holy Quran by heart, he learnt Mizan Munshaib (book in conjugation) under the fountainhead of knowledge Hakeemul Ummat Hazrat Maulana Ashraf Ali thanvi (rh) in Thana Bhavan. He studied all the Persian and Arabic books of the syllabus under the supervision of adept and talented teachers, from first to last, at

Darul Uloom Deoband. He acquired Hadith education from the following dignitaries of his age like Hazrat Maulana Husain Ahmad Madni (rh), Hazrat Maulana Ibraheem Balyawi (rh), Maulana Ejaz Amrohvi (rh), and Maulana Mohammad Fakhruddin (rh). Degree of Fazilah (specialization in Islamic teaching & its Science) was awarded in 1948 A.D.⁽³⁾

Lectureship

After completion of his studies, he was appointed as an honorary teacher in Darul Uloom Deoband on 23 November, 1949 A.D., corresponding to 29 Safar, 1329 A. H., and on 15 June, 1952 A.D./ 9th Shauwal, 1371 A.H., was appointed as a permanent lecturer of Darul Uloom. Almost all the books of Darse Nizami, from lower classes to the upper classes, he taught in Darul Uloom till 1982 A.D. / 1402.A.H. Due to the change in managing body of Darul Uloom on 8 June, 1982 A.D. / 15th Ramazan, 1402 A.H., he had to stop his lectures in Darul Uloom. In 33 years, from 1949 A.D./ 1369 A.H. to 1982 A.D./1402 A.H. he taught the following books:

- *Noorul Izah. Qudoori, Hidayat -al- Nouh, Mufeedut-Talibeen, Nafhat-al-yaman*, in 1949 A.D./1369 A.H.
- *Qudoori, Nafhat-al-yaman* in 1949 A.D./1370 A.H.
- *Qudoori, Usool-ash-shashi. Mirqat, Sharah Tahzeeb* in 1951 A.D/ 1371 A.H.
- *Sharah Wiqayah , Usool-ash- Shashi, Qudoori, Nafhat- ul-Arab* in 1953 A.D./ 1372 A.H.
- *Sharah Wiqayah, Nafhat-ul- Yaman, nafhat-ul-Arab, Nouhmeer, Sharah Miat Amil, Mufeedut Talibeen* in 1954 A.D./ 1373 A. A.H.

(3) Brief Sketch of Khatib-ul-Islam



- *Sharah Wiqayah, Mirqat, Sharah Tahzeeb, Noor-ul-Anwar, Sharah Miat Amil, Hidayat-unn- Nouh* in 1955 A.D./ 1374 A.H.
- *Hidayah Auwalain, Noor- ul- Anwar* in 1956 A.D. / 1357 A.H.
- *Noor-ul-Anwar, Sharah Wiqayah, Hidayah Auwalain* in 1957 A.D. / 1376 A.H.
- *Noor-ul-Anwar, Sharah Wiqayah, hidayah Auwalain* in 1958 A.D. / 1377 A.H.
- *Qutbi, Hidayah Auwlain, Assaful Arabi, Al-Insha, Tarjumatain* in 1959 A.D./1378A.H.
- *Assaful Arabi, Translation of Quran, Hidaya Auwalain* in 1960 A.D./ 1379 A. H.
- *Translation of Quran, Qutbi Tasdeeqat, Qutbi Tasaurat, Hidayah Auwalain* in 1961 A.D./1380 A.H.
- *Noor-ul-Anwar, Translation of Quran, Sharah Aqaid, Hadyah Saeediyah* in 1962 A.D./1381 A.H.
- *Hadyah Saeediyah, Translation of Quran, Sharah Aqaid, Hidayah Auwalain* in 1963 A.D./1382 A.H.
- *Noor-ul-Anwar, Sharah Aqaid, Nafhat-ul- Arab* in 1964 A.D./1383 A.H.
- *Sharah Aqaid*, in 1965 A.D./1384 A.H.
- *Jalalain, Al-Fouzul Kabeer* in 1966 A.D./1385 A.H.
- *Jalalain, Al-Fouzul Kabeer* in 1967 A.D./1386 A.H.
- *Jalalain, Al-Fouzul Kabeer, Sharh Aqaid, Mishkat Sahreef, Nukhbat-ul-Fikr* in 1968 A.D./1388 A.H.
- *Mishkat Shareef, Nukhbat-ul- Fikr, Sharah Aqaid Usool-ash- shashi, Jalalain Shareef Al-Fouzul Kabeer* in 1969A.D./1389 A.H.
- *Sharah Aqaid, Mishkaat Shareef, Jalalain*, in 1970 A.D./1390 A.H.



- *Sharah Aqaid, Aqeedat-ul-Tahawi, Jalalain, Al-Fouzul Kabeer, Mishkat Shareef, Nukhbatul Fikr* in 1971 A.D./1391 A.H.
- *Hujjatullah Albalighah, Mishkat Shareef Auwal, Nukhba-ul-Fikr, Sharah Aqaid, Aqeedat-ul Tahawi, Muatta Imam Mohammad* in 1972 A.D./1392 A.H.
- *Rasheediyah, Sharah Aqaid, Aqeedat-ul- Tahawi. Nukhbat-ul- Fikr, Ibne Maja* in 1973 A.D./1393 A.H.
- *Rasheediyah, Sharah Aqaid, Mishkat, Aqeedat-ul- Tahawi, Nukhbat-ul- Fikr, Ibne Maja* in 1974 A.D./1394 A.H.
- *Ibne Maja, Sharah Aqaid, Aqeedat-ul Tahawi, Hujjatullah Albalibhah, Tafseer Mazhari* in 1975 A.D./1395 A.H.
- *Mishkat Shareef, Nukhbat-ul-Fikr, Sharah Aqaid , Ibne Maja* in 1976 A.D./1396 A.H.
- *Mishkat Shareef, Tafseer Mudrik, Abu Daud* in 1977 A.D./1397 A.H.
- *Sharah Aqaid, Abu Daud, Bukhari Shareef,* in 1978 A.D./1398 A.H.
- *Abu Daud , Bukhari Shareef* in 1979 A.D./1399 A.H.
- *Abu Daud Shareef, Bukhari Shareef* in 1980 A.D./1400 A.H.
- *Sharah Aqaid, Abu Daud, Bukhari Shareef* in 1981 A.D./1401 A.H.
- *Sharah Aqaid, Nasai Shareef, Bukhari Shareef* in 1982 A.D./1402 A.H.⁽⁴⁾

On 5th May, 1982/ 10 Rajab, 1402 A.H., Darul Uloom Waqf was established and Khatib-ul-Islam was

(4) Khatib-ul-islam: Maulana Noor Alam Khaleel Ameen



selected its rector. In Darul Uloom Waqf, he started to teach Bukhari Shareef. Thus he was included in the galaxy of scholars like Shaikhul Islam Maulana Madani, Shaikhul Adab Maulana Ejaz Ali Amrohvi, Maulana Ibrahim Balyawi, Qari Mohammad Tayyib etc.

Salient Features of his Lectures

One of the pupils of Khatib-ul-Islam, Mufti Fuzailur Rahaman Hilal Usmani writes in his article about the teaching method of Khatib-ul Islam, “First of all, he used to read text, then translate, then explain every part of the text and then shed light in detail on every aspect of the text. If any student asked any question, he would give a satisfactory answer.” Further he pens, “In the period of Sharah Wiqaya, class room was always full but the voice of Khatib-ul-Islam was so loud and clear that every student could listen properly and understand completely. Continually, throughout the period, he delivered speech in a fascinating manner and explained every part of the text in detail. Selected syllabus was finished on time and in the same manner, he used to teach the book from beginning to the end of the book the whole year. Thus, his lesson was distinguished, very attractive, and beneficial for students. During teaching, he used to associate with his students in a highly positive manner and would never become angry if any student asked question.”⁽⁵⁾

Undoubtedly, he was a successful lecturer. He always studied the lesson before he went to class to teach as his pupil Mufti Fuzailur Rahman hilal Usmani expresses in these words: “I think he never taught any lesson without self study.”⁽⁶⁾

(5) Khatib-ul-Islam as a Lecturer: Mufti Fuzailur Rahman Hilal Usmani

(6) Khatib-ul-Islam as a Lecturer: Mufti Fuzailur Rahman Hilal Usmani



Students used to sit in the class before he reached the class and waited eagerly to listen the invaluable lecture of Khatib-ul-Islam. The reason was that he had a great ability of convincing his students as Maulana Noor Alam Khaleel Ameen, the lecturer of Darul Uloom Deoband writes in his article that because of being great orator and having great convincing ability, his lecture was very popular and acceptable among students.⁽⁷⁾

Punctuality in Life

Punctuality plays a vital role in human life. Without punctuality, no one can succeed in his mission. A successful person is always punctual. To get the goal of the life, one has to be punctual.

As far Maulana Salim Qasmi, he was characterized by his punctuality. He was very famous among scholars and students for his remarkable and ideal punctuality. As Maulana Islam Qasmi, the teacher of Darul Uloom Waqf Deoband writes in his article about his punctuality, “One of the best qualities of his life was his punctuality. His punctuality was on the tip of the tongue of every person. Whatever time he fixed for any task, he always reached on time. According to his students, as soon as the period started, he entered the class. Students wished to go to his house to take him, but before they fulfilled their wishes, Maulana already used to reach the classroom. He was so punctual that students used to set their watches when he reached class room.”⁽⁸⁾

(7) Khatib-ul-islam: Maulana Noor Alam Khaleel Ameen

(8) History Maker Personality of Maulana Salim Qasmi: Maulana Islam Qasmi, the teacher of Darul Uloom Waqf Deoband



Mufti Fuzailur Rahman Hilal Usmani, writes, “Generally, in Darul Uloom, the sons of great figures who have become teachers, were considered lazy and careless regarding their duties but Khatib-ul-Islam used to perform his duties and assigned tasks with honesty, great responsibility, and punctuality. He was very punctual. As soon as the bell was stricken, already, he used to be present in the classroom.

However, Khatib-ul-Islam Maulana Salim Qasmi in his long career as a teacher in Darul Uloom Deoband taught almost all the books of the syllabus ‘Dars-e-Nizami’, now even many of the books are no more part of the syllabus. Millions of students took benefits by his mesmerizing lectures whether directly or indirectly. Today, his countless pupils are serving Islam in every nook and corner of the world.

Conclusion

This paper concludes that Khatib-ul-Islam was blessed with all the significant characteristics of an ideal teacher. His personality and his features as a lecturer are worthy to be followed by the teachers in today`s scenario. Selflessness, punctuality, command over the subjects, immense affection, and sympathy towards students with the farsightedness for the progress of moral prosperity of Muslim community were the merits of Khatib-ul-Islam which are rarely observed together in one person at a time.



Hazrat Maulana Mohammad Salim Sahab Qasmi, The Orator

By: Mohammad Asad Jalal Qasmi ⁽¹⁾

All praises are due to Allah Alone. May His peace and blessings be upon his last Messenger Mohammad (saws).

Today, while I am presenting my paper on oratory of Hazrat Maulana Mohammad Salim Sahab (ra), I feel extremely honoured. Few pages, in fact, would not suffice for discussing this most important aspect of his personality. I will, therefore, get only some of the points in the spotlight.

Brief life sketch

Being an Islamic preacher or scholar requires great patience and deep understanding of the religion .It is not an easy task, and only those with true faith are able to stand firm and on the right path. Hazrat Maulana Mohammad Salim Sahab Qasmi (ra) was one of them, rather one of the tallest figures.

In lineage, he was the great grandson of Hujjatul Islam Imam Mohammad Qasim Nanawtawi, the founder of Darul Uloom Deoband, and son of the world-renowned Islamic orator Hakeemul Islam Qari Mohammad Tayyib Sahab (ra).

(1) Lecturer, Darul Uloom Waqf Deoband.

Maulana Salim Sahab (ra) served as a respectable teacher of Darul Uloom Deoband and the first rector of Darul Uloom Waqf. He was also the Vice President of “The All India Muslim Personal Law Board”. Being one of the brilliant disciples of Hakeemul Ummat Maulana Ashraf Ali Thanawi, he was expert at presenting Islamic teachings in a rational and easy manner.

In fact, Maulana was a multi-dimensional personality of his time the likes of whom are rarely born. A researcher would find in him an expert teacher of Islamic sciences, a great academician, a social worker, a visionary leader and a popular orator. Oratory, however, was the most dominant characteristic of his personality.

Journeys for lectures

Hazrat Maulana was an Islamic scholar and one of the world’s leading Deobandi evangelists who would uniquely deliver his lectures around the world. An analysis of his life shows that Hazrat spent most of his time in journeys. One of his journey accounts titled “Safar Nama Burma” has also been published and got immense popularity among readers.

Once during a journey to Mumbai in 2008 for the purpose of preaching, he also visited Markazul Ma’arif Education & Research Centre in Mumbai. At that time, I was serving as a teacher in this model institute facilitating English learning for madrasa graduates. On the occasion, a program was held and Hazrat addressed the students about how to use modern technology for preaching Islam and presenting its true face before the world. The speech was impromptu and not a planned one. Nevertheless, it was up to the point, informative and inspiring. We all were happy and could not help ourselves imagine Qari Mohammad Tayyib Sahab (ra) addressing the students of universities on scientific topics.



The orator

Lectures or Khutbaat have earned Maulana the recognition, acceptance and popularity and also honorary awards, some of them being Imam Mohammad Qasim Nanawtawi International Award, The Great Indian Scholar of Indian Subcontinent and Shah Waliullah Award.

Hazrat Maulana)ra(, the last personality of the golden chain of Deobandi ulama, was duly given the title of Khatibul Islam i.e .the Orator of Islam .Among various aspects of his excellence, his oratory skills have contributed a lot towards his personality .Hazrat Maulana, in reality, inherited this from his father Qari Mohammad Tayyib)ra(, who was a well-known orator of his time.

Maulana Noor Alam Khalil Amini, the Arabic language professor in Darul Uloom Deoband, writes, “Maulana Mohammad Salim Qasmi)ra(, in his speeches and writings, was almost like his father .He was the last person of his family to truly strive for keeping the academic, spiritual and noble trust of his father, grandfather and forefather .As if he was the true guard of the fort of Deobandism .The vacuum created due to the death of Hakeemul Islam)ra(has in fact never been filled .It is rare that such personalities are born . However, Maulana Mohammad Salim Qasmi)ra(, with his scholarly skills, leading insight, and far-sighted vision, was his successor to a large extent .During his last years, from his appearance too, he seemed his true copy .In the last stage of his life, his appearance resembled so much to that of Hakeemul Islam (ra) that it gave the impression of Hakeemul Islam)ra(having been given a new life .A look at Maulana

Mohammad Salim Qasmi)ra (would leave the beholder wondering if he was in front of Hakeemu Islam)ra(.”⁽²⁾

With his sad demise, the Muslim Ummah has lost a great orator who was always there to convey the true spirit of Islam, to take out commonality from the darkness of misbeliefs and misdeeds to the light of unaltered Islamic faiths and pure Islamic deeds.

Categorization of lectures

As I myself would be a witness to his speeches, I can visualize Hazrat scattering the pearls of knowledge and learning . I can envision that he is there in the classroom solving complicated academic issues with ease, he is there in public gathering admonishing them to purify their hearts and deeds, he is there among the ulama and intellectuals sharing his far-sighted views on important issues pertaining to Muslims.

A collection of his speeches has been published in five volumes with the name “Khutbaat e Khateebul Islam (the lectures of the Orator of Islam). The speeches that Hazrat Maulana Mohammad Salim Qasmi Sahab)ra (delivered on several occasions and in myriad contexts, can be put under three broad categories:

1. Teaching classes,
2. Talks for public gatherings, and
3. Lectures for academic gatherings.

Academic lectures

Hazrat was one of the most successful teachers of Darul Uloom Deoband .He taught Qur’an, Hadith, Fiqh and

(2) “The Successor of Hakeemul Islam: Hazrat Maulana Muhamamd Salim Qasmi (ra)” by Maulana Noor Alam Khalil Amini



other subjects in Darul Uloom Deoband as well as Darul Uloom Waqf Deoband .His class lectures were very popular among the students; when he was a teacher of Darul Uloom Waqf, students outside of it would take care of attending his classes .For the students keenness of gaining deep insight into Islamic sources of knowledge, the classes of Hazrat were of great benefit.

As a result, he was able to prepare the disciples like Qazi Mujahidul Islam (ra), Maulana Arshad Madani, and Maulana Badruddin Ajmal—to name a few—who have great contributions for Islam and the society to their names.

His class lectures were not only a source of in-depth Islamic knowledge, but also a motivation and guidance for the students to go deeper and deeper in the endless sea of knowledge. In one of his class lectures, he admonished the students who had just completed their studies.

“The purpose of your life is to present Islam to people. You are the chosen slaves of Allah. During the course of your preaching, you will go through trials. But that will pave way for you to get honour. Instead of trying to earn respect, you should focus on your purpose i.e. to server Islam. Allah, Who gives honour and dishonor to people, will surely take care of His slaves.”⁽³⁾

In this very lesson of Bukhari Sharif, he further guides the students, “The process of becoming a scholar does not end with you having achieved the certificate. Your certificate, in fact, is an evidence that now you have grown the ability to become a scholar. If you have created in yourselves an impetus for learning more and more, the door of knowledge is wide open for you. Now you are to

(3) “Bukhari Sharif lecture”; Khutbaat e Khateebul Islam, volume 2, page 143

shoulder responsibilities and handle situations. The questions and doubts raised around Islam, should get befitting replies from you. You have the Qur'an and the Sunnah. Be sincere in your deeds and, if Allah wills, you will get success.”⁽⁴⁾

Discourses for common people

At the end of the academic sessions in madrasas, a large number of non-students would also benefit from Hazrat .It is customary in madrasas to organize a public gathering at the end of the academic session .On this occasion, Maulana would make journey to disseminate his knowledge to a wider audience .Besides, Hazrat Maulana would happily grace, with his presence, the public gatherings organized by well-wishers of the community to reform the beliefs and deeds of Muslim masses. To listen to Hazrat Maulana in these gatherings known as the Islaah-e-Mu'ashara Ijlas)The gatherings for reforming the society(, a huge number of public would throng the venue.

He devoted a lot of time working for reform of Muslim Ummah and addressing public gatherings .In one of his speeches, he exhorts people on establishing strong relation with Allah; do not rely just on sources, also turn to Allah .Rather. He told them that trust in Allah is what they should care for more.

“In fact this all rests on the fear of God .Have His fear in all your situations, in all your actions and sayings, in

(4) “Bukhari Sharif lecture”; Khutbaat e Khateebul Islam, volume 2, page 152



all your movements and businesses .We can find that earlier Muslims had God-fearing hearts .Even slight realization of doing a wrong deed would make their hearts restive .But today, despite that we are involved in bad deeds, we do not have such a condition .Instead, in many cases we feel unusual pleasure and satisfaction along with the thought that we are doing nothing but good deed .In fact, we have taken fulfilment of our desires as our ultimate aim .The whole society by desires; they want to have their wishes by whatsoever means .While the foundation of a Muslim society is laid on conscious mind and piety of Allah . Whether in isolation or in society, fear of Allah serves as the best restraint for him against sins. While in a general society none cares for fear of God .Today’s civilization has gone so deep in fulfilment of carnal desires as was unimagined of earlier.”⁽⁵⁾

In yet another instance, urging the audience to have trust in Allah, he said in his speech: “It has been a pleasing development as regards attaining religious education; compared to the earlier days, people now are more interested in learning their religion .They have started realizing that it is the religious education imparted in madrasas which is keeping them distinguished as a Muslim community .These madrasas are of great importance and require our assistance and supplication .We are not to be afraid of the conspiracies being hatched continuously against these forts of Islam .If they aim at ending Islamic

(5) “Reform of the Society and Fear of God”; Khutbaat e Khateebul Islam, volume 2, page 261

teachings, we should always come up with new ways to promote them .In this context, the madrasas are doing a commendable work .We should also keep in mind that a man can do nothing unless he is enabled by Allah for the same; our intentions not supported by the will of Allah cannot be a practical reality .While we should adopt means to bring a certain result, we cannot be negligent towards exhibiting our trust in Allah and having firm belief that Allah Almighty does not let His salves down .Trust or Tawakkul in Allah is a treasure which cannot be replaced by anything .Wealth, government, and power :if they are today, they are sure to go tomorrow .But if we have trust, we will always be successful.”⁽⁶⁾

Lectures for intellectuals

In addition to the gatherings meant for public, Hazrat Maulana would extensity travel to address the gatherings of intellectuals and policy makers of the Muslim Ummah .He has been an acclaimed speaker and visionary of international level .His opinions were valued and respected.

Every program that he attended was held only under his presidency. He deserved to present the key address due to his grasp of the subject under discussion. His address would always be comprehensive and insightful.

Some of his lectures include:

- The miracle of the holy Qur’an,
- Understanding of the Qur’an and two basic rules for teaching the Religion,

(6) “Madrasas and Trust in Allah” by Khateebul Islam



- The facts of the world and the miracles of the prophets,
- Science and human being,
- Lectures during his journey of South Africa,
- Islam and the twenty first century-issues and solutions,
- The first step in the upcoming century,
- Conspiracies the corrupt-minded against Islam,
- Terrorism, a big tyranny on humanity
- Hajj and the unity of the Ummah

Fluency in speeches

All his speeches were marked with fluency, depth and adaptability to the audience. Unlike the professional speakers playing with the tone of their voice and the skill of sentence formation, Hazrat used rhythmic tone and simple sentences.

I have got opportunity to listen to his several speeches . Every time I would be amazed at the fluency found in his talking .Whether it is lectures for the students, talks among intellectuals or discourses for commonality, the words would flow from his mouth without any interruption .Anyone just listening to his voice would comment nothing but that Maulana was reading from a screen before him.

He would not use “well”, “I mean” or “so” to have a pause for thinking .For coming up with ideas or connecting sentences he never took time .Yet, none of his sentences were broken nor any two points seemed lacking interconnection. He had a wonderful competency to link ideas in a natural way.

Making subtle points

Maulana Noor Alam Khalil Amini, writes, “His speeches were a composite of academic insight, logical

derivations, philosophical arguments and wise point making .He was expert at inspiring people like an orator and at coming up with subtle points like a jurisprudent .He did not require any time whatsoever to develop and link his thoughts, the words would flow from his mouth the way water emanating from a spring .In reality, the novelty of thoughts and the perfect words conveying them has been an inherited trait in his family .His family is expert at fitting the same verse and Hadith for several purposes.”⁽⁷⁾

Hazrat Maulana Salim Sahab (ra), in fact, was a gifted orator .Although the qualities which give a man’s speeches the popularity and acceptance among masses were missing from his speeches—no show of energy, no artificiality in voice and accent, nor any other characteristics of today’s modern orators—yet, he enjoyed far more popularity.

Actually, he stands distinct among all the orators for his unique qualities of making academic points, capturing people’s hearts with his unique fluent style and drawing the attention of the academia with his arguments sourced from deep understanding of the Qur’an and Hadith and their auxiliary subjects .The consistent flow of words taking shape of stream would be soothing and people would flow with him to the point where he wanted them to reach.

Excerpt from speech

Here is an example .Speaking on the topic whether the madrasas should adapt their syllabus to the requirements of

(7) “The Successor of Hakeemul Islam: Hazrat Maulana Muhamamd Salim Qasmi (ra)” by Maulana Noor Alam Khalil Amini



the contemporary time or not, Maulana says in his speech: “The administrative of madrasas do understand the importance of sincere suggestion of modifying madrasa syllabus .But due to some reasons or the other, they stick to their main and auxiliary subjects .They do not feel that the suggestions are necessary to be implemented .Some of the people take it as stubbornness and egoism of madrasa people, while it has nothing to do with stubbornness or egoism .Rather they have their look at the long and shining golden old days when this syllabus had created great personalities .Alongside their in-depth knowledge of religious sciences, they rendered yeoman’s service to humanity .Even till this day Muslim Ummah continues to benefit from their services.”⁽⁸⁾

“The opinion of the well-wishers of the community for introducing change to the madrasa syllabus is not only not-respectable but also worthy to be benefitted from .For taking benefit from this opinion it is must be that old madrasas are left with their own styles .In the past, there have been experiments of additions and deletions in the traditional syllabus of madrasas; some seemingly less profitable subjects were replaced with some modern ones seemingly more beneficial .However, this was a failed experiment .The outcome, in fact, was not desirable .The level of proficiency in main religious subjects got lower and lower; and teaching of contemporary subjects in the madrasas could not produce experts. However, failure guides to the way of success.”⁽⁹⁾

(8) “Old religious madrasas and modern contemporary education”; Khutbaat e Khateebul Islam, volume 1, page 99

(9) “Old religious madrasas and modern contemporary education”; Khutbaat e Khateebul Islam, volume 1, page 101

Maulana and madrasa syllabus

It may be observed how politely he has countered the argument that in the view of modern time requirements, the madrasas should overhaul their syllabus.

While Maulana was obvious in his opinion that madrasas should not go through a drastic change in their syllabus—and he would express it every now and then—he did not advocate stagnancy in the curriculum. Maulana believed that with the main objective of madrasas being met, some minor changes may be introduced, especially in terms of language.

“Maulana has openly confessed the need of acquiring contemporary sciences. He does not believe in differentiating between the worldly and religious education. It was so that he always emphasized on establishing a system that would be a beautiful amalgamation of both types of the subjects.”⁽¹⁰⁾

In one of his lectures, Maulana says, “It is need of the time that visionary and experienced ulama should design such a syllabus for modern madrasas that will include necessary religious books—barring auxiliary subjects—and that too as per the need. So, some subjects should be taught in full while some others partially. And these religious subjects should take only half of the students’ time. While the other half should be used for teaching contemporary subjects. These subjects should be up to the level of B.A. and in accordance with the government approved English medium syllabus. The teachers should be religious professors. This syllabus should be divided on the years of Fazilah course in a madrasa. By the time a

(10) Taqreez by Akhlaq Husain Qasmi Dehlavi on the book *Khutbaat e Khateebul Islam*



student completes his Fazilah he has also attained the education up to the graduation level.

At last, I would like to say that this is no longer just a theory. Rather, some of the ulama in Pakistan have experimented this successfully.”⁽¹¹⁾

This suggestion by the like of Hazrat Jra (may be well taken, especially when the governments are targeting madrasas and declaring madrasa graduates as illiterate.

Moderation in thought

Yet another characteristic of Hazrat Maulana Salim Sahab was that he preached moderation in everything. Moderation is the core of Islamic teachings. At a time when Muslim Ummah is divided in several schools of thoughts, he invited towards unity on common grounds. He believed that by developing a soft corner for the fellow of other school of thought, we may bridge the gap between the schools. He was a flag bearer of Deobandi school of thought. He believed in pointing out the mistakes without making any reference to a particular sect or group.

“The Fiqhi schools of thought are based on derivation and so it might also be not-correct in some cases. Maslak can be preferable but not preachable. When any Maslak, instead of being presented as ‘preferable’, was presented as ‘preachable’, apparently it sowed the seeds of discord in the Ummah.”⁽¹²⁾

“The characteristics of lectures of Hazrat Khateebul Islam are many. However, two of them were extremely valuable to me: “Preaching of Islam” and “Calling towards Unity in Muslim Ummah”. May be my perception is based on

(11) “Old religious madrasas and modern contemporary education”; Khutbaat e Khateebul Islam, volume 1, page 103

(12) “Qur’anic understanding of the Ulama of Deoband”; Khutbaat e Khateebul Islam, volume 1, page 430

my own interest in them. In fact, immoderation is not in harmony with the nature and so with the Religion, too. Hazrat says, ‘Islam, completely pure from any extreme, is a religion of moderation. The requirements of the inner self cannot be fulfilled ignoring the Shari’ah rules. Similarly, the rules cannot be so much strict as to suppress them unnaturally. Moderation is necessary.’ (Khutbat e Khateebul Islam, v 1, p 127)⁽¹³⁾

Hazrat Maulana Mohammad Salim Qasmi (ra) was an embodiment of his father late Hakeemul Islam (ra) (in oratory skills). His talks in special gatherings and speeches in public gatherings were full of wisdom, subtle academic points. His language was meaningful and substantial. His speeches, when he was young and middle-aged, benefitted all: educated and common people alike. Due to his tongue and speaking style having been affected in his advanced age, even learned scholars would find it difficult to get him completely.

In short, Hazrat Maulana’s lectures were marked with abundance of points, yet they were equally beneficial for common people. Unlike the modern day speakers who tend to repeat the few points throughout the circle of their speeches, almost his every speech would contain several new points and the audience did not grow the feeling that Maulana has a limited treasury of knowledge. His command of several sciences, including logic, philosophy and literature etc. would help him come up with unique and comprehensive speeches.

At last, I pray Allah Almighty to enable all of us to follow the footsteps of Maulana Salim Sahab Qasmi. May his works continue benefitting people throughout the ages! Ameen!



(13) “Two distinguished aspects of Khateebul Islam’s personality: moderation and call for unity” by Dr. Mohiuddin Ghazi

Chapter Two

Thoughts and Ideas

Unity of the Muslim Ummah: An Overview of Maulānā Moḥammad Sālim Qāsmi's Thoughts

By: Hifzur Rahman Qasmi ⁽¹⁾

Introduction:

Success and progress of any community, as a matter of fact, lies in the mutual unity and harmony among its members. A strongly united community becomes an unbeatable force and overcomes every hindrance which comes in their way. No one dares to confront such a tide and strong nation.

The Holy Qur'ān has, therefore, taught us this secret at numerous places. At one place, it says: "And keep hold on to the rope of Allāh altogether and do not be divided into sects." ⁽²⁾ In this verse the whole UMMAH is addressed instead of an individual, and of course it is the responsibility of every Muslim to make efforts to bring about unity among the Ummah. The Holy Qur'ān emphasizes on the harmony and unanimity by using the word "JAMĪ'AH" (altogether)" as well. This verse definitely advises holding fast the "Ḥabl Allāh" (rope of

(1) In-charge: Markazul Ma'arif Education & Research Center, Delhi.

(2) Al-Qur'ān, Sūrah Āl 'Imrān: v. 103.



Allāh) which provides basis for the unity and prevents partition among Muslims.

"Ḥabl Allāh" or the rope of Allāh, according to the exegesis scholars, refers to the Qur'ān and Sunnah of the Prophet (saws). No doubt this is the basis for the unity and harmony of the Muslims; as the Holy Prophet (saws) said: "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allāh and the Sunnah of His Prophet." ⁽³⁾ Teachings of Allāh Almighty are present in the form of the Qur'ān and the practical exercises of these teachings can be seen in the life of the Prophet (saws). So these are the two exclusive bases for Muslims to be united upon them.

However, the 'unity' does not mean that one should surrender his/her personal and substantial right of expression and will, but it means to have respect and honor for others' thoughts...It meant to show broadmindedness, respect, and to avoid every sort of bigotry. We should follow the blessed Companions of the Prophet (saws) who, in spite of having so many academic differences among them, remained friendly and respected each other.

The current situation of the Muslim community:

Muslims, no doubt, constitute one of the largest groups of the world population today; in sharp contrast to the period when they existed only in an insignificant number. This was the early age of Islam and Muslims could be counted on fingers of one hand. They, however, continued to grow in number with the expansion of Islam

(3) Imām Mālik, *Muwattā, Kitāb al-Qadr*, The Book of Decree, Book #44, hadith: #1628, www.sunnah.com.



around the world. But to one's great surprise, they, in spite of being in multitude, have no power and strength today. One important reason for this, apart from many others for sure, is that the mutual unity and togetherness which Islam has made compulsory for them is unfortunately fading away. They have been divided into various groups and sects; each of them nurturing nasty feelings of envy, grudge, hostility, and enmity towards others. Things have worsened as much as a Muslim is now judged by another Muslim only on the basis of his sectarian ideology, irrespective of his personal height in terms of scholarship, moral conduct, and piety. The situation can be compared with the hostility and enmity the followers of one religion show towards the adherents of other religions. While the fact is that Islam does not allow its followers to have such inhuman feelings even for the people adhering to other religions, let alone permitting them to show hostility and grudge to other fellow Muslims belonging to other sects or groups. In short, the absence of unity and mutual harmony and existence of discord and conflict among Muslims together have left them weak and powerless, in spite of their great number throughout the world.

The paper in hand is, therefore, intended to discuss the take of Maulānā Muḥammad Sālim Qāsmī, the great grandson of Al-Imām Muḥammad Qāsim Al-Nānawtvī on mutual unity and sectarian discords within the Muslim community. Apart from being a towering figure with great scholarly height, Maulānā Qāsmī is known for his serious mindedness and moderate approach towards the Islamic creed and practices. Solid knowledge, far sightedness, broad heartedness and deep insight are the things that make



him appear like a bright star among his peers. It is, therefore, expected that his views on ‘sectarianism’ may help curbing the sectarian hatred and bringing about mutual harmony among the Muslims.

Ideological discords among the Muslim sects and the view of Maulānā Qāsmī:

It is a fact that the Muslim community is divided in numerous sects and schools of thought. There are many people with deep sympathy and concern for the Muslims as a community who consider this division as the primary cause for the misery and backwardness of the Muslims. But when we study the view of Maulānā Muḥammad Sālim Qāsmī, we conclude that this idea is partly true. Maulānā thinks that ideological discord and difference of opinion is not a problem for Muslims; instead it is a sign of life and solid erudition for them. Based on the ḥadīth⁽⁴⁾ that “the disagreement of my Ummah is a mercy”, Maulānā Muḥammad Sālim Qāsmī says:

You need not worry of the schools of thought. The schools of thought emerge at a place where there is substantial knowledge. You may study the three thousand year long history of the Jews. They do not have any school of thought, whereas the Christians have only two schools of thought, Catholics and Protestants. There is no third school of thought among them. It is only Islam that has the great and rich book of Allah. It has the sacred biography of the Prophet (saws). Thus,

(4) Classified by the critics as fabricated, see: Mullā ‘Alī al-Qārī, Nūruddīn Abūl Ḥasan ‘Alī ibn Sulṭān Muḥammad al-Hirawī al-Qārī, *Al-Asrār al-Marfū‘ah fī al-Akḥbār al-Mawdū‘ah*, p. 506, Albānī, *al-Silsilah al-Da’īfah*, 11.

the schools of thought can emerge only in Islam due to the substantial knowledge available in it. The schools of thought, therefore, began to emerge right in the life of the Prophet (saws), and will continue to emerge in future too.⁽⁵⁾

However, Maulānā Qāsmī also believes that when a person insists on the accuracy of his opinion or does not tolerate the views of others, this disagreement no longer remains a mercy for the Muslim Ummah. Instead, it creates mutual disharmony and sectarian hatred. As a result, the man goes to the extent of interpreting the texts of the Qur’ān and ḥadīth out of context and the Muslims as a community have to suffer dire consequences. To quote the actual text of Maulānā Qāsmī:

‘Umar (ra), the then Caliph of the Muslims, once put the wise question to ‘Abdullāh ibn ‘Abbās (ra) as to how this Ummah could have discords while their Allāh is one, Prophet is one, Qiblah is one, and the Book is one. In reply to this question, Ibn ‘Abbās (ra) said: ‘O Emir of the believers! The Qur’ān was revealed in front of us. We are well aware of the causes for which and the situations in which it (certain verse) was revealed. Therefore, we are free from discords. Contrary to that, the people to come after us will of course recite the Qur’ān and believe in its divine origin, but they will not be aware of the particular causes and situations in which it was revealed. Every group having different opinions in this regard will insist on the accuracy of their view,

(5) Maulānā Muḥammad Sālim Qāsmī, *Dīn aur Fiqhī Madhāhib wa Masālik*, opening speech delivered in the seventeenth international seminar of the Islamic Fiqh Academy on 5-7 April, 2008.



which will cause great conflict among them.’ In the beginning, ‘Umar (ra) did not agree with the view of Ibn ‘Abbās (ra). But later on, it became clearer to him when he especially pondered over it, and he had to agree to it. Now, the truth of the view of Ibn ‘Abbās (ra) has become crystal clear. The ignorance based sectarianism appeared among Muslims in later ages, and a group considered its wrong ideology as right. They applied the verses of the Qur’ān, speaking about the disbelievers, to Muslims and declared them as disbelievers. This group is known as Khārjīs. Based on their silly ideology, they even got ready to fight against the believers.⁽⁶⁾

When we ponder over this view of Maulānā Moḥammad Sālim Qāsmī, we come to the conclusion that the scholarly discord of the Muslims is not a problem for them. It is in fact the sectarian hatred caused by insistence on wrong belief that is the primary source of Muslims’ miserable condition. It is, therefore, need of the hour to uproot this problem and create tolerance, mutual affection, and bond among them. Below are some points drawn from the life and words of Maulānā Moḥammad Sālim Qāsmī that may help in this regard:

The Blessed Companions are the criterion to judge the right from the wrong:

Most of the time discords appear due to misunderstanding the texts of the Holy Qur’ān and ḥadīth. This discord takes deeper root when one insists on the accuracy of his understanding. Given to this, we need to put

(6) Ibid.

our thoughts to the criterion of the acts and the words of the blessed Companions of the Prophet (saw) before making certain opinion out of them. If they pass this test, it is well and fine; otherwise, it must be brushed aside. Because, the life of the Companions has been declared as the criterion to judge the right from the wrong by the Prophet (saws) himself in the following hadith. He said: “Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.” They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allāh!" He said, “The sect that is upon what my Companions and I are upon.”⁽⁷⁾ Based on this ḥadīth, Maulānā Muḥammad Sālim Qāsmī suggests:

The Companions are the primary source in regards with the knowledge of Dīn. Therefore, the opinion of any person opposite to theirs will not be entertained. They are the ones who have observed (situations of) the revelation. So, it is not possible to acquire the correct knowledge from anyone other than them. Contrary to that, the opinions of the Companions are void of every sort of doubts, as they are truly the observers of the revelation. Thus, brushing their opinions aside will surely lead to discords.”⁽⁸⁾

Dīn alone deserves to be preached:

One of the major problems of the present society is that people make some opinion in any matter and want to

(7) Mustadrak Ḥākim.

(8) Dīn aur Fiqhī Madhāhib wa Masālik.



impose it on others by hook or by crook. It becomes even worse when it comes to religion, as it leads to formation of religious groups and sects. Therefore, Maulānā Muḥammad Sālim Qāsmī has differentiated between the Dīn, the Madh'hab (juristic school of thought) and Maslak (ideological sect). According to the view of Maulānā Qāsmī, Dīn is something directly revealed from Allāh. The human intellect does not have any scope in it. Thus, the Dīn is definite, firm, and inflexible. There is no room of lapse in it. Contrary to that, Madh'hab or Maslak is something inferred by the scholars from the religious sources; and therefore, the human intellect also has scope in it. Thus, it has possibility of errors. Given to this case, the Madh'hab or Maslak can only be preferred based on the strength of the arguments. It cannot be preached, whereas the Dīn is unchangeable and free from error. Therefore, it deserves to be preached. Maulānā Qāsmī says in this regard:

In short, the juristic view of the Fuqahā is not able to be preached. It can only be preferred. In case of need, you can prefer any view based on strength of the arguments. But you do not have the right to preach that view. The only thing that needs to be preached is the Dīn... When the juristic schools of thought were compiled in the Abbasside period, people adopted the Ḥanafī, Mālkī, Shāfe'ī and Ḥanbalī schools. But another thing that appeared together with it, as the result of decline in knowledge, was that people gave the position of Dīn to their particular schools of thought to establish their superiority and began to preach them. Consequently, the difference of being preachable and preferable between the Dīn and the Madh'hab disappeared. The fact is that the juristic

schools of thought are inferior to the Dīn in position, as they have scope for the human intellect. It is therefore, compulsory to maintain this difference. .. It is only the Dīn that ensures salvation and (therefore) deserves to be preached. The juristic school of thought or the preferred ideological sect neither ensures deliverance, nor does it deserve to be preached. Therefore, I will not be wrong, if I say that the decline of knowledge resulted in development of the mentality due to which the people came down from the Dīn to the Madh'hab, from the Madh'hab to the Maslak, and more unfortunately from the Maslak to the Mashrab (mental inclination). Now they preach only their mental inclinations to the world in the name of Dīn. Therefore, it is responsibility of the 'Ulamā with sound ideology to strongly abhor such groups.”⁽⁹⁾

Maulānā Qāsmī has really pointed out the base of all problems. People have certainly given the status of Dīn to their respective juristic schools of thought, ideological sects, and even to their mental inclinations, which causes conflicts and discords among the Muslim community. The Ummah can surely be united if only we maintain the difference among these things.

Pursuing the possibilities of unity:

Human being has different thought, mindset and inclination. Also, he does not remain in the same mental position every time. Therefore, it is possible that he sometimes gets indulged in some activities that lead to

(9) *ibid.*



mutual discords. But the people possessing the elements of piety, fear of Allāh, love for human being, and deep sympathy for the Muslim community always look for the chances to fill the gap and obliterate the disharmony. It can be proudly said that the ‘Ulamā of Deoband school have always shown this attitude. There of course have occurred discords. But they have always shown enough broad heartedness to obliterate it. The sound minded Deobandi ‘Ulamā have whole heartedly admitted even the scholarly merits of those who declared them as disbelievers and apostates. Maintaining this noble legacy, Maulānā Muḥammad Sālim Qāsmī has also been brave enough to practically do away with the sectarian hatred and mutual discords. I would like to present only two examples from the life of Maulānā Qāsmī.

- A) When Maulānā Tauqīr Raḍā Khān, a noted Barelvī cleric and great grandson of Maulānā Aḥmad Raḍā Khān visited Deoband in May, 2016, he was given warm welcome by Maulānā Muḥammad Sālim Qāsmī and his family members. ⁽¹⁰⁾ It was really a day of great privilege and pleasure for entire Muslim community of the sub-continent to see the members of the two noted Muslim families of India together. It was of course a brave and appreciable initiative by Maulānā Tauqīr Raḍā Khān to visit Deoband town and especially Dārul ‘Ulūm and the house of Maulānā Qāsmī on one hand; on the other hand, it also reflected the broad heartedness of the Deobandi ‘Ulamā, authorities of Dārul ‘Ulūm, and especially Maulānā Muḥammad Sālim Qāsmī when he

(10) Indian Express, web edition, May 10, 2016.

reciprocated the visit with the same warmth and affection.

- B) The most unfortunate incident in the history of Dārul ‘Ulūm and the Deoband School was the famous discord among the elders. This incident surely affected the entire Deobandī community throughout the world. The entire community yearned for reconciliation between the pious elders. But it proved equally pleasing and blissful for the entire Muslim community of the sub-continent that our elders obliterated all the discords from among themselves and embraced each other with great love and affection. Maulānā Muḥammad Sālim Qāsmī forgot every past incident and took the initiative and was responded with equal warmth to leave the legacy of love and message of unity for the next generation⁽¹¹⁾.

Conclusion:

In short, a study of Maulānā Muḥammad Sālim Qāsmī’s life and thoughts leads to the following conclusions in regards with bringing about unity among Muslims:

- a. One should maintain I’tidāl or moderation in every situation, especially in social and religious issues.
- b. The differences of opinions based on solid arguments and scholarship are not problems; rather they are our strength as long as they are exercised with moderation.

(11) Maulānā Nadīm al-Wājdī, *Dil Āwez Shakhṣiyat ke Kuch Achh ūe Pahlū*, an article written on the demise of Maulānā Muḥammad Sālim Qasmi.



- c. Personal views which have the possibility of error must not be insisted or enforced on others.
- d. In case of conflict or discord, one must refer to the acts and words of the blessed Companions (ra) who are the true criteria to judge the right from the wrong.
- e. We must place things in their correct position and maintain the difference between Dīn, Madh'hab, Maslak and Mashrab. Nothing except the Dīn deserves to be preached. Every other thing can only be preferred. It is only Dīn that ensures deliverance, and nothing else.
- f. If there occurs any conflict or discord, we must always look for the chance and possibility to obliterate it. There must not come anything in the way of bridging the gap within the Muslim community.



Maulāna Moḥammad Sālim Qāsmi: Tracing the Legacy of His Theological Paradigms and Intellectual Dimensions

By: Muḥammadullah Khalīli Qāsmi ⁽¹⁾

The Indian Subcontinent, which lies away from Arabia and where Islam spread much later by the non-Arabs conquerors, distinguishes itself for two major factors. First, for preserving the glory of Muslim rule and its splendid civilization that once dazzled the world from its cradles of Madinah, Damascus, Baghdad, and al-Andalusia, as it coincided with Ottoman Caliphate which spread in the entire Arabia, Northern Africa and a good part of Eastern Europe. Second, for intellectual contributions to the Islamic literature and Muslim progressive thoughts which they made, especially, following the Fall of Baghdad and the devastation of Central Asia at the hands of the Mongols. And the harbinger of the second specialty of India was Quṭbuddīn Aḥmad ibn ‘Abd ar-Raḥīm al-Fārūqī al-Dehlawī (1703-1762), commonly known as Shāh Walīullāh Dehlawī, who was an outstanding Islamic scholar, *muḥaddith*, reformer, theologian, philosopher, and historiographer.

(1) Coordinator, Dept of Internet and Online Fatwa Darul Uloom Deoband.

Shāh Waliullāh Dehlawi was born at a juncture of history when, on one hand, the sun of Islamic dominion in India was steadily going to set and the centuries-old Eastern system was at the verge of total collapse, while on the other hand the Western countries rose from their long slumber dismantling the religious and traditional shackles, and powered by the scientific evolutions and machine revolution.

It is a great cause of pride for India that the son of Indian soil Shāh Waliullāh Dehlawi was the first personality of the Muslim World who comprehended the intellectual dangers and academic challenges that were harboured in the clouds of scientific revolutions. So, at one side, he addressed the internal issues of Muslim society and propounded the theory of '*Fakku Kulli Nizām*' (reconstruction and revolutionization of old system) which aimed at striking a balance between different theological and religious thoughts (such as taking Shī'a and Sunni fractions close to each other⁽²⁾ and reconciliation between different sects originating due to differences in Fiqh and Taṣawwuf⁽³⁾ and purifying Muslim belief and practices from alien adulterations along with introducing the teachings of the Qur'an on wider scale Quran in the society and starting a comprehensive Islamic course that gave due

(2) For Shia-Sunni issues, please refer to his book *Izālat al-Khifa fi Khilāfat al-Khulafa*.

(3) His two outstanding works *Inṣāf fi Bayān Sabab al-Ikhtilāf* and *Al-'Iqd al-Jīd fi Aḥkām al-Ijtihād wa al-Taqlīd* deal with the issues of *taqlīd* and different branches of Fiqh in which he tried to bring two extremist groups closer. Similarly, in several books, especially *Maktūb-e-Madani* he reconciled between the two groups of Taṣawwuf who contended each other over the theories of *waḥdat al-wujūd* and *waḥdat al-shuhūd*, while in his book *al-Taḥfīmāt al-Ilāhiyah* he discussed Taṣawwuf issues in great detail.



place to the Quran, Hadith and Fiqh. While at the other side, he sensed the most imminent danger from outside which the Muslims were to face i.e. the scientific revolution that was going to render the religious traditions and thoughts as rotten, outdated rather beastly, and to give 'reason' top priority in all matters. So he embarked on an ambitious project of fortification of Islamic beliefs and practices that later appeared in the form of a rarest of rare masterpiece '*Hujjat al-Allāh al-Bālighah*' (Conclusive Arguments from Allah).

Syed 'Abul Ḥasan Ali Nadwi introduces this great work in the following words:

“The magnum opus of Shāh Walīullāh, *Hujjat al-Allāh al-Bālighah*, is a comprehensive and cogent work presenting a synthesis of the Islamic creed, devotions, transactions, morals, social philosophy, statecraft and spirituality. All these have been balanced and integrated in such a perfect manner that they appear to be jewels of the same necklace or links of the same golden chain. It also does not suffer from the usual weaknesses found in most of the old works, written apologetically or aggressively. This moderation and balance is the result of the Shah's deep and wide knowledge of Ḥadīth and his bent of mind fostered by the study of the Prophet's character as well as keeping company with pious and virtuous scholars. Few works can compare the compendious yet clear and cohesive exposition attempted in *Hujjat al-Allāh al-Bālighah*, which laid the foundation of a new

dialectical theology for the modern age of reason. It is, thus, a work which can satisfy any truehearted man endowed with common sense, provided, of course, he can appreciate and ponder over the profound investigations of the Shāh. So far as we are aware there is no other work in any language known to us, written for the investigation of the truth of any religion on a rational basis or if it has been written, it has not come to light.”⁽⁴⁾

Shāh Walīullāh Dehlawi not only extracted and explored the scientific and intellectual aspects of Sharī’ah issues, as this type of work was done by several scholars in the past, rather he laid down foundation stone of *‘Ilm Asrār al-Sharī’ah* (Rational Interpretation of Sharī’ah), formulated its principles, and introduced it as a branch of theology.

Ḥujjat al-Islām al-Imām Mohammad Qāsim Nānotawi

The legacy of Shāh Walīullāh was transferred through his family and pupils until it transformed into a dynamic movement under the leadership of Ḥujjat al-Islām al-Imām Mohammad Qāsim Nānotawi (1833-1880) at Deoband. Maulāna Nānotawi established Dārul Uloom and promoted the Walīullāhi mission. Though there are several groups in the Subcontinent that claim to have inherited the legacy of Shāh Walīullāh, but it is Deoband School of Thought which assimilated and accommodated nearly all

(4) Syed Abul Ḥasan Ali Nadwi, *Saviours of Islamic Spirit*, (Academy of Islamic Research & Publications, Lucknow) Vol. IV, PP 156-157



aspects of Walīullāhi thoughts and transmitted it as per the mode and requirement of the time.

Shāh Walīullāh lived at time when scientific revolution was taking place in Europe and it was yet to reach the East, but Sheikh Nānotawi was born at the peak of scientific age when the world was roaring with scientific advancements and the atheistic, rather anti-religious, theories were dominating the intellectual world. The West rejected religion and considered it an obstacle in the way of development; since it was a fierce reaction to the Church which unleashed a series of unprecedented cruelty and barbarism against those who talked of the Science. The bloody tussle between the Church and the modernists divided Christianity into two major sects (Catholic and Orthodox), and as a result, the religion was driven out from the society and politics. The West accorded all regard to ‘matter’ and kicked out ‘spirituality’ from social and political arena. All issues of human life were tested on the touchstone of ‘reason’, and those not fitting within its frame were rejected and labelled as conservatism and regress.

When the Science got introduced in the East, it came with the same mentality of negating religion and weighing everything on the parameters of ‘reason’. Even some great personalities fell prey to the Newton’s law of universal gravitation and started redefining even many of the established Islamic faiths and concepts which, according to them, were super-natural and metaphysical. So they in fact dared to deny beliefs about the likes of angels, *waḥy*, *Jannat*, *Jahannam*, *mu’jizāt* (miracles) etc.⁽⁵⁾

(5) For details see: *Tafsīr al-Qurān* by Sir Syed Aḥmad Khān; an analytical survey of Sir Syed’s views can be seen in *Taṣṣiyat al-‘Aqāyid* by Ḥaḍrat Maulāna Muḥammad Qāsim Nānotawi; *Ulūm al-Qurān* by Mufti Muḥammad Taqī Uthmāni (Deoband, 2002) pp



This was a strange situation which was described by Mirza Asadullāh Khān Ghālib (1797-1869), the legendary Urdu poet, in a verse:

*ĪmāN mujhe roke hai, jo khīnche hai mujhe kufr
Ka'bah mere pīchce hai, Kalīsa mere āge* Translation:
*The Faith restrains me, while disbelief pulls me hard
Behind me stands Ka'bah, and the Church is in*

front of me

A situation where the eastern religions and culture were caught between to either chose their past and remain subordinate or accept the new thoughts and lose their identity.

It was a highly alarming condition in the Muslim world as the Western Powers were fast galloping the Muslim lands and occupying their resources, while the Muslims were losing power as well as courage in the face of the western political and intellectual onslaught. Out of inferiority complex, many Muslim intelligentsia and modern-educated individuals fell prey to the Western propaganda that now religion has become useless and irrelevant, and only the Science has the remedy of all human problems. Such thoughts were fast spreading among common people and they were beginning to get fed up of the religious traditions and tending to embrace atheism and materialism.

Had these thoughts had spread among the common people and got acceptance in the society, God forbid, the majority of Muslims would have lost their faith and turned infidels. But Allah Almighty, as per His promise of preserving the Religion, raised Muslim theologians who presented logical interpretations to Islamic terms and

372-388 and *Afkār-e-'Ālam* by Asīr Adrawī (Darul Uloom Deoband, 2008) vol. 1 pp 294-298.



thoughts and restored the faith of Muslims in the original Islamic beliefs and teachings. The leader of the this movement was Ḥujjat al-Islām Maulāna Mohammad Qāsim Nānotawi whose scholarly and precious theological contributions very successfully subdued the raging tides of atheism and naturalism. This is a part of the evolution and renovation process which Allah Almighty has bestowed Islam with. Being a global and eternal religion for human being, it will need renovations in style and expression with the passage of time in order to suit the demands of time as well as to discard the rusts of time and space, so that it remains afresh and attracts the human intelligence as ever.

The most salient feature of Maulāna Nānotawi's philosophical thoughts and theological contributions was that he elucidated them with living examples and promoted it to the contemporary scientific standards. He established the Islamic beliefs of *tawḥīd*, *risālat*, *qiyāmat*, *jannat*, *jahannam* etc as well as the Islamic teachings with irrefutable rational logics and conclusive arguments. His writings on Islamic beliefs and teachings dispel the objections and doubts raised by the atheists, naturalists, Hindus, and Christians alike.⁽⁶⁾

The second most important feature is his moderate attitude towards different Schools of Thoughts among the Muslims. He wrote extensively on issues pertaining to Shī'ism, Taqlīd, and many other issues that were disputed among Muslims, but he confined himself to academic discussions in sympathetic way and avoided adopting any

(6) Among the works of Ḥadrat Nānotwai, *Taqrīr Dilpadhūr*, *Ḥujjat al-Islām*, *Intiṣār al-Islām*, *Qibla Numa* and *Taḥdhīr al-Nās* deal with subjects related to Islamic beliefs and teachings, while *Barahīn Qāsmiya*, *Rūdād Melakhuda Shanāsi*, *Tuḥfa Laḥmiya* etc refute the Christian and Hindu beliefs and practices.



harsh attitude. All his books dealing with disputed issues among Muslims very clearly indicate towards his moderate thinking and his respect even to opponents and adversaries. Rather, he very openly advocated unity between Muslims and lamented at their dissents.⁽⁷⁾

Haḍrat Nānotawī, on the other hand, established Darul Uloom Deoband and started a madrasa movement which met unprecedented success in Islamic history and brought about one of the greatest Islamic revolutions especially in the Indian Subcontinent and generally in the world over. As per the Walīullāhi mission, these madrasas focused on teaching the Qur'ānic sciences and Hadith literature with utmost attention. Haḍrat Nānotawī himself taught selected disciples and produced a matchless team of scholars like Shaikh al-Hind Maulāna Maḥmūd Ḥasan, Maulāna Aḥmad Ḥasan Amrohwi, and several others.

Ḥakīm al-Islām Qāri Mohammad Ṭayyib Qāsmi (1897-1983)

There are several scholars who inherited the theological and intellectual legacy of Haḍrat Nānotawī and dispensed it as per the demand of their time, but the most prominent among them are Shaykh al-Islām 'Allāmah Shabbīr Aḥmad Uthmāni (1887-1949) and Ḥakīm al-Islām Maulāna Qāri Mohammad Ṭayyib who was also his grandson.

(7) His books *Hidāyat al-Shī'ah* and *Fuyūḍ-e-Qāsmiyya* contain discourses on issues related to Shī'aism, *Bid'āt*, while *Laṭā'if Qāsmi*, *Tauthīq al-Kalām*, *al-Ḥaq al-Ṣarīḥ* deal with issues related to Ghair Muqallids and *Taṣfīyat al-Aqā'id* contains the answers of some beliefs of Sir Sayed Aḥmad Khān.



Ḥakīm al-Islām Maulāna Qāri Mohammad Ṭayyib, the former rector of Darul Uloom Deoband, was gifted with unique and multidimensional qualities of scholarship. He was a spokesperson of the Deoband School and a great interpreter of Qāsmi thoughts. He travelled widely across continents and transmitted the message of Islam to the world in the appealing and rationale style of Ḥaḍrat Nānotawi. The modern educated class, particularly, enjoyed his academic and philosophical style of discourses and lectures.

He wrote extensively and contributed more than two dozen books on various Islamic topics. He had special mastery in discoursing the rational aspects of the Sharī'ah and in making the subjects concise and comprehensive. All his books are characterised by the interpretation of Islamic beliefs and practices in a rational style along with references from the Quran and Ḥadīth.⁽⁸⁾

Khaṭīb al-Islām Maulāna Mohammad Sālim Qāsmi (1926-2018)

Maulāna Mohammad Sālim Qāsmi, the son of Ḥakīm al-Islām Maulāna Qāri Mohammad Ṭayyib and the great grandson of Ḥujjat al-Islām Maulāna Mohammad Qāsim Nānotawi, not only had blood relations with his ancestors rather he inherited their intellectual legacy as well. He was a celebrated scholar of Islam, a great

(8) Some of his most valuable contributions are: *al-Tashabbuh fi al-Islām, Science awr Islām, Aḡyab al-Thamar fi Mas'alat al-Qaḍa wa al-Qadr, Falsafa-e-Namāz, Kalimāt-e-Ṭayyibāt, Maqāmāt-e-Muqaddasa, Dīn-o-Siyāsāt, Islāmi Musāwāt, Khāt al-Nabiyyīn, Islām awr Masīḥi Aqwām, al-Ijtihād wa al-Taqlīd, Uṣūl-e-Da'wat-e-Islām, Fiṭri Ḥukūmat, Nazriya-e-Do-Qur'ān per Aik Nazar, Islām mein Akhlāq ka Niẓām, Ulamā-e-Deoband ka Dīni Rukh awr Maslaki Mizāj etc.*

muḥaddith, theologian, and proficient orator. He dedicated his entire life to the mission of his father and great-grandfather and was duly considered their interpreter and a spokesperson of Deoband School of Thought.

He inherited the characteristics of his noble ancestors that make up the overall identity of the Deoband School. He spent his life in teaching the Quran, Ḥadīth and Islamic theology. Theology was the subject of his special expertise and students flocked to his class in order to benefit from his lectures.

He contributed in the establishment of Darul Uloom Waqf in 1982, headed it in turbulent circumstances and managed to make it popular educational destination that attracts students from across the country. In 1996, he embarked upon a unique educational project 'Jamia Deeniyyat Deoband' which offered Islamic education to students of schools and colleges through correspondence. This great project has a potential to bring about a revolution in the Muslim community.

He was an outstanding orator who travelled extensively across the country and even outside to deliver high profile lectures on various Islamic topics. He was duly called *Khaṭīb al-Islām* (the orator of Islam). His lectures were lucid, coherent and logical. He used short sentences and limited his lecture to only necessary details explaining the main points and avoiding unnecessary and irrelevant aspects. He used to speak from such intellectual height that only educated class could have grasp of the essence of his speech.

Interpretation of Islam in Rational Style

Maulāna Mohammad Sālim Qāsmi was bestowed great in-depth scholarship and versatility. He enjoyed broad



study, wisdom, and insight. His lectures, speeches, and writings reflect a unique style of interpreting Islam in a rational style and in line with the thoughts of Shāh Waliullāh and Maulāna Mohammad Qāsim Nānotawi. This is the reason that he was called an interpreter of their thoughts and mission.

Due to busy teaching life in his early career and owing to extensive travels for lectures in later parts of his life, he got little time to leave any academic contribution except some papers which he presented in seminars and conferences. Similarly some of his select speeches were published in two volumes. These academic contributions are indicative of his expertise in Islamic theology, rationality, and prudence.

Maulāna Mohammad Sālim Qāsmi was conferred with ‘Shāh Waliullāh Award’ by the prestigious Muslim think-tank, “Islamic Objective Studies”. Similarly, he was given ‘Maulāna Mohammad Qāsim Nānotawi Award’ in Turkey for his unmatched contribution in the field of theology and Islamic philosophy.

***I’tidāl* and Moderation**

The second most prominent aspect of his personality was that he stuck to *i’tidāl* (moderation) even in extreme situations. Not only in his personal life, rather in other social and religious issues too, he maintained equilibrium between two extremes and avoided stands that could harm the social and religious fabric of the Ummah. This was the reason that he was popular among all sections of Muslims and enjoyed their trust. He served as Vice-President of All India Personal Law Board, President of Majlis Mushāwarat and Head of Islamic Fiqh Academy.

Maulāna Qāsmi observed that the abundance of schools of thoughts is not a worrisome issue, since schools of thoughts are born in communities that have abundance of knowledge and mental capacity to think. The Judaism and Christianity have only few branches and derivations through their thousands years of history. But Islam has many schools of thoughts as it enjoys treasures of the Quran and Sunnah which are a treasure of knowledge. This is the reason that there were schools of thoughts from the very beginning till near past, and we shall witness this phenomenon occurring in future too. But the important thing is to verify these schools of thoughts which are of two kinds. Some of them are openly wrong and they will be opposed with true arguments and evidences. But there are many others which can either be true or false. If you think it wrong you have to produce your evidences and refute their arguments; if the other party is convinced then OK, otherwise your duty to convey the truth is fulfilled. This was mentioned in Hadith that a *mujtahid* shall get double rewards if he reaches the truth, and even if he commits mistake and does not reach the truth, then also he will get single reward (Hadith). Therefore, such differences among the Ummah should not cause disputes and malice among one another. This is the reason that difference of opinion was termed as mercy for the Ummah as it opens the doors of options and scopes for them.⁽⁹⁾

The second key point that Maulāna Mohammad Sālim Qāsmi (ra) presented is that *Dīn* (religion) is that which was revealed by Allah and which is free from the interference of human mind and which is free from differences; therefore, only religion needs to be propagated

(9) Opening Address, 17th Fiqhi Seminar of Islamic Fiqh Academy India, Burhanpur on 5 April 2008, p 26



and preached. The later things, like Fiqhi *madhāhib* and schools of thoughts, are products of human mind. So, they will necessarily have differences of opinions and, therefore, they can be preferable but will not be preached and propagated like Religion. Only religion is *madār-e-najāt* (cause of deliverance in the hereafter), fiqhi schools and schools of thoughts are not *madār-e-najāt*. This is must to place each thing in its right position; otherwise there will be chaos and disturbance.⁽¹⁰⁾

It is painful that the Ummah does not differentiate between these things and falls prey to disunity and disputes. If this principle is held with firm resolution, the Ummah can overcome its most dangerous disease of disunity.

Conclusion

At a time when Sir Isaac Newton (1642–1726) was laying the foundations for classical mechanics, explaining the law of gravity and the laws of motion which was going to herald an era of scientific revolution, Shāh Walīullāh (1703-1762) was laying the foundations of interpreting Islam in a rational style. He fortified the fort of Islam with necessary academic arsenals even before Charles Darwin (1809–1882) came and dominated the world with his theory of evolution against a backdrop of disbelief and scepticism.

Maulāna Mohammad Qāsim Nānotawi was born at a critical time when owing to the modern scientific theories, atheism and materialism ruled over the academic world and Europe was roaring with scientific revolution while the East was conquered by European explorers and invaders. So, he embarked upon the high task of elucidating and consolidating the Walīullāhi mission. Later this Walīullāhi and Qāsmi mission was forwarded and expanded by a group of Ulama, especially Ḥakīm al-Islām Qāri Mohammad Ṭayyib Qāsmi (1897-1983). Then the most

(10) Ibid, pp 26-28

prominent scholar of the next generation, Maulāna Mohammad Sālim Qāsmi upheld this movement and continued to foster it with his pen and tongue.

If we look back at series of events in the religious and spiritual world, the sun of Islam faced eclipses during these crucial times, but by virtue of the intellectual efforts, it came out dazzling brighter. There is a strong affinity between these events and the movement of Ahmad al-Fārūqī al-Sirhindī (1564–1624) known as Mujaddid Alf Thāni by virtue of whose efforts the Dīn-e-Akbari, the deadliest *fitnah* of the millennium led by Mughal Emperor Jalāluddīn Mohammad Akbar (1542-1605), was reverted and later the Mughal throne was inherited by pious rulers like Jahāngīr (reign 1605 – 1627), Shāhjahān (reign 1628 – 1658), and Aurangzeb Ālamgīr (reign 1658 – 1707). In the same way, the modern science first gave Islam a tough challenge and promoted atheism and materialism with its fullest strength, but with the passage of time and due to its inherent nature of change, it lost vigour and attraction and fell upside down. The theories of Newton and Darwin collapsed totally and new theories replaced them slowly. Now, the modern science is not only going smoothly with Islam, rather it is supporting Islamic beliefs and practices. Thanks to the insightful leadership of great Ulama who defended Islam in the best possible manner and safeguarded the Muslim faith. This is the reason that the Deoband School, which is the centre of Walīullāhi Movement, left its impact throughout the world and now it is one the strongest, rather the strongest movement of the Muslim World.



Modernization of Madrasas and Maulana Salim Sb.

By: Arif Masood Qasmi ⁽¹⁾

Given to unprecedented challenges and issues to Muslim community in modern time, we often raise voice to modernize *Madrassa* education system so that we could ably respond to the modern challenges the Muslim community is facing here. However, we are yet to witness any fruitful effort in this regard.

A group wants to overhaul the system in the process of modernization, while the group opposing, rejects the idea of modification altogether. Is there a middle path between these two extremes where modification or refinement may happen? The answer is YES. We find clear guidelines when we come across the ideas of late Maulana Salim Sb. in this respect.

In this write-up, we will explore his ideas regarding modernization of *Madrasas*.

Madrasas have shining history in India. It is *Madrasas* which preserved the symbols of Islamic identity in India. These seminaries brought about religious awareness among Muslims as well as educational awareness among common

(1) Office Manager of Iqra Education Foundation, Mumbai.

folk of India. It may sound little strange today that even Hindus used to come to Madrasas for education. Probably, there exist such Madrasas in Bengal even today.

Before we move to focal point of this write-up, it is better to have a look on historical background of *Madrasas*. The following excerpt taken from the speech of late Maulana Salim Sb Qasmi serves as a guiding principle and speaks of the purpose for all the *Madrasas* established in the wake of Darul Uloom Deoband.

“Darul Uloom Deoband can be taken as the center of *Madrasas*, and with no doubt it is an outcome of deep insight of Maulana Qasim Nanutawi. Darul Uloom Deoband was founded in such a critical time when Colonial English Government was fiercely opposing *Madrasas*. The English feared only Muslims, because it was Muslims they ousted from power and, therefore, they went on killing spree and massacred millions of Muslims ceaselessly over the span of seven to eight years. The number of only religious scholars killed reaches fifty five thousand 55000 as per the record. The aim of such terrible oppression was to scratch the sense of glory and greatness off the minds of Muslims and make them so crippled that they even quit to think of reclaiming their lost power. But the tactic backfired, the harder they oppressed, the stronger Muslims became. At this point, the English analyzed the causes of their failure, and when they dug deeper they came to know that it was *Madrasas* and the training imparted there. Accordingly, they changed their policy and announced peace in the country. At that time, there were four thousand 4000 *Madrasas* in Delhi alone. *Madrasas*, then, were not financed by the funds raised like nowadays; instead they were run on public endowments. Hence, the English government



confiscated those endowments and consequently *Madrasas* got closed.

Muslims were in crisis. Maulana Qasim Nanutawi realized the sinister move of the English that they, after snatching power, were going to target Muslims' religion. The lost power can be regained but if religion is lost, our very existence goes meaningless, and the religion can be safeguarded only by *Madrasas*.

In a time when *Madrasas* were under the radar of government, it was not easy to run any *Madrasa*. Maulana Qasim Nanutawi founded a *Madrasa* in the most humble manner. The *Madrasa* started with a teacher and a student. None can call it even a primary class but this *Madrasa* gathered all the groups working in the country under its umbrella.

Maulana Qasim Nanutawi structured the syllabus as per the call of the hour. The syllabus included the following subject: Qur'an, Hadith, Islamic jurisprudence, mathematics, geometry, astronomy etc. The syllabus of Darul Uloom Deoband comprehensively included the disciplines of religion and modern sciences.

Maulana Qasim Nanutawi's biggest achievement was to create mass educational awareness and to draw common people's attention towards education. Before this, only elites of the society would pursue education and commoners, in general, were detached from education.

To be noted, Maulana Qasim Nanutawi, in 1874 A.D. correspondent to 1290 A.H., delivered a very comprehensive speech on *Madrasa* system and its objectives in an annual program of Darul Uloom Deoband, where he affirmed very clearly, 'our aim is to make our students well versed in both

religious disciplines and modern sciences, so that they can guide the nation like the leaders of early age’.

The above declaration explains clearly that even though the sole objective of *Madrasas* is to safeguard and disseminate religion, mastering the modern sciences is also included in it. Maulana Qasim Nanutawi knew it very well that if *Madrasa* graduates master both religious and modern disciplines, their vision and thinking capacity will stretch far beyond. The modern science to him never meant logic and philosophy alone. The idea was extended to math, astronomy and even metaphysics.

If we see *Madrasas* through the viewpoint of Maulana Qasim Nanutawi, *Madrasas* should be teaching all those subjects that are inevitable for life.

Paving the way to modern sciences, Darul Uloom Deoband started Unani medical education in its inception. Earlier, a few selected books were included in the syllabus, but the managing body decided to teach Unani medical science in all earnestness. In 1295, the study of Unani medical science was formally started. The words of the announcement were as follow:

“Benefactors of this *Madrasa*, in the light of last year reports, have realized the widening scope and extending reach of this *Madrasa* as hundreds of scholars are graduating from here every year. A close scrutiny by the advisory board of this *Madrasa* reveals that a very important thing has escaped our attention which is the study of Unani medical science that is one of the dire needs being beneficial to everyone.” (Annual Report of Darul Uloom Deoband 1295 A.H. and report of Mu’tamar al-Ansar, Moradabad, Page 33.)



Maulana Yaqoob Sb, the head of the teachers at Darul Uloom Deoband had a deep interest in the medical science and he would teach the subject quite interestingly.

Had the study of medical science continued so far, there should have been a MBBS medical college in today's Darul Uloom Deoband, but the study of Unani medical science was later termed as contrary to the purpose of Darul Uloom Deoband and the medical college was closed. It was diversion from the vision of the founders of Darul Uloom Deoband. If there was something distracting in the study of medical science, we were supposed to fix the loopholes; not to shutdown the entire department of medical science, which shows stark management failure.

When we look to our elders' treatment with modern sciences, we are amazed to see their broad mindset. There was a book of modern philosophy in Darul Uloom Deoband's syllabus named "An-Naqsh Kal-Hajar". When a renowned Egyptian Islamic scholar, Allama Rasheed Raza visited Darul Uloom Deoband, in April 1912 A.D. correspondent to 15th Rabiussani 1330 A.H, the authorities of *Madrassa* informed him about the book. Allama expressed his gladness and advised a few more books on the subject to be included in the syllabus. Allama said, "There should be a group who defends against the misconceptions created about Islam especially those raised by modern sciences, but dealing with such misconceptions is not possible without being aware of modern philosophy. Therefore, the members of this group must know the fundamentals of modern philosophy. I am happy to see that you have started this and included a book of philosophy in your syllabus but this book in my opinion is insufficient. I

will let you know about the books that are more useful.” You will be shocked to listen the name of the author of this book. The author of this book is Cornelius Yandyce 1818-1895, the well-known American origin orientalist. He was a bigot Christian priest who translated Bible into Arabic. He was a senior member for Christianity propagation and an advocate of Christianity in western countries.

Including the book of such a person clearly shows the broad and objective mindset of our elders. It also clarifies that our elders always took English culture and modern sciences as distinctive. They were against English culture and not against the sciences developed by them. However, it was very evident from the objectives of Darul Uloom Deoband and the syllabus designed for what the founders of Darul Uloom intended to achieve. It was our responsibility to keep the right balance between Islamic and modern education like our elders did and to make necessary changes whenever required, but sadly later changes came in the form of replacing a few Islamic books and dropping the major portion of modern sciences and this is how ended the comprehensive nature of *Madrasa* education initiated by our elders.

An educational binary was created in our society. On one hand there were *Madrasas* imparting religious education, and on the other hand schools that were founded for modern education dropped religious portion entirely. Consequently, students in schools knew nothing about religion and students in *Madrasa* were totally clueless about modern sciences. Due to such educational division, the society got divided in terms of education. One group was educated in religious disciplines while the other group



was educated in modern sciences. The first one was as much ignorant of fundamentals of modern sciences as the another was ignorant of basics of religion. Both have got their share of ignorance, the root cause of all evils.

All this was in the sight of Maulana Salim Sb. In his opinion, collaborating religious disciplines and modern sciences would do more harm than good. Some *Madrasas* experimented but failed to produce the desired result. He said, “the experiment of adjusting modern sciences in *Madrasas* has failed due to two reasons: firstly, it resulted in seriously substandard religious education and secondly, partial education of modern sciences failed to produce competent output”, but as said ‘failure is ladder to success’, we in the light of past experiences can step on a different path with a fresh idea and hope for success.”

In his opinion, we should establish new *Madrasas*, without bothering about the old ones, where the education of both religious disciplines and modern sciences is offered in all seriousness, so that the graduates of such *Madrasas* would make up an all-round and well-informed leadership. He elaborates as saying, “To teach modern sciences in modern *Madrasas*, visionary scholars should prepare such a syllabus in which essential books of religious disciplines and selected texts of some books, excluding the additional subjects, should be included in such a way that it can be completed in half of the time usually taken by *Madrasa* students. In the rest half, modern sciences should be taught to the level of mainstream graduation through English medium by the teachers exceptionally competent in *Madrasas*’ humble environment. The syllabus of modern sciences should be distributed in the academic years in a

way that a student graduating from *Madrasa* with a degree of *Fazeelat* simultaneously could avail a degree of graduation recognized by the government.

In the following points of late Maulana Salim Sb Qasmi, we can see the practicality of his idea:

1. In our *Madrasas*, we generally take, on average, students' 8-10 hours daily in following detail:
 - We take four hours in the morning and two in the afternoon. In later years, morning hours become five and a half, and in the night after Isha two hours for self study and half an hour, if required, after Fajr.
 - Contrary to it, in schools the average time taken daily does not exceed 4-5 hours. It suggests, *Madrasa* students are in a habit to work harder than school students.
2. In *Madrasas*, from 20th Shaban to 30th Shawwal long vacation (including 20 days of 11th to 30th Shawwal when new students come for entrance test and academic session does not start) and ten days' vacation of Eid-ul-Azha constitute the entire period of vacation, that is around 80 days in a year. After excluding the exam time, 25th Rajab till 30th Shaban, the academic session spans over eight and a half month, whereas in schools the academic session is of five months on average, because of too many holidays.
3. In *Madrasas*, academic period is of sixty minutes, whereas in schools it is of forty five minutes.

Considering this difference between *Madrasa* and school's duration of periods and entire academic session,



we can easily accommodate modern sciences in the time frame of the academic session in *Madrasas*.

The idea of modern *Madrasa* is no longer just an idea. Some thinkers in Pakistan have successfully materialized the idea into reality.

If such modern *Madrasas* come into being, it will hopefully turn out to be a historical move towards educational reform in the Muslim society, as well as it will bridge the gap between Ulama and modern educated scholars, which has caused irreparable damage.

In the light of above proposal, if we establish such *Madrasas* in all earnestness and with adequate planning, we will hopefully be able to produce great scholars, polymaths and well informed capable leadership. They all together will chalk out for us the roadmap to future; the future we dream of.



Chapter Three

Contribution and Services

Maulana Mohammad Salim Qasmi and His Contribution Through All India Muslim Personal Law Board

By: M. Burhanuddin Qasmi ⁽¹⁾

Khatib al-Islam Maulana Mohammad Salim Qasmi (1926 – 2018)

Hazrat Maulana Mohammad Salim Qasmi, son of Hazrat Qari Mohammad Tayyib Qasmi, son of Hazrat Hafiz Mohammad Ahmad, and son of Hazrat Maulana Mohammad Qasim Nanotvi was born on Friday, 8 January 1926 in the township of Deoband. He was the great-grandson of one of the founders of Darul Uloom Deoband, Hazrat Maulana Qasim Nanotvi (1833-1880), who was a stalwart freedom fighter of India, an internationally acclaimed scholar, and a revolutionary reformer in the modern world history, who spearheaded 'Deoband Movement' as an ideology for whole of the world, thus was rightly entitled with 'Hujjatul Islam', meaning 'an evidence of Islam'. Maulana Mohammad Salim Qasmi's father Qari Mohammad Tayyib Qasmi (1897-1983) was the 8th

(1) Director: Markazul Ma'arif Education and Research Centre and Editor: Eastern Crescent



Mohtamim (vice chancellor) of Darul Uloom Deoband who remained in the office for 58 long years, a celebrated Islamic scholar, an enormously logical and prolific orator, an iconic person, and one of the founders and the first president of All India Muslim Personal Law Board (AIMPLB); thus was accurately entitled with ‘Hakimul Islam’, meaning ‘the wise man of Islam’.

Maulana Mohammad Salim Qasmi (1926 – 2018) began his formal education at the age of seven in 1933 at Darul Uloom Deoband. He did all his education from primary to higher studies in Darul Uloom itself and completed fazilat (graduation) in 1948. At the age of just 22, in 1948, he was appointed as a faculty member in his *madar-e ilmi* (alma mater) and began teaching from secondary level. Gradually, he earned enduring love and respect by his skills as a teacher as well as a public speaker which helped him to rise on top and teach major Hadith books, till 1981, in Darul Uloom. During this long 33 years (1948 to 1981), as one of the sought-after teachers in Darul Uloom, he was also groomed, further polished, and internationally introduced by his able father. By his forty, he became a part of his father’s social, religious, and academic life; and used to travel with him, assist him, and look after his vast range of activities on his behalf and as an individual in India and abroad.

Following the uncalled-for dispute in Darul Uloom Deoband in 1981 – 82, his family had to go through an unparalleled upheaval. His father Qari Mohammad Tayyib Qasmi and he himself had to leave the magnanimous campus of Darul Uloom along with some other senior faculty members. At that point of time, the Qasmi family



was morally downed with limited recourses. The head of the family, Hazrat Qari Saheb, was weak being in his 86 of age. The most painful, rather hard to bear wound, perhaps, had been for the Qasmi family to leave and vacate the institution forever, leave its serene but elegant walls behind, forget its booming echoes of learning and teaching, and to undo an entire era of history which this family had inked in hundred and sixteen years from 1866, when Darul Uloom Deoband was established by Hazrat Maulana Mohammad Qasim Nanotvi, till 1982. It was the same Darul Uloom Deoband, the campus as well as the movement, which evolved and became part of the world history over the span of more than a century by, or with, help of the sons of this very family, and the then head of the family, Hazrat Qari Tayyib Saheb, had already been there for 58 years as a teacher and administrator.

“In 1980, the 100th Anniversary (the centenary jubilee or Jushn-e Sadsala) of the prestigious Darul Uloom Deoband was celebrated grandly with a lot of excitement, under (the) leadership of Hakeemul Islam Hazrat Maulana Qari Mohammad Tayyib (ra). The Hakeemul Islam (ra) would be the rector of Darul Uloom Deoband and by then his services, as the rector, had crossed an era of half century. His efforts saw Darul Uloom Deoband, founded by his grandfather Hujjatul Islam Hazrat Maulana Imam Qasim Nanawtawi (ra), reach the zenith of success.

Around 20 lakh people answered to the call of Hakeemul Islam and attended the celebration. Various countries, with great reverence for both

Hakeemul Islam and Darul Uloom Deoband, sent their delegations as a gesture of good will.”⁽²⁾

However, the Qasmi family was apparently made to disconnect from its past glory, put to face tough challenges, and walk on rough terrains. Thank Allah that person to person bitterness is over now since 2006, “when Hazrat Maulana Mohammad Salim Qasmi... initiated for a rapprochement between the two groups... and Hazrat Maulana Sayyid As’ad Madani (ra) welcomed this and played a key role in bridging the gap created due to the untoward situations.”⁽³⁾

Nevertheless, the positive outcome resulted on ground, following 1982 episode, is that there are two grand institutions in Deoband now. One Darul Uloom Deoband, the old campus, and the other new one is Darul Uloom Waqf Deoband. Both are separate academic entities today, and both are sailing smoothly in their own water without colliding with one another, and spreading fragrance of Islam and Prophetic mission far and wide, in the length and breadth of this globe. The latter has been nourished and beautifully painted again by the great-grandson of the founder of the former, Maulana Mohammad Salim Qasmi, one of the most eloquent and appealing public speakers of recent time, thus rightly entitled with the ‘Khatibul Islam’, or the orator of Islam.

All India Muslim Personal Law Board

The All India Muslim Personal Law Board (AIMPLB) is a non-government organization. Putting behind sectarian differences and uniting all Muslim schools on common

(2) Official Website, Darul Uloom Waqf Deoband, <https://dud.edu.in/index.php/en?id=95>

(3) Official Website, Darul Uloom Waqf Deoband, <https://dud.edu.in/index.php/en?id=95>



grounds, AIMPLB is considered to be an umbrella body of Indian Muslims. It is among the strong and largely accepted premier private Muslim bodies in India. The idea was first conceived with an initiative from Amir-e-Shariat Maulana Syed Minnatullah Rahmani⁽⁴⁾ on 13 and 14 March, 1972, at a

(4) Editor's note: The truth is that the initiative to establish the All India Muslim Personal Law Board was taken by Darul Uloom Deoband under the rectorship of Hazrat Maulana Qari Mohammad Tayyib (RA) as recorded by Maulana Noor Alam Khalil Amini in his book "*Pas-e-Marg Zinda*". In his words: "In 1927, the Child Adoption Bill was introduced and the so-called enlightened occidentalists among Muslims were given an opportunity to shout against Islamic Shariah claiming that it does not have the capability of fulfilling the needs of present time. At that moment, to analyze this situation and to counter the posed objections, a Muslim Personal Law Committee was formed consisting of Darul Uloom's lecturers and Muftis, with an aim to defend Islam with evidences... Initially in this regard, Hazrat Hakimul Islam (RA) called for a gathering of distinguished graduates of Deoband, on March 14, 1972, at Darul Uloom Deoband. Other thinkers of the country were also invited." (Maulana Noor Alam Khalil Amini, *Pas-e-Marg Zinda*, 2010, Idara-e-Ilm-o-Adab, Deoband, p 135). In another place, the eminent author writes: "The actual credit of constituting this (All India Muslim Personal Law Board) goes to Hakimul Islam Hazrat Maulana Qari Mohammad Tayyib (RA) and Darul Uloom Deoband." (Ibid, p 139)

Moreover, the author of the biography of Hazrat Maulana Salim Qasmi (RA), Maulana Mohammad Usama Siddiqui Nanautawi quoted Maulana Salim Qasmi (RA) himself describing that when his father, Hazrat Hakimul Islam, thought of taking the initiative of establishing the All India Muslim Personal Law Board, how he called Maulana Salim Qasmi and gave him the responsibility to draft the structure of the board. (Maulana Mohammad Usama Siddiqui Nanautawi, *Seerat O Shakhshiyat Khatibul Islam Hazrat Maulana Mohammad Salim Qasmi*, 2018, Hujjat al-Islam Academy, Deoband, p 38-45)

In fact, when Hazrat Hakimul Islam, taking the first step, invited Muslim scholars and thinkers from across the country, Amir-e-Shariat Maulana Syed Minnatullah Rahmani was also among them, and he, undeniably, played a key role in the establishment of the board.

high level meeting in Darul Uloom Deoband under the patronage of Qari Mohammad Tayyib Qasmi.⁽⁵⁾ Following the Indira Gandhi led government of India's strong willingness to take up the issue of Uniform Civil Code (UCC), enacting a common Adoption Bill in line with Hindu Adoptions and Maintenance Act 1956, which was enacted as part of the Hindu Code Bills, Muslim leadership was forced to react to protect their personal laws and safeguard religious practices. The other legislations enacted under Hindu Code Bills during that period include the Hindu Marriage Act 1955, the Hindu Succession Act 1956, and the Hindu Minority and Guardianship Act 1956.⁽⁶⁾

The government of India wanted to bring a Bill enacting UCC to replace personal laws based on the scriptures and customs of each major religious community in India, with a common set of rules governing every citizen with a single stick. The Article 44 of the Indian Constitution is a Directive Principles which reads, "The State shall endeavour to secure for the citizens a uniform civil code throughout the territory of India."⁽⁷⁾ The same has been in clear contrast with the Preamble of Constitution of India which reads:

"WE THE PEOPLE OF INDIA, HAVING SOLEMNLY
RESOLVED TO CONSTITUTE INDIA INTO A
SOVEREIGN SOCIALIST SECULAR DEMOCRATIC
REPUBLIC AND TO SECURE TO ALL ITS CITIZENS:

(5) Official Website, AIMPLB, <http://www.aimplboard.in/index.php?language=english>

(6) WIKIPEDIA,
[https://en.wikipedia.org/wiki/Hindu_Adoptions_and_Maintenance_Act_\(1956\)](https://en.wikipedia.org/wiki/Hindu_Adoptions_and_Maintenance_Act_(1956))

(7) Constitution of India, Part IV, Article 044, Directive Principles of State Policy, Android App



JUSTICE...LIBERTY OF THOUGHT, EXPRESSION,
BELIEF, FAITH AND WORSHIP...”(8)

The idea of UCC has also been unambiguously passing through the ‘Fundamental Rights’ guaranteed to all citizens of India under Article 25, which guarantees: “Freedom of conscience and free profession, practice and propagation of religion.”(9) Moreover, the concept of UCC has been unequivocally against Muslim Personal Law (Shariat) Application Act 1937 which assures Muslims to govern and practice personal matters, such as inheritance, endowment, marriage and divorce etc, as per the Islamic injunctions, and this has been un-amended in practice till date. It is enshrined in the Shariat Application Act 1937 that “...the rule of decision in cases where the parties are Muslims shall be the Muslim Personal Law (Shariat).”(10)

Having all those in place in the Constitution, the successive governments of India were pushing hard to bring UCC Bill in Parliament since 1963 and legislate it to an Act of India to govern all citizens, especially religious minorities – Muslims, Christians, Sikhs, Jains, Buddhists and Jews; and the weaker sections – Dalits and Tribals under a majoritarian and Brahminical set of laws to appease their Hindutvadi voters. The push for UCC is even harder now with Bharatiya Janata Party (BJP), which is a political wing of the Hindu extremist organization Rashtriya Swayamsevak Sangh (RSS) or Sangh Parivar, in power with absolute majority since 2014. Anti Talaq Bill or the

(8) Constitution of India, Preamble, Android App

(9) Constitution of India, Part III, Article 025, Right to Freedom of Religion, Android App

(10) The Muslim Personal Law (Shariat) Application Act 1937, Act No. XXVI of 1937, www.legalserviceindia.com



so-called ‘Muslim Women (Protection of Rights on Marriage) Bill, 2017’, continued chest-thumping over non-issues such as polygamy, Halala, and ‘Cow Protection Bill 2017,’ both in media and political arena, are just a few to name and realize the severity and need of protection of Muslim Personal Law in India even on this date.

The Adoption of Children Bill 1972, which was put in the Parliament to make an Act and later withdrawn owing to massive opposition, like the recent Modi led-government’s Talaq Bill 2017, stated that, “the adopted children will have no ties to their birth parents, but will have ties only to their adopted parents and these children will inherit from their adopted parents.” Mr. H.R. Gokhle, the then Union Law Minister had termed this Bill as the first step towards Uniform Civil Code. This bill is (was) in direct collision with the Shariah and has impacts on Muslim marriages, inheritance, breast feeding and other rulings. The Government tried to subvert the Shariah Law by introducing this (that) bill as a parallel legislation.”⁽¹¹⁾

The senior Muslim leadership, both religious and intellectual, resolved in a meeting at Deoband, in March 1972, that partnering with all major Muslim organizations – political and apolitical, Shia and Sunni, and all ideological schools – Deobandi, Bareilvi, Ahl-e Hadith etc., a mammoth conference be called on the protection of Muslim Personal Law on 27 and 28 December, 1972, at Mumbai’s historic Azad Maidan. That mega convention in Mumbai was the first united and major gathering of lakhs of Muslims in the post-independent history of India which unanimously

(11) Resistance against Judicial overreaches – ‘The Uniform Civil Code’

<http://www.rahmanimission.info/khanquah-rahmani.html>



resolved to form an umbrella body with members from all Muslims sects to legally protect and safeguard Muslim personal issues in India and named it “All India Muslims Personal Law Board’ (AIMPLB). The Mumbai conference had also passed a range of 9 other resolutions detailing aims and objectives of the AIMPLB, its way of functioning, and areas of work, such as fighting legally for the protection of personal laws and Shariat Application Act 1937 under the Constitution of India, and informing and updating common Muslims about Islamic injunctions, continuing dialogues with concerned parties, and producing literatures on the subject matter etc.⁽¹²⁾

Following the accomplishment of Mumbai convention and enormous supports from cross section of common Muslim from across the country, the AIMPLB called for its first formal meeting in Hyderabad, on 7 and 8 April, 1973, to discuss and decide about its office bearers. Hakimul Islam Maulana Qari Mohammad Tayyib Qasmi and Amir-e Shariat Maulana Syed Minnatullah Rahmani were unanimously selected as the first president and general secretary of the AIMPLB respectively, with a number of vice presidents and secretaries to accommodate genuine representations from cross sections of Muslim denominations, schools and organizations.⁽¹³⁾

At present, the Board has 12 office bearers, a working committee (Arkan-e Aamla) of 50 ulama and intellectuals representing various schools of thought, an executive body (Arkan-e Asasi) of 103, and a general body

(12) Minutes of Meeting Muslim Personal Law Convention, Bombay 1972

(13) Mukhtasar Taruf-e Board, <http://www.aimplboard.in/>

(Arkan-e Meqati) of 150 members including about 30 women from various states and union territories of India.⁽¹⁴⁾ However, most of the senior members are criss-crossing all three lists, and some names, though marked in red, are still in the list, who have already passed away. It has a very strong women only wing besides different committees headed by senior members such as Social Welfare, Babri Masjid, Darul Qaza and Tafheem-e Shariat committees.

Maulana Syed Rabe Hasani Nadvi is fourth and the present president, whereas stalwart scholar, Abul Hasan Ali Hasani (Ali Mia) Nadvi (1914 – 1999), and acclaimed intellectual, Qazi Maulana Mujahidul Islam Qasmi (1936 – 2001), were second and third presidents of AIMPLB respectively. Maulana Syed Wali Rahmani is third and present general secretary, whereas Maulana Syed Nizamuddin (1927 – 2015) was the second general secretary of AIMPLB.

The All India Muslim Personal Law Board is now a registered organization with registration No. S-54919 - of 2006, dated 20 February, 2006.

The AIMPLB focuses primarily on defending the Shariah laws from any law or legislation that Indian Muslim scholars consider infringing on it. These Islamically defiant laws are either passed by the parliament, legislative assemblies of states, or they come out, from time to time, by different court orders in India. Starting from the Adoption of Children Bill 1972 to anti Talaq or so-called Muslim Women (Protection of Rights on Marriage) Bill 2017, the AIMPLB has launched many successful movements on behalf of Indian Muslims and added feathers

(14) <http://www.aimplboard.in/board-members.php>



to its crown. However, there are ifs and buts both from within and critics outside.

This year, the AIMPLB has supplemented one more new chapter in modern Indian history. Under the leadership of Dr. Asma Zahra as Convener of its women wing, the Board has successfully brought genuine Muslim women voices against Talaq Bill 2017 on streets, submitting five crores signatures and organized 200 plus women-only protest rallies in every nook and corner of the country. In its press statement during the massive rally of AIMPLB women wing on 31 March, 2018, at Azad Maidan Mumbai, where this author has also been among organizers and its media coordinator, Dr Asma Zahra stated: “All India Muslim Personal Law Board (AIMPLB) has submitted 5 crore signatures, in support of Muslim Personal Law, to the Law Commission of India, out of which 2 crores 80 lakhs were of women. More than one crore women have been protesting against this Bill across India in major cities and district centers”.⁽¹⁵⁾

Maulana Mohammad Salim Qasmi’s contribution towards AIMPLB

In 1972, Khatibul Islam Hazrat Maulana Mohammad Salim Qasmi was 46 years old. He was an active, eloquent orator and a dynamic person around his father Hakimul Islam Hazrat Qari Mohammad Tayyib Qasmi, who had been then Mohtamim (VC) of Darul Uloom Deoband and a pioneer in foundation of All India Muslims Personal Law Board. As noted above Maulana Salim Qasmi was eagerly involved in all the activities –

(15) Muslim Women’s Historic Protest Against Talaq Bill in Mumbai on 31st March, Women’s Wing of All India Muslim Personal Law Board, Marathi Patrakar Sangh, CST, Mumbai (30 March, 2018 during Press Conference).

religious, social, educational, and administrative, of his father, besides teaching in Darul Uloom on his behalf as well as an individual scholar and ideologue himself. The first formal meet of the senior scholars and selected delegates towards formation of the AIMPLB was held in Darul Uloom Deoband on 13 and 14 March, 1972, where Hazrat Qari Tayyib Saheb was the host. The same was partly prepared, managed, and later successfully executed by the young leader Maulana Mohammad Salim Qasmi along with his seniors and counterparts.⁽¹⁶⁾ There it was unanimously resolved that since most of the strong voices in favour of Muslim personal law were being boomed from the state of Maharashtra, therefore, the first mega convention on this subject be called in its capital at historic Azad Maidan of Mumbai.

In the follow up execution of the Deoband meet, Maulana Mohammad Salim Qasmi visited Mumbai and adjoining cities several times between March and December 1972. Sometimes he was accompanied by his father, sometimes present general secretary Maulana Syed Wali Rahmani used to be with him, and sometimes he was alone to mobilize public and resources and pave paths for the upcoming national convention in the city. He was later appointed ‘convener of the reception committee’⁽¹⁷⁾ of the first, historic and epic convention on Muslim Personal Law on 27 and 28 December, 1972, in Mumbai. In that convention, Muslims from all spectrums gathered in large number and filled the valley of Azad Maidan for the first time in post-independent India with sounds, slogans, and

(16) Dr. Mohammad Waqaruddin Latifi Nadvi, *Khatibul Islam – Ek Ahadsaz Shakhsyat*, page 83, Baseerat Online, 2018

(17) *ibid*, page 84



placards, demanding protection of Shariah and Muslim personal laws at all cost. It was in that very united and gala gathering, that Muslims of India had unanimously resolved to form All India Muslim Personal Law Board. Maulana Mohammad Salim Qasmi was convener of the reception committee and of course, he was registered among founding (asasi) members of the Board from that very day.

He had been working with AIMPLB since the Board's inception till his last breath on 14 April, 2018. It had been 46 long years and exactly half of his entire life span; he was 92 at the time of his demise. He worked as founding member, as head of various sub-committees from time to time, and as vice president. Maulana Mohammad Salim Qasmi was selected as the vice president of AIMPLB during its 14th General Session. Incidentally, that was too in Mumbai during 28-30 October, 1999.⁽¹⁸⁾

His services and contributions towards the Board were unparalleled and highly remarkable. As per the records with AIMPLB headquarter in New Delhi, he attended almost all important meetings of the Board during that 46 year long time period even with poor health conditions. He was extremely dedicated and exceedingly sincere towards his responsibilities with the Board.

Maulana Mohammad Salim Qasmi's Speech at Mumbai Convention

Since Maulana Mohammad Salim Qasmi was fully involved in preparation and formation of AIMPLB from the day one, he was convener of the reception committee too;

(18) Meeting Minutes, 14th Ijlas-e Aam, Muslim Personal Law Board, Mumbai, 28-30 October, 1999

his speech during the Mumbai conference is imperative and demonstrates his wise insights. Thus, his speech recorded in the minutes of the Muslim Personal Law Convention, Mumbai 1972, is as under: (Translated from Urdu script).

“Following greetings and prayers, he said: I don’t have much to say. The issue which has taken away peace from the day and rest from the night is the issue of alteration in Muslim personal laws. This is a vital issue; we are very alarmed and upset about it. However, there is a boon in it too. The boon is that we have been tested through our anguish, whether we face it boldly or show our backs. This has been obvious that to protect the religion of Allah, you are not required; rather the religion of Allah is your requirement. Therefore, Allah (swt) said:

وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

“And if you turn away [from protection of the religion], He will replace you with another people; then they will not be the likes of you [and protect the religion].”⁽¹⁹⁾

Your believing in Allah is not a favour to Allah; rather it is His favour that He has bestowed you with His guidance.

قُلْ لَا تَمْتُوا عَلَيَّ إِسْلَامَكُمْ ۖ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ

“Say [O Prophet], ‘Count not your Islam as a favor upon me: Nay Allah has conferred a favor upon you that He has guided you to the Faith’.”⁽²⁰⁾

However, I wish to state that Muslim Personal Law, in Urdu, is Muslim civil law (Muasharati Qanoon). In this regard, Islam has guided and explained that the teachings of

(19) Al-Qur’an, Surah Mohammad, Chapter 47, Ayat 38

(20) Al-Qur’an, Surah Al-Hujurat, Chapter 49, Ayat 17



Islam are complete and there is no scope of any change in it at all:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day have I perfected your religion for you and completed my favor upon you, and have chosen for you Islam as your religion.”⁽²¹⁾

Secondly, Islam also exhorts that the power of legislation is only with Allah (swt), it does not approve power of legislation to anyone else. The last argument that I wish to make is that Islam is the only religion which is acceptable before Allah:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Behold, the only [true] religion in the sight of Allah is Islam, [therefore, any other religion except Islam is unacceptable].”⁽²²⁾

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

“If anyone desires a religion other than Islam never will it be accepted of him.”⁽²³⁾

It means, except Islam, no religion is acceptable to Allah. Therefore, it is impossible for a Muslim that he remains Muslim and welcomes amendments in the Shariah laws of Islam! No, we can never tolerate these changes.⁽²⁴⁾

(21) Al-Qur’an, Surah Al-Maidah, Chapter 5, Ayat 3

(22) Al-Qur’an, Surah Al-Imran, Chapter 3, Ayat 19

(23) Ibid, Ayat 85

(24) Dr. Mohammad Waqaruddin Latifi Nadvi, Khatibul Islam – Ek Ahadsaz Shakhsiyat, pages 85 - 86, Baseerat Online, 2018

Conclusion

While concluding it will be pertinent to mention a highly motivating incident in reference to All India Muslims Personal Law Board and Khatibul Islam Hazrat Maulana Mohammad Salim Qasmi. It demonstrates his valued wisdom and supreme earnestness with the Board and unity among its members. In the process of selecting the 4th and present president of AIMPLB, Hazrat Maulana Syed Rabe Hasani Nadvi, there appeared some differences among the members. There were more than one candidates, however, at a time members were evenly divided into two groups; some supported Hazrat Maulana Rabe Hasani Nadvi and others Hazrat Maulana Mohammad Salim Qasmi as president. According to some senior present office bearers, “Maulana Rabe Saheb wanted to withdraw his candidature as president of the Board, owing to differences among members, but Maulana Salim Saheb took him to solitude and convinced him that he will be a unanimous president.”⁽²⁵⁾

However, Maulana Dr. Mohammad Idris Habban Rahimi cites this incidence in one of his Urdu write ups and states: “When there was voting in Muslim Personal (Board) and equal votes were casted in favor of Hazrat Maulana Rabe Hasani Saheb and Hazrat Maulana (Salim Qasmi Saheb), he gave his own vote to Hazrat Maulana Rabe Hasani Nadvi and withdrew his name.”⁽²⁶⁾ This is undoubtedly a task of impressive sacrifice and big heart.

May Allah rest his soul in peace, grant us his replacement, and give us taufiq to follow his footsteps – Aameen!



(25) Maulana Mohammad Umrain Rahmani, secretary, AIMPLB

(26) Maulana Dr. Mohammad Idris Habban Rahimi, Khatibul Islam – Ek Ahadsaz Shakhsiyat, page 136, Baseerat Online, 2018

Khatib al-Islam Maulana Mohammad Salim Qasmi: A Versatile Religious Leader

By: Muddassir Ahmad Qasmi ⁽¹⁾

One of the signs of approaching doomsday is that religious knowledge will be taken away. This has been mentioned in different traditions of Prophet Mohammad (saws). Here, an important question arises as to what will be the manner of vanishing religious knowledge from the surface of the earth. Will religious knowledge be wiped out from the hearts and minds or will there be any other scheme? Islamic scholars have made it clear that the sentence—religious knowledge will be taken away—means passing away of religious scholars. In other words, fountains of religious knowledge will depart from this mortal world quickly, one after the other. Alarmingly, we are passing through the same situation around the world. If we analyze the recent past record of only Indian subcontinent in this regard, we find that the rate of death of Ulama is so high. One such incident was the demise of Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (ra), a world famous Islamic scholar.

Unquestionably, Khatib al-Islam Hazrat Maulana Mohammad Salim Qasmi (ra) was a versatile religious

(1) Lecturer at Markazul Ma'arif Education and Research Centre, Mumbai, Assistant Editor: Eastern Crescent, Mumbai, Daily Columnist The Inquilab, Mumbai.



leader and was among those towering religious figures who left a great impression in the 21st century by their sincere services towards their community, country, and the whole world. That is why he had different bright aspects in his life. I feel myself lucky enough to present a paper on his successful leadership quality which especially has benefited Indian Muslims a lot.

As per the definition—a LEADER is “a person who influences a group of people towards the achievement of a goal”. Interestingly, when we study the life of Hazrat Khatib al-Islam, we find that he was the leader in every sense of the word— an exemplar of the above definition. Furthermore, his leadership was multidimensional and that is why his achievements are not limited to or attached with any particular movement or institution.

Hazrat Khatib al-Islam’s all round leadership quality came into the light through different platforms. He was the chief rector (Muhtamim) of Darul Uloom Waqf Deoband, vice president of All India Muslim Personal Law Board (AIMPLB), president of All India Muslim Majlis-e-Mushawarat, member of executive body of Darul Uloom Nadwatul Ulama Lucknow, member of advisory board of Mazahir Uloom Waqf Saharanpur, member of court of Aligarh Muslim University, patron of All India Rabta-e-Masajid and Islamic Fiqah Academy India, and a permanent member of the Fiqhi Council of the University of al-Azhar, Egypt.

Darul Uloom Waqf Deoband’s progress under Hazrat Khatib al-Islam’s leadership

It was in the early days of 1982 when the world famous Islamic University Darul Uloom Deoband faced a



dispute which gave birth to Darul Uloom Waqf Deoband. In fact, establishment of Waqf Darul Uloom was the manifestation of the quotation—differences of Ulama is a blessing—as it opened the gate for a larger number of students, which was earlier limited, to satisfy their thirst for acquiring Islamic sciences. Now, both Darul Ulooms are like two eyes of Indian Muslims. All credit to change a dispute into a constructive shape goes to the distinctive leadership quality of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (ra).

Darul Uloom Waqf Deoband started its journey from Jama Masjid Deoband in 1982 and despite the odds, flourished so soon that within a short span of time its presence was admired far and near. Today, it has 11 departments for different courses and shelters about 2000 students in its campus. No doubt, Darul Uloom Waqf Deoband's achievements and notable success owe a lot to the able leadership of Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (ra).

Hazrat Khatib al-Islam's leadership gave new heights to All India Muslim Majlis-e Mushawarat

All India Muslim Majlis-e Mushawarat (AIMMM) was formed at a meeting held on 7 and 8 August, 1964, at Nadwatul Ulama, Lucknow, with the sole objective of bringing together the leaders of different schools of thought, organizations, and institutions in order to strive for the solutions of different problems the community was facing in the country.

It also aimed at creating communal harmony in the country. Several prominent leaders came together forgetting their differences in order to bring the community together. Prominent among those who played a decisive



role to set up this platform were Maulana Mohammad Muslim, Dr Syed Mahmood, Mufti Ateequr Rahman Usmani, Maulana Abul Lais Islahi, Maulana Syed Asad Madani, and Maulana Syed Abul Hasan Ali Nadawi.

Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (ra) was elected president of the prestigious organization All India Muslim Majlis-e Mushawarat (AIMMM) in the year 1995. Under his able presidency, the organization made remarkable achievements for the sake of community, country, and democracy and gave bold statements against antinational elements. Once in 2013, when there was a force from a handful of protagonists of homosexuality to repeal Section 377 of IPS to legalize it, there came a strong statement from Maulana Mohammad Salim Qasmi (ra) that Central government must not tamper with Section 377. (*Times of India Dec. 13, 2013*).

Unfortunately, AIMMM was divided into two factions in 2000, and Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (ra) remained president of a faction, but he was not happy for this unwanted division, and he continually made efforts to reunite the organization. Eventually, his dream to reunite All India Muslim Majlis-e Mushawarat came true in 2013. Milli Gazette quotes the happy event of unity in the following words:

“In an unprecedented development in the 180 million-strong Indian Muslim community, the two factions of the apex body of Indian Muslims, the All India Muslim Majlis-e Mushawarat, merged together on 27 October, 2013, and the decision was announced in a joint press conference here at the Mushawarat central office.”

On that occasion, Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi (ra) was made the chairman of the Supreme Guidance Council of the Mushawarat, which is the highest post in the organization. Hazrat Khatib al-Islam’s words spoken earnestly on that event are worth mentioning. He said, “This is an extraordinary day in our lives. We



yearned for this unity for years and we are sure that both sides also felt the same. He said, “We hope this organization, established by our fathers, will now be able to function the way they planned it. It is now for the new generation to carry forward the mission.” He further said, “The real unity is that of action and sentiments. Now, you should lay down a program and work for its implementation, and you will see the Divine help for your efforts. Moreover, you will enjoy the support of the whole community and the country. Though we lack material power today, we can still achieve a lot through unity. Insha’Allah this unity will be beneficial for the whole community.”

Late Syed Shahabuddin gave the credit for the historic step of unity to Maulana Mohammad Salim Qasmi and his fellows. Maulana Aatur Rahman Qasmi said on that occasion that I have seen tears in the eyes of Maulana Mohammad Salim Qasmi as he was yearning for the unity that has today taken place. (*The Milli Gazette Issue: 16-30 November 2013*)

In fact, all that became possible only because of the large-hearted leadership skills hidden in Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi’s soul.

Hazrat Khatib al-Islam was a leader with exceptional oratory skills

An influential leader is the one who has a good public speaking caliber because he is the one who has to set the direction for his followers and build a vision for the future to successfully reach the desired destination. It is, therefore, understood that if you want to be a good leader, you must be an excellent communicator. In this regard, history bears witness that Hazrat Khatib al-Islam was an outspoken orator who changed the course of many people’s lives and organizational activities of different movements



to the right direction by his heart touching and eye-opening speeches. Here, we take an example from his practical life.

The editor of *Tilsamati Dunya*, Deoband, Maulana Hasan al-Hashmi writes:

“It was 1978 when a team of musicians and dancers came in Deoband with the support of some antisocial elements where they began a series of musical concerts in different areas of Deoband. Consequently, it gripped in its ruinous clutch not only youngsters but also many sane people. On that crucial juncture, some serious and pious people planned a series of conferences on the life of Prophet Mohammad (saws). Thus, ‘*Siratun Nabi*’ programs were organized every night in different areas of Deoband and Maulana Mohammad Salim Qasmi and some others like Maulana Syed Anzar Shah were the regular speakers in those events. By the grace of Allah Almighty, within a few days they changed immoral atmosphere of Deoband into the serenity of piety. If truth be told, in those days Maulana Mohammad Salim Qasmi’s struggle against social evils through his mind blowing speeches was unprecedented.”

Hazrat Khatib al-Islam was also famous for his bold statements. Once talking to a journalist of Sunday Guardian he said, “Madrasas were never regulated by the government. There is still no need for them to be regulated by the government. Madrasas have always been independent of political influence because this is our fundamental principle. For 150 years, we have worked without any financial help from the government. We do not seek any funds from the government as it would mean allowing them to interfere with our system. Madrasas are meant for imparting religious education and not for politics.”

These are a few examples, otherwise he made innumerable speeches full of knowledge, wisdom, and philosophy from different platforms in India as well as abroad, and they were beacons of light not only for public

but for the Ulama too. That is why he is called Khatib al-Islam—The Orator of Islam.

Hazrat Khatib al-Islam led All India Muslim Personal Law Board selflessly

All India Muslim Personal Law Board (AIMPLB) is the leading Muslim organization in India which has been playing an important role to propagate and protect Shariah laws in India since its inception in 1973. Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi's father Hazrat Hakim al-Islam Maulana Qari Mohammad Tayyib Qasmi was its founder and president. As the vice president of All India Muslim Personal Law Board, Hazrat Khatib al-Islam's selfless services and leading role for Indian Muslims undoubtedly added a bright chapter to the history of Indian Muslims.

There were two occasions in the history of the board when he could be made president of the organization; once after the demise of its second president Hazrat Maulana Abul Hasan Ali Miyan Nadvi (ra) in 1999, and secondly, after the death of its third president Hazrat Maulana Qazi Mujahidul Islam Qasmi in 2001, but he preferred organizational unity to give a solid message of unity to Muslim community. Actually, he strongly believed in the unity of the Ummah of Prophet Mohammad (saws) and never went after name and fame. We salute his selfless leadership for the cause of community and he will always be remembered for his sacrifices for the sake of creating unity in the community.

Hazrat Khatib al-Islam as a spiritual leader

Spirituality through the path of Tasawwuf is a high point of Islamic life. This is the reason why Ulama have been emphasizing fresh graduates of Madrasas to attach themselves with any Sufi—spiritual leader—to attain



perfection in their conduct so that may be more beneficial for the servants of Allah. As per the experts of Islamic sciences, Tasawwuf teaches one to purify one's self, improve one's morals, and build up one's inner and outer life in order to attain perpetual bliss. Its subject matter is purification of the soul and its end or aim is the attainment of eternal felicity and blessedness. The importance of Tasawwuf for Ulama can be conveyed by the words of Imam Malik (ra) as he said: "He who learns jurisprudence and neglects Tasawwuf becomes a reprobate; and he who learns Tasawwuf and neglects jurisprudence becomes an apostate. But he who combines both will reach the Truth".

In the light of above explanation, Hazrat Khatib al-Islam was a perfect spiritual leader. He got spiritual training from his highly qualified father Hakim al-Islam Hazrat Maulana Qari Mohammad Tayyib (ra), former rector of Darul Uloom Deoband. Later on, his father made him Khalifah (spiritual successor) and allowed him to work as a spiritual mentor among people. Hazrat Khatib al-Islam also benefited spiritually from another highly regarded pious reformer of his time Hazrat Maulana Shah Abdul Qadir Raipuri (ra). Although Hazrat Khatib Al-Islam was extremely busy in teaching hadith books as well as in different educational journeys, he continued reformative spiritual teaching and meetings. Thus, a number of people were reformed spiritually by his insightful teachings and about one hundred people were granted Ijazah (permission to transmit the spiritual chain) by him to extend the benefit of mysticism.

Hazrat Khatib al-Islam was a leader who strove hard to unite the community

Hazrat Khatib al-Islam's complete life was a symbol of unity and for that; he strove hard to bring Indian Muslims together. Let us take an example. A central institution of



Jamat-e Islami Hind, Jamiatul Falah Azamgarh, has a different ideology from that of Darul Uloom Deoband, but in spite of it, Hazrat Khatib al-Islam accepted its invitation several times and honored the institution with his presence. Obviously, his journey to Jamiatul Falah was nothing but a sincere effort to unite the community. In fact, Hazrat Khatib al-Islam's initiative was the call of the hour and an open invitation to be united on common agenda while being loyal to your own school of thought. In the current situation of the country, we can easily realize the importance of Hazrat Khatib al-Islam's call of unity. (*Khatib al-Islam—Aik Ahd-saaz Shakhsiyat, page. 153*)

Conclusion

Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi's bright aspect of leadership shows us that a leader never runs behind a post, rather he believes in work done for the upliftment of his community. Therefore, we need to preserve and propagate his mission and principles so that the present generation as well as the generations to come can get guiding light from Hazrat Khatib al-Islam's visionary life.



Hazrat Khatib al-Islam Maulana Mohammad Salim Qasmi: Literary Services

By: Mufti Sajjad Husain Qasmi ⁽¹⁾

الحمد لله رب العالمين والصلوة والسلام على سيد الانبياء والمرسلين محمد
بن عبدالله صلى الله عليه وسلم

Abstract:

The prime objective of this research is to shed light on the comprehensive, worthwhile, and thoughtful literary works of the towering figure, exponent of Islam and defender of Islamic identity, Hazrat Khatib-ul-Islam Maulana Mohammad Salim Qasmi (rh), the ex- Hadtuh lecturer of Darul Uloom Deoband and Chancellor of Darul Uloom Waqf Deoband, Saharanpur, India. This humble piece of work aims at acquainting academic people from the remote corner of the world as well as upcoming generation with the outstanding and remarkable works rendered by the late lamented scholar. This short write-up on his literary services is to demonstrate the tremendous qualities and marvelous features of his books, articles, treaties, letters, prefaces, and informative lectures and admonitions in order to enlighten the people with the utility and significance of his contribution to the Islamic literature so

(1) Lecturer at Darul Uloom Waqf Deoband, India.



that they can utilize his revolutionary and sublime ideologies and thoughts in order to widen their minds, brighten their hearts, and lead a satisfactory and peaceful life. In short, his literary works, academic accomplishment, distinguished stature, and sound and profound Islamic legacy will become apparent to others through this work.

Keyword: Khatib-ul- Islam, literature,

Introduction:

Khatib-ul- Islam Maulana Mohammad Salim Qasmi (rh), the Chief Rector of Darul Uloom Waqf Deoband and Vice President of All India Muslim Personal Law Board, was born in a notable academic and glorious family on Friday, 8/01/1926 A.D, = 22/06/1344 A.H, in Deoband. He was fondly and tenderly brought up by his father, the well-known Islamic scholar Hakeem-ul- Islam Qari Mohammad Tyyib (rh), the longest-serving rector of Darul Uloom Deoband and founder of All India Muslim Personal Law board in a wonderful academic and spiritual atmosphere. He was encyclopedic scholar, well-versed theologian, great thinker, eloquent orator, skillful debater, best-selling writer, interpreter of the holy Quran, scholar of Hadith, Islamic jurist, historian, propagator of the faith, social reformer, and visionary educator. His concerns covered the entire spectrum of the collective existence of the Indian Muslim as a living community in the national and international context, who, for decades, enjoyed universal respect, and who was accepted by the non-Muslims, at the highest level, as the legitimate spokesman for the concerns and aspirations of the entire community. He was a man of nobility, modesty, sobriety, humility, good conduct, sweet words, kind treatment, truthful promise and soft-speech. He



neither harmed anyone nor did he abuse, mock, lampoon nor did he indulge in silly things or evoked other's sentiment. He would revere his friends and enemies alike.

He was a prolific and unique writer with his bewitching and captivating style which develops the abiding interest in readers and gives them thoughts and ideas generously. His written legacy is largely enormous. His writings are in various forms like books, articles, booklets, letters, treaties etc. His pen travelled over an immense field of knowledge, and produced books on a number of issues, ranging from religious matters to reformative and literary subjects as well as spiritual, philosophical, social, educational, historical, and rhetorical matters. His initial writings are mostly on biography of the prophet (saws), Islamic history, and literary subjects. His books are predominantly religious, well-documented, and reform-oriented. His write-up is wonderful fusion of authentic information, valuable recommendations, analytical views and ideas, and reflection of scholarly and thoughtful Islamic ideology. His style of writing and way of weaving articles are amazingly simple, natural, lucid, colloquial and rhetorical with the mixture of Arabic, Persian, and Urdu poetical pieces befitting the topic. His manner of presenting his thoughts is quite appealing and pretty interesting that attracts the readers to the larger extent and invites them to fall engrossed in what he wants to inculcate in their minds. His delicate, sensitive, and fertile pen is rich with images and metaphors, evocativeness, and suggestiveness; allusions and quotations not only from the holy Qura'an and glorious Hadith, but also from Persian literature. His literary skill is so much profound that enables him to depict the picture of invisible objects and make them move on the screen of reader's mind and his description seems very much striking as well as appealing. In fact, his



literary works are well-ornamented with good choice of words, beautiful structures, idiomatic uses, famous proverbs, and good combination of clarity and brevity are as pellucid as glass.

As the deceased was a fairly successful writer, he was also undisputedly a matchless orator in Indian subcontinent. He would speak continuously and convincingly for three hours or more with promptness of mind and without lack of information and verbal skills. He was characterized with his strong modulation, attractive gesture and posture combined with authentic and vivid substantiations and unique knack of inference. Given the above reasons he was titled with “Khatib-ul-Islam”.

Power of deliverance, profusion of information, wonderful wordings, excellent presentation, conviction of audience, confutation of opponent, and seeking illumination from the Qur’anic and prophetic texts accompanied by different types of expressions and varied kinds of dictions were some salient features which made his lectures and sermons remain distinguished. Therefore, people would hurry to the conference and program wherein his speech was planned and they would utterly enjoy it with full zest and enthusiasm as if the bird sits on their heads. His whole speech centered around Islamic topics in which he would deal with them as Islamic philosophy, he would mention its sources and principles then explain its depth and profundity, after that he would guide to the way of implementation, and at last he would falsify all the misconceptions and doubts regarding it. The collection of his precious speeches has been published in five volumes. If his all speeches are compiled then they would be in numerous volumes.



Literary Works

Shaikh Mohammad Salim Qasmi (rh) was an elegant writer and eloquent essayist whose writings are in lucid and easy language which directly appeals to modern mentality. He wrote about current issues and complicated topics but he turned them all into easy and logical topics by his magical pen and power of reasoning and knack of his writing style. That is why his literary contribution gained unprecedented prominence among academic circle. His exceptional synthesizing genius and reconciliatory approach to differences of opinion among the scholars of Islam in his witty, logical, and philosophic writing made him rank all the scholars in his age.

His medium of writing was Arabic and Urdu. His writing may be categorized into following sections: (1) Religious (2) Academic (3) Biographical (4) Philosophical (5) Spiritual (6) His write-up on modern issues (7) Sirat (8) Travelogue (9) Academic treaties and scholarly letters (10) Forewords (11) A glimpse on his authored books

1. Religious write-up:

Khatib-ul-Islam has keenly dealt in his literary works with the hot-debated religious issues which seem to the narrow minded people lacking insight and foresight, wit and wisdom due to their illogical and skin-deep approach towards Islamic concepts and heavenly revelations. By the virtue of God-gifted insight and unparalleled foresight, he would trace the common roots of misconceptions and deviations of the individuals of different religions and presented convincing answers and healing remedies of their long-rooted diseases as it is vividly obvious in his books and writings. He has dealt a massive and heavy blow on the western writers who are tirelessly prone to defame Islam and its shining teachings. The



great theologian, Hazrat Khatib-ul-Islam, has strongly rejected innovations and fabrications in religious matters and refuted the baseless allegations waged on neat divine guidance, authenticating the tenets of Islam and its principles with substantial truth like the holy Qur'an, prophetic traditions and sayings of Companions. For example, his key address entitled *Tazkiya-e- Nafs* "Purification of soul", *Islam Ka Sarchashma-e- Quwwat* "Source of Islam", *Science Awr Insan* "Science and mankind" *Arba-e- Zindagi Irfan ki Roshni Men* "Four elements in the light of spirituality". All these speeches will clearly give you true reflection of depth of knowledge, sweetness of language, and writing style.

2. Academic write-up:

Khatib-ul-Islam's fertile pen has generously enriched academic library by his precious and excellent pieces of remarkable works which has left indelible imprints and influences on the minds of people. His pen has brought fruitful result in the realm of academic field and acquainted the new generation with the new information in such persuasive and convincing manner that arouses the curiosity of the readers and keep their interest alive. For instance; *Deen Awar Feqhi Mazahib-o- Masalik* "Religion and Jurisprudential Schools and Tracks" it is a profound and lucid speech delivered before highly qualified figures of Islamic theology and jurisprudents in a historical seminar organized at Burhanpur. This speech plainly indicates his matchless academic status and rich knowledge. He has excellently explained the reasons of contradiction of prophetic traditions, disagreement of theologians and he has focused on bridging the gap between different schools of thought as well as presenting the easy way to practice different points of views in



modern age. His second academic legacy is *Haqaiq-e Aalm awr Mojazaat-e- Anbiya* “Facts of universe and miracles of prophets which give authentic information and reveal the wonders hidden in both miraculous objects. Moreover he has written a very wonderful article called “Be Misl Lataef-e-Qura’ani” “Unparalleled Qur’anic witticism” in which a lot of mind blowing discoveries are mentioned.⁽²⁾

3. Biographical work:

It is beyond doubt that writing biography requires different types of qualities and talents like expertise in language and literature, providing accurate information and historical accounts in lucid and eloquent genre which can keep the reader engrossed in leaving through the pages of the book. And biography should be in very stirring, touching, and penetrating manner. The great writer, Hazrat Khatib-ul-Islam, has rendered this fertile art by his intellectual mind and exciting tongue. Although, he did not compile a particular book on any academic personality or revolutionary figure of Islam; but his short articles clearly show his unspeakable and marvelous skills in depicting the real picture of the person whose life is being written. His article entitled “*Hazrat Maulana Ashraf Ali Thanvi a scrupulous elite*” on the life of fountainhead of knowledge and Islamic science, the great philosopher of Islam, known as Hakeem-ul-Ummat Hazrat Maulana Ashraf Ali Thanvi (rh), is very pithful and full of information about his disciplined and scrupulous life. This article denotes the writer’s high caliber and competence of literary quality in respect with biography write-up.⁽³⁾

(2) Mahnama Darul Uloom Deoband; issue: 1, April: 1972

(3) Nida-e- Darul Uloom Deoband; April, 1998.

4. Philosophical write-up:

It is widely known that the Qasmi family has been abundantly blessed with the extraordinary intellect and rational capabilities to explain the perplexed matters of the religion and make it as clear as possible for the corrupted minds lacking good understanding of the reality embedded in the commandments and orders of Allah the Exalted. Khatib-ul-Islam has kept this rich and ancient legacy of his family and chose difficult Islamic issues to prove them logically and intellectually. The late Islamic scholar has written many articles, treaties, and short essays which are shining examples of his philosophy and sagacity. There is an article named “*Miracle of the Qur’an*” which deals with the mysterious facts and hidden wonders of the holy Book revealed by Allah Almighty and discusses the matter of finality and authenticity of it in spellbound style and convincing manner.⁽⁴⁾ In addition to the above mentioned article, there is another piece of write-up named “*Deen-e-Islam Mokammal Nizam-e-Hiyat*” “Religion of Islam is complete way of life” which sheds light on the true religion of Islam, its comprehensive and satisfactory, natural and practical system as well as the goodness of its guidance pertaining to the social, political, financial, moral, and spiritual aspects. As a whole, his pen has designed a lot of witty and wise thoughts and ideas which are quite sufficient to comprehend the complicated issues.

5- Spiritual write-up:

It is clearly known that Khatib-ul- Islam (rh), was the last string of the pupils of Hazrat Thanvi (rh) and the most

(4) Khutbat-e- Khatib-ul- Islam; Volume:2



shining figure of spiritual circle in India. He got spiritual training from the most pious and God-fearing man of his era, Hazrat Maulana Abdul Qadir Raypuri (rh). After his sad demise, he took pledge of spirituality under the guidance of the great encyclopedic scholar Hazrat Qari Mohammad Tayyib sb (rh), the most successful rector of Darul Uloom Deoband. After getting purification of heart and sanitation of soul, he lit up the candle of truth, love, affection, sincerity, peace, and fraternity among Muslim community and others. He beautified the orchard of mysticism with his lectures, admonitions, treatises, and articles. Moreover, he has proved its necessity, importance, utility, and significance by his thoughtful articles and solemn write-up. A long well-documented and informative lecture is an apparent reflection of his mastery over spiritual aspects. The lecture has been published with the name “Tazkiya-e- Nafs” in the lengthy and voluminous collection of his conducive and useful lectures. Khatib-ul-Islam (rh) has unequivocally focused the matter of purity of soul and mind along with education, wisdom, and teaching the verses of the holy Qur’an. He has mentioned the responsibility of the messenger, his predecessors, and the Islamic scholars who have inherited the rich and precious legacy from the final and most influential prophet Mohammad (saws) including the way of purifying the hearts in the modern age.

6-His write-up on modern Issues:

It is apparently clear that Khatib-ul-Islam was very keen to concisely and precisely explain the matters of Islam to the Muslim nation as well as the world community and was very fond of removing the misconception from the minds maligned with the baseless accusations and false allegations raised by western countries and its writers and debaters. He also kept himself fully abreast of current issues, contemporary

thinking, and what was happening around the world. His speeches, lectures, writings, and travelogues bear ample testimony to this affect. He sacrificed his whole life to defend Islam, its doctrines, tenets, beliefs, and teachings, and he dedicated himself to brighten the face of Islam, keeping his all comforts and luxuries aside. “Solution of problems of Muslim nation in the prospect of globalization” is one of the most affective and inclusive writing which deals with the matter of globalization in detail. He has explicitly enlightened the readers with the term globalization and has put forth a brief note of the early period of its existence in the world. In the middle body of the article, he has lengthily mentioned the reasons behind the creation of such strange term raising various types of questions about its futility and vainness in practical life and has put forth many objections against this hollow and absurd concept. Finally he has quoted the most striking extract from the speech of George W Bush and covered all the mischievous plans, treacherous intentions, and horrendous plots played against whole Muslim nation under the banner of the beautiful name of the globalization. Khatib-ul- Islam has concluded his article with the wonderful and worthwhile recommendations for the Muslim nation.⁽⁵⁾

7- His write-up on Sirat:

It is accepted truth that writing on biography of the last and final prophet (saws) is the most difficult task for skillful writers and columnists. A lot has been written on this topic and many aspects of the prophet’s life are to be manifested. So, Khatib-ul- Islam (rh) has endeavored his level best to bring something unique and amazing information

(5) Globalization ke tanazur me Alme Islami ki Mushkilat ka hal, Nida-e-Darul Uloom: Volume,6 June- July



about the most beloved prophet of Islam, Mohammad (saws), due to his extraordinary love and unbelievable relation with the seal of the prophets. He has demonstrated his soaring and lofty attachment to the head of all messengers, Mohammad (saws), through his scholarly articles and lectures alike. He has written on the high qualities, excellent conducts, personal life, and domestic affairs of the prophet (saws), including the reason of his superiority over other messengers and his increasing popularity among the world community. His lecture published in monthly magazine Nida-e- Darul Uloom Waqf Deoband with the title “Sirat-e- Pak” is the true picture of his proficiency in Sirah.⁽⁶⁾

8-Travelogue:

Travel Writing or Travelogue is an old canon of Literature, dealing with nature writing, adventure writing, exploration writing, guide books etc. It’s a herculean job as one has to be an effective writer of language and at the same time be a keen observer to portray and display analytical data. Khatibu-ul-Islam has emerged as illustrious and successful travelogue writer and he has shown his peculiar quality of writing and ability of depicting the scene and location in a visible manner. In *Safarnam-e-Burma*, he has peculiarly displayed all the required features and needed characteristics of travel writing, a keen and solemn reader may find an active approach to travel, alive imagination, willingness to share opinions, disciplined, organized and detail-oriented information, clear description of new places with geographical detail, and informative documentary of ancient historical monuments in innovative and creative genre of literature. The genre of his writing in the foresaid book serves as a diary and a receptacle of accurate records of people and places in Burma, their life style, beliefs, cultures, and customs as well as common traditions and religious practices. It gives us an

(6) Nida-e-Darul Uloom; Volume:6, December:2012

account of the prevalent social milieu and a deep insight into their civilization and habitation. Khatib-ul-Islam has maintained communicative interaction between the reader and places which he has come across.⁽⁷⁾

9- Academic treaties and scholarly letters:

It is of no doubt that Khatub-ul-Islam (rh) has always been very keen to use his pen with much sagacity and wisdom to acquaint his readers and addressees with new ideas and useful thoughts that can quench the thirst of the questioners and letter writers to him. His letters indicate his deep knowledge, broad-mindedness, and praiseworthy literary skills. For example, a letter, entitled “*Ariza-e-Aali*”, that he has written in reply to the letter of Hakeem Abdurrasheed (rh), the grandson of Hazrat Maulana Abdurasheed Gangohi (rh), is finest example of literary write-up. The letter carries great weight because of theme, style, choice of word, smooth structure, proper phrase, captivating sentences, and good mixture of condolatory poem and prose from three languages; Arabic, Persian and Urdu.⁽⁸⁾ His another letter in which he has replied to the letter of Maulana Akhtar Imam Adil and has encouraged him a lot and motivated him to bridge the gap between Islamic scholars and Muslim nation. Each word of the letter reflects his sincerity, indomitable determination, firm resolution, and high ambition.⁽⁹⁾ There are many more educational letters hidden inside the files of the magazine that need our special attentions.

(7) Safarnama-e- Burma: 4 published by Hujjat-al-Islam Academy, Darul Uloom Waqf Deoband.

(8) Nida-e-Darul Uloom (special Issue on Kakimul Islam) 15 July, 1994 A.D.

(9) Al-tablig published in Britain, Vol:6 Issue:3

10- Forewords:

Writing foreword on any book means nothing but to lend credibility to it. Hazrat Khatib-ul- Islam (rh) has manifested the value of many lengthy books and small booklets by his hearty and precious words. The salient features of his forewords are as follows: (1) to shed light on the genesis, purpose, limitations, and scope of the book (2) to include short anecdotes and real-world examples that illustrate the theme of the book (3) to mention the good points and marvelous ideas about the book and what the readers will get out of reading it (4) if he finds any wrong information or misquotation in the book, he feels his due responsibility to rectify it frankly (5) to appreciate handsome and worthwhile piece of information with good remark on the new addition to the academic works.⁽¹⁰⁾ His foreword on the famous translation of the holy Qur'an (Asa'n Tafseer) penned by the great theologian and best-selling author Hazrat Maulana Khalid Saifullah Rahamani, one of the most trustworthy disciple of Hazrat Khatib-ul-Islam (rh), is considered to be a masterpiece and worthy to be called insightful and comprehensive write-up to demonstrate the pearls and rubies concealed in the pages of the foresaid book. In short, Khatib-ul- Islam has encapsulated the juice of the holy Qur'an and its universal message to all human being.⁽¹¹⁾

11- His poetry:

Khatib-ul-Islam (rh) has contributed to the firmament of poetry by his creative and imaginative mind.

(10) Alfara-e-d Al-Bahiya Sharh-ul- Aqa-e-d Al-nasafiyah; pg:2

(11) As'an Tafseer, Vol: 1, Pg: 7.

He has weaved wonderful stanzas and couplets which are the finest examples of his poetic skills. The reader can sense the beautiful imaginations and impressive emotions in the lyrical and rhythmical way. The couplets, which he has spontaneously said on the departure of his parents to the two holy places (Makkah & Madinah) for Hajj, show the proficiency and mastery over the Urdu poetry field of Hazrat Khatib-ul-Islam (rh).⁽¹²⁾

12-A glimpse on His Authored Books

- (1) **Mardan-e-Ghaazi (Urdu Version):** this is a historical novel in which he has sketched the rise and development of Muslims all over the world and their hegemony and supremacy over the world communities. He has expressed his grief and agony viewing the bad situation and gruesome condition of Muslim nations financially, politically, religiously and educationally. The most appealing thing is that he wrote this book when he was the student of seventh standard in world renowned Islamic university, Darul Uloom Deoband. His style of writing shows his full command over Urdu language and literature in addition to amazing flow and spontaneity; good combination of paragraphs and sweet words.⁽¹³⁾
- (2) **Haqiqat-e-Meraj:** This book consists of 50 pages. Khatib-ul-Islam (rh) wrote it in reply and refutation of “*Meraj Ki Rat*” compiled by Maulana Maududi

(12) Janashin-e- Hakeem-ul-Islam, Hazrat Maulana Muhammad Salim Qasmi written by Maulana Noor Aalam Khaleel Amini, Chief Editor of Al-dai monthly magazine published by Darul Uloom Deoband pg.21.

(13) Ibid

(rh) at the request of Shaikh-ul-Islam (rh). He has pointed out the mistakes and lapses of Maududi (rh) in scholarly manner and collected great deal of materials about the concerned topic.⁽¹⁴⁾

- (3) **Mabaadi al-Tarbiyat al-Islamiyah (Arabic Version):** in this book he has emphasized the significance and necessity of moral training of the children in the light of Islamic guidance and instruction. He would believe that the new generation would never progress without following the principles and directions stated by the holy Qur'an. He has greatly focused that children must be educated and trained gradually.⁽¹⁵⁾
- (4) **Jaiza-e-Tarjama-e-Quran Karim (Urdu Version):** this book is very useful and helpful for those who are interested in exegesis of the Holy Qur'an. It covers the history of translation and its different stages including the marvelous contributions of the experts in this regard.
- (5) **Tajdar-e-Arz-e-Haram ka Paigham (Urdu Version):** this book has been written on the biography of the prophet (saws). It needs to be published to benefit the readers filled with the love of the prophet and his character.⁽¹⁶⁾
- (6) **Ek Azeem Tarikhi Khidmat (Urdu Version):** Khatib-ul-Islam (rh) has collected all the books of the great writers among Darul Uloom Alumni with their brief introduction in order to acquaint the readers with books' contents and its significance.

(14) Ibid

(15) Ibid

(16) Ibid

- (7) **Safar Nama-e-Burma (Urdu Version):** the detailed introduction of this wonderful book has already been mentioned above.
- (8) **Khutbat-e-Khatibul Islam** (The collection of his speeches): has been published in 5 volumes. Moreover, there are many articles and scripts waiting to be published.

Conclusion

In this research article, an attempt has been made to highlight the literary contributions of one of the great luminaries of the twentieth century in Islamic history and historiography who dedicated himself to social reform, religious revival, political awakening, and for revolution through his religious and academic lectures and thoughtful and balanced articles and treaties. Moreover it casts light on each and every aspect of his literary services; like prose and poetry including manifestation of the qualities and features which are rooted in his write-up. It covers all types of his write-ups be it religious, academic, philosophical, biographical, or literary ones. It opens up a new window of study and analysis for the researchers and academicians to make his works the topic of their research and study.

وآخر دعوانا ان الحمد لله رب العالمين



Maulana Mohammad Salim Qasmi (1926-2018 AD): His Services in Academic Works

By: Jamshed Adil Qasmi ⁽¹⁾

Personality, Birth, and Early Life:

A great speaker of Islam, Maulana Salim Qasmi, the great-grand son of Maulana Qasim Nanautwi, the founder of Darul Uloom Deoband, is no more with us. Not only Qasmi clan, but whole Islamic world severely suffered this loss. His demise is the end of an era. None seems to be of his stature and caliber who could take his place. His existence was a blessing upon the Ummah. He was a man of profound knowledge, wisdom, literature, and administration. He was tender-hearted, awe-inspiring, and peerless in his elocution and exegesis of the Qur'an. He was icon and beacon for us. The Ummah owes a great deal to him and will remember him forever.

He was born on Friday, 8 January, 1926, corresponding to 22, Jamadith Thani, 1344 A.H., and got the age of 94 years. He was a witness to the British cruelty on Indians and the Indian Ulama during the eventful years of Independence. He had lived those times as a young

(1) Lecturer of Darul Uloom Waqf Deoband.



student of India's most prominent Madrasa that had been a great centre of anti-British movements like the Silk Letter Movement. He received primary education from many teachers. He completed his studies in 1948 from Darul Uloom Deoband where his teachers included great luminaries like Maulana Hussain Ahmad Madani, Maulana Aizaz Ali, Allama Ibrahim Balyawi, and Maulana Syed Fakhru'l Hasan Moradabadi. He is said to be the last surviving disciple of Maulana Ashraf Ali Thanwi from whom he studied Mizan, an important book of Arabic grammar. Soon after his graduation, he was appointed a teacher there. However, later, due to a serious conflict and crisis then in Darul Uloom, he along with some other colleagues, decided to stay away from it and established Darul Uloom Waqf which he nurtured till his last breath. Besides looking after its administrative affairs as a rector, he also taught Bukhari Sharif, the well-known book of hadith. Earlier, he had taught Muslim Sharif, another important book of hadith.

Some of the key positions he held at the time of his death are as follows:

- Rector, Al-Jamia Al-Islamia Darul Uloom Waqf, Deoband,
- Vice-President, All India Muslim Personal Law Board,
- Member, Aligarh Muslim University Court,
- Member of Advisory Board and Managing Committee, Darul Uloom Nadwatul Ulama,
- Member of Advisory Board, Mazahir Uloom Waqf, Saharanpur,



- Permanent Member of the Fiqh Council, Al-Azhar, Cairo,
- President, All India Muslim Majlis-e-Mushawarat (before two fractions of it finally united),
- Patron, Kul Hind Rabta-e-Masajid,
- Patron, Islamic Fiqh Academy, India.

Academic Works

The services and achievements of Maulana Salim Qasmi are multi-dimensional. Types of his religious services are different. On one side, the most important role of his life is the promotion of education and teaching and learning, on the other, he got big achievements in the field of oration and elocution. He spent best part of his life travelling across the country and abroad in respect of religious and community leadership and dealing with the religious issues. As a head of many religious organizations and committees, he carried out responsibilities of headship and leadership with his sublime thought and vision. On the other hand, he continued to make incessant efforts in correction and improvement of the religious seminaries and academic system. He always remained concerned and conscious about the graduates of Islamic seminaries and took many significant initiatives as well for their bright future which is an important part of the history.

Among his religious and institutional services, the foundation and consolidation of Darul Uloom Waqf Deoband is extremely significant and fruitful. The time witnessed how profitable and timely this move was, and how successful this great institute is to root out illiteracy and ignorance! It is not



needed to tell anyone. Every wakeful and tasteful man is aware of it. During his rectorship of Darul Uloom Waqf Deoband, besides introducing specialization courses such as Ifta, Tafseer, specialization in Hadith and Arabic literature departments, he established Hujjatul Islam Academy that is a very active and productive unit of the Jamia under which three departments are working: Department of Research and Study, Department of Computer, and Department of English Language and literature. In the Department of Research and Study, students are taught and trained how to write articles, essays, and composition, and journalism is also a part of the syllabus. Every year, 10 students are taken for this department. They are provided with food and lodgement along with monthly stipend. These students have to write two treatises and articles each on different topics and have to submit their write-ups before the end of the year.

In the computer department, selected students are imparted basic knowledge of computer along with some other programs like MS Word, Inpage, Power Point, Corel Draw and Photo Shop. Having learnt computer in the Jamia, many of the students have opened their own computer centres and are earning their livelihood by these means.

In the English Department, 25 graduates from Jamia and other similar institutes such as Darul Uloom Deoband, Mazahir Uloom Saharanpur, Nadwatul Ulama Lucknow, and others are selected for two years after subjecting them to two tests. The selected students are taught English language and literature for consecutive two years, then they are conferred on the certificate of Diploma in English Language and Literature. One batch of the course has graduated this year. After completing this two-year course, the learners get able to write, speak, debate, discuss, and communicate in English language like their mother tongue.



Apart from these works, the Academy publishes three magazines regularly in three different languages: Urdu magazine named 'Nida e Darul Uloom', English magazine 'Voice of Darul Uloom' and Arabic magazine 'Wahdatul Ummah'. Besides it, the Academy conducts lectures of professional scholars of modern sciences time to time. This initiative of Khateebul Islam speaks loud and spread the benefit of the Jamia far and wide and won the hearts of the scholars and attracted the seekers of knowledge and produced a number of authors, researchers, translators, lecturers, interpreters, and journalists. So far, the Academy has published over a dozen of books and lectures of professionals. The list of the books published by Hujjat al Islam Academy is as follows: 1. Hayaat e Tayyib 2. Akse Ahmad 3. Al Uloom wal Islam 4. Islam And Sectarianism 5. Al Tashabbuh fil Islam 6. Tahzeeralnaas 7. Mubahasa e Shahjahanpur 8. Safarnama Burma 9. Nigarishat e Akabir 10. Minhaj e Ilm wa Fikr 11. Islami Zindagi 12. Al Shaikh al Mufti Shafee al Uthmani Faqeehan linnawazil wal Waqiaat 13. Ijtihad aur Taqleed 14. Human being A distinguished creature

Establishment of Jamia Deeniyat Urdu Deoband, its survival, and development is also among his important services; for he established this institution at a time when there was no system of distance and correspondence courses and nor did anybody have any idea or pattern of it in their minds, especially there was no arrangements of teaching and training for illiterate elderly people so that they too could be able to learn and carry forward other activities of life along with education. This was purely the outcome of Hazrat Khatibul Islam's far-sighted vision and thought that he founded the institute which produced a lot



of useful results. Khatibul Islam Hazrat Maulana Muhammad Salim Qasmi Sb. established this historical and unprecedented institute on 1st January, 1966 AD, with the granted blessings and full endorsement of leaders of religion and scholars of Ummah under the blessed guardianship of unarguably accepted, great religious and scholarly personality of Islamic world, Hakeemul Islam Hazrat Maulana Qari Muhammad Tayyib Sb (Ra), the former vice chancellor of Darul Uloom Deoband. Thinkers of all schools of thought welcomed the Jamia Deeniyat and paid tribute of appreciation.

Basic aim of Jamia Deeniyat:

The basic aim of the Jamia is to provide Muslim youths with the authentic religious and moral education without impediment in their materialistic development so that they, besides being great doctors, engineers, professors, advocates etc, could become sound-belief, good and true Muslims as well.

Services and Performances of the Jamia

Despite lack of required resources, about over 85 thousand male and female students have attained authentic and complete religious education staying at homes in a very short period of the past and by the grace of Allah, the work is progressing year by year. In other words, the Jamia is successfully solving the significant issue of elderly education too. Jamia Deeniyat is recognized by Aligarh Muslim University, University of Kashmir Srinagar, and Maulana Azad National Urdu University etc.



It is the first religious Jamia of the history which was established on correspondence mode of education, and with the recognition from various universities, it is providing the girls and boys of every class with unprecedented historical facility of religious and mundane education at their homes.

The authorities of schools, colleges and religious educational institutions should set up centres in their premises and get reward by providing the new Muslim generation with the facility of religious education through Jamia at international scale.

Similarly, in foundation and consolidation of All India Muslim Personal Law Board and its basic designing, he always accompanied his father Hakimul Islam Hazrat maulana Muhammad Tayyib Sahib (ra) and remained helping hand till date. He made unceasing efforts to make the board strong and effective. That is why he was inducted as the vice president of the Muslim Personal Law Board for long.

About his written contribution to the domain of knowledge, the website of Darul Uloom Waqf Deoband mentions that besides being: one of the top speakers of ulama, his articles and writings are also much admired. Some of the books are worthy to be mentioned here like (1) Mabaadi al-Tarbiyat al-Islami (Arabic), (2) Jaiza Tarjama Quran Karim, (3) Taajdar-e-Arz-e-Haram ka Paigham, (4) Mardaan-e-Ghaazi, (5) Ek Azeem Tarikhi Khidmat, (6) Safar Nama-e-Burma.

(7) The book Khutbat-e-Khatibul Islam (a collection of his speeches) was published in 5 volumes which is being revisited and will be republished in 3 volumes. Moreover, there are many articles and scripts awaiting publication.



Formally, Maulana pledged allegiance to Maulana Shah Abdul Qadir Raipuri. However, he received much of the training from his glorious father, Qari Muhammad Tayyib (d. 17 July, 1983).

A remarkable trait of his personality was to maintain the dignity of a true Aalim (religious scholar) by not partaking in sectarian lines as is the wont of some Ulama. He was therefore respected among all sections of Muslims, and his views were very well received. Maulana Salim did not create the binary division of education between religious and modern. He believed that ‘the source of all streams of knowledge is one’.

In recognition of his services to the domain of knowledge and ideas, Maulana Salim was honoured with many awards, some of which are as follows:

Nishan-e-Imtiyaz (Mark of Distinction) from the Government of Egypt for being a distinguished Aalim of the Indian Sub-Continent,

Imam Muhammad Qasim Nanautwi Award,
Shah Waliullah Award.

Condolences:

Prominent leaders and ulama from different countries have expressed grief over the demise of Maulana Salim Qasmi. In her telephonic message, External Affairs Minister Sushma Swaraj said that Maulana Salim’s love for education was amazing. Outside the country, he worked as an exemplary ambassador of education. Congress President Rahul Gandhi said, “Maulana Salim Qasmi illuminated the world through education and he would touch people through simplicity”. Samajwadi Party chief, Mulayam Singh Yadav, said that



Maulana never asked anything for himself. He was a crown prince of education whose absence would be felt long.

Former Justice of Pakistan's Shariah Court, Mufti Taqi Usmani, described Maulana Salim Qasmi as an ocean of knowledge. His death is a huge loss to the Islamic world. The simplicity with which he lived is rare, he said adding, "His service in the field of education is a golden chapter". Member of Parliament and AIUDF President Maulana Badruddin Ajmal Qasmi termed the demise of Maulana Salim Qasmi as 'end of an era' whose enumerable services are worth to be written in golden words. Senior leaders Ahmad Patel, Ghulam Nabi Azad, Syed Shahnawaz Hussain and others also sent their condolence messages.

Maulana Syed Rabey Hasani Nadwi, the President of All India Muslim Personal Law Board, who had closely worked with Maulana Salim Qasmi and had also been his classmate at Darul Uloom Deoband, wrote an article in which he stated that Maulana Salim Sahab had acquired many of the qualities of his father Qari Tayyib Sahab and his great grandfather Maulana Qasim Nanautwi. He worked in a similar way from whom different sections of ummah benefitted. His death, therefore, has caused concerns about the void in the ummah and in religious circles. Maulana Arshad Madani described Maulana Salim Qasmi's death as a loss which does not seem to be filled in near future. "Whenever there is a crisis he would be remembered" he said. The responsibility to protect the institution that he established falls on all of us. Prof Humayun Murad said that Maulana knew well how to avoid confrontation and find peaceful and constructive ways. Darul Uloom Waqf Deoband is its living example.



Maulana Muhammad Sayeedi, nazim of Mazahir Uloom Waqf said, “In the passing away of Maulana Salim Qasmi, Mazahir Uloom has been deprived of one of its true guide and patron”. He was its member since 1988. Mufti Muzaffar Husain would trust him a lot and his suggestions were highly helpful.

As against the commonly held opinion of ulama who do not tire of speaking about the division of knowledge between religious and modern or worldly, Maulana Salim Qasmi, in June 2013, had in a public programme, very categorically said that all the available forms of knowledge are from Allah. There is nothing as religious and worldly knowledge.

Maulana Qasmi said that the division of knowledge (between religious and worldly) is a political creation because all streams of knowledge flow from God. He then asked heads of madrasas to invite people of other faiths to their madrasas and exchange views and share their problems with them also.

As I write this obituary, his soft-spoken words remind me of the sincerity with which he would draw the attention of the people to real issues and to the approaches that need to be adopted to find their solution.

Maulana Salim Qasmi was among the important personalities who had set up the Darul Uloom Waqf. His colleagues Maulana Muhammad Naeem Deobandi died a little over a decade ago on 23 August, 2007, Shaikhul Hadith Maulana Syed Anzar Shah Kashmiri died 10 years ago on 26 April, 2008, Mufti Khursheed Alam died on 7 February, 2012, while Maulana Salim’s younger brother Maulana Muhammad Aslam Qasmi, an outstanding orator,



died about five months ago on 13 November, 2017. Finally, this great son of the great Khanwada-e-Qasmiyat passed away on 14 April, 2018. He is survived by four sons and two daughters.

Being the great-grandson of Maulana Muhammad Qasim Nanautwi, Hazrat Maulana Salim Qasmi knew well the role he had to play to live up to the reputation and expectations of his family and its followers and admirers spread over countries and continents. He rightly did so. His demise thus has rightly been described as the end of that golden chain. However, as there are others from the same family trying to carry forward his academic, social, and historical legacy, I am sure they will do justice with that and carry on his selfless services due to the shared qualities they are born with and the same spirit bestowed by Allah in the members of his family.

May the Almighty grant him an exalted place in Jannah and fill the vacuum with a man of his caliber from among his family! Ameen



HUJJAT AL-ISLĀM ACADEMY

AIMS AND OBJECTIVES:

Hujjat al-Islam Academy is a research department of Darul Uloom Waqf Deoband. It aims to:

1. Conducting researches on the personality and literary contributions of Hujjat al-Islam Imam Muhammad Qasim al-Nanawtawi (r.a) left by him in form of books, epistles and treatises.
2. Reconstructing the modern science in the light of *Qasmi Sciences* along with interpretation and modernization of his works.
3. Categorical research based upon the two categories of Imam Al-Nanawtawi's legacy comprising of knowledge and Gnostic.
4. Reflecting the ideology and discourse of Imam Al-Nanawtawi and the tack of Deoband.
5. Presenting an inclusive review of Imam Al-Nanawtawi's religious insight and knowledge.
6. Introduction of distinguished pupils of Imam Al-Nanawtawi and their academic distinction.
7. A special project on Imam Muhammad Qasim Al-Nanawtawi as a founder of Darul Uloom Deoband and his valuable services.
8. Islamic worldview and the intellectual personality of Imam Muhammad Qasim al-Nanawtawi.
9. Translating the books composed by Ulama of Deoband into English and Arabic.
11. Publishing important academic manuscript and the translation of old and new books on different areas of Islam.
12. Summarizing and interpreting academic and research work of prominent scholars of Deoband.
13. Equipping Madrasa students with modern research methods and developing their critical thinking with a one year diploma. For this, qualified graduates are selected and they are trained to conduct researches and write articles on various subjects related to Islam. At the completion of the course, certificates are provided to them according to the standard of their writings. They are also awarded monthly stipend.
14. The department benefits from the experts in different academic and research fields.
15. The department provides publishing platform for the skilled writers and researchers.
16. There would be an arrangement of training for journalism and communication.
17. The department regularly introduces its academic services and activities online.



Hujjat al-Islām Academy

Al-jamia al-Islamia Darululoom Waqf, Deoband

Eidgah Road, P.O. Deoband-247554, Distt: Saharanpur U.P. India

Tel : + 91-1336-222352, Mob: + 91-9897076726

Website: www.dud.edu.in

Email: hujjatulislamacademy@dud.edu.in, hujjatulislamacademy2013@gmail.com

