

UBEYDULLAH es-SINDÎ

Baljon, J. M. S.

A comparison between Koranic views of Ubaydullah Sindhi and Shah Waliullah .-- 1979 : Sind Quarterly, vol. 7 i pp. 7-12, (1979)

Qur'ān & Quranic studies / Koran / Kuran / Qoran / Coran ; Walī Allāh Dihlawī, Shāh; Shah Waliullah Dehlavi; Walī Allāh Dihlavī, Sāh; Valiullah, Shah; Sindhī, 'Ubayd Allāh; 'Ubayd Allāh Sindhī

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A comparison between the Qur'ānic views of 'Ubayd Allāh Sindhī and Shah Walī Allah .-- 1977 ISSN: 0578-8072 : Islamic Studies, vol. 16 pp. 179-188, (1977)

Qur'ān & Quranic studies / Koran / Kuran / Qoran / Coran

Afzal, M. Rafique; 'Ubayd Allāh Sindhī

A glimpse on the life and thoughts of Maulana Ubaidullah Sindhi .-- 1975 ISSN: 0034-5431 : Journal of the Research Society of Pakistan, vol. 12 iv pp. 1-14, (1975)

Baljon, J. M. S.

A comparison between the Koranic views of 'Ubayd Allah Sindhi and Shah Wali Allah .-- Routledge, London & New York, 2011 : Sind through the centuries

Edit. Hamida Khuhro , pp. 183-190,

Hijaz | Political theory & ideology | Early Islamic history; Walī Allāh Dihlawī, Shāh; Shah Waliullah Dehlavi; Walī Allāh Dihlavī, Sāh; Valiullah, Shah; 'Ubayd Allāh Sindhī

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Twentyone Great Lives.

(200222)

G. ALLANA

Published by
Paradise Subscription Agency
3, Bonus Road
Karachi
1969
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حضرت سیدنا محمد ﷺ

اور ان کے ناقد

مولانا محمد رفیع کراچی

محمد رفیع کراچی
عزیمہ کراچی ادوبازار
لاہور

20 NISAN 1991

A. Birisikbaht.

وَلَنْ فِي ذَالِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ لَفِيَ السَّمْعُ وَهُوَ قَدِيرٌ

اہم انقلاب
مولانا عبید اللہ سندھی کے عظیم

انقلابی افکار

جنہیں اپنے متعدد تفسیری رسائل سے بڑی محنت کے ساتھ اکٹھا
کیا گیا ہے۔ اسے آسان اور نئی ترتیب کے ساتھ پیش کیا جا رہا ہے
تاکہ ان افکار سے زیادہ سے زیادہ استفادہ کیا جاسکے



تالیف

مولانا قاضی سراج نعمانی صاحب
خطیب جامع مسجد نورانی نوشہرہ کینٹ صوبہ سرحد پاکستان

ناشر

مکتبہ حقیقہ
اردو بازار گوجرانوالہ
پنجاب - (پاکستان)

قیمت: ۱۶/۵۰

20 NISAN 1996

A. Binisik 'a ait

SHAH VELIYULLAH

UBAYDULLAH SINDHI

00908 BALJON, J.M.S. A comparison between the Qur'anic views of 'Ubayd Allāh Sindhī and Shāh Wali Allāh. *Islamic studies* 16 (1977) pp. 179-188.

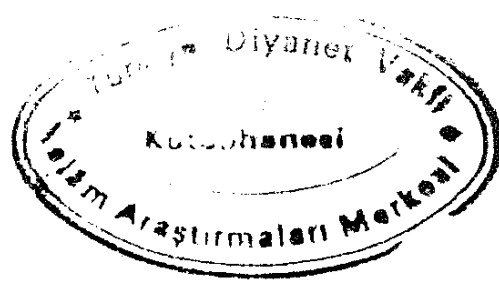
Ubayd Allah Sindhi a Shah
Wali Allah-ny Kur'an la
"Pati" poriyatunin mukayyis

Control. UBAYDULLAH SINDHI
SHAH VELIYULLAH

DINLEUS

00907 BALJON, J.M.S. A comparison between Koranic views of Ubaydullah Sindhi and Shah Waliullah. *Sind Quarterly* 7 i (1979) pp. 7-12.

Ubaydullah Sindhi-ny a
Shah Veliyullah-ny Kur'an p'rislani
arasinda bir mukayyis



Maulana Ubaid Allah Sindhi: A Revolutionary Scholar



MUHAMMAD HAJJAN SHAIKH

5

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	32649
Tasnif No	922 SIN



National Institute of
Historical and Cultural Research
Islamabad
1986

Ubaidullah Sindhi (1872 — 1944)

Political Thinker, Freedom Fighter, Revolutionary

Born in 1872 in a Sikh family of village Chianwali, Sialkot (now in Pakistan), Buta Singh embraced Islam in 1887 and adopted the name Ubaidullah. Leaving his home, he went to Barchandi, Sindh, where he became a disciple of a Sufi, Hafiz Mohammed Siddiq, and adopted the suffix 'Sindhi' to his name.

After learning elementary Arabic in Bahawalpur, he reached Deoband where he studied at the Dar-ul-Uloom from 1889 to 1905, and came under the influence of Sheikh-ul-Hind Maulana Mahmudul Hasan.

On graduation, he served as a teacher in Sindh. In 1908, he was recalled by the Sheikh-ul-Hind and entrusted with the task of organising Jamiat-ul-Ansar. In 1913, due to differences with the Dar-ul-Uloom administration over his political ideas and activities, he was deputed to Nizarat-ul-Maarif at Delhi. Perhaps he was dismissed from the Dar-ul-Uloom. In Delhi, he gave discourses on the Holy Quran to the English — educated youth and trained them for revolutionary activity.

Inspired by Sheikh Ismaili Shahid, in 1915, he became very actively involved in the Freedom Movement. He was a leading figure in the Silk Handkerchief Conspiracy whose object was to promote an Afghan attack on India which would synchronise with Muslim rebellion within the country against British rule. The British caught scent of the conspiracy and he was forced to leave India. Passing through the Muhajirin Colony in the tribal area on the North West Frontier, he reached Kabul and joined Indian revolutionaries there. They established contact with the Turkish and the German missions in Kabul. When Raja Mahendra Pratap and Moulvi Barkatullah set up the first Provisional Government of Free India in Kabul as President and Prime Minister respectively, Ubaidullah was named one of the

Ministers. While in Kabul, he organised a branch of the Indian National Congress. He then planned to form an 'Army of God' with headquarters in the Holy City of Madina in Arabia, of which Sheikh-ul-Hind was to be the General-in-Chief.

After the Third Afghan War and the restoration of peace between the British and Afghan Government, he was expelled from Afghanistan. He went to the USSR and reached Moscow in December 1922. He was very much inspired by the impact of the Russian Revolution. He also visited Turkey and studied the Kemalist reforms, which had modernised Turkey. He lived in exile until 1939, when, through the intervention of Premier Allah Bakhsh of Sindh, he was permitted by the British Government to return to India.

No longer a firebrand, Ubaidullah Sindhi formed the Ganga-Jamuna-Sindh Party.

Ubaidullah Sindhi died on 21st August, 1944.

Ubaidullah was an orthodox Muslim, yet he stood for modernity and tried to reconcile nationalism with Islam. Ideologically he belonged to the School of the Shah Waliullah. His basic thesis was that though India was not a nation but composed of many nationalities, their partnership was essential in the struggle for freedom and in governing free India. Thus he stood for Hindu-Muslim unity.

He remained a Congressman all his life but, critical of Mahatma Gandhi's leadership, he slowly moved out of the mainstream and he ceased to be a political force.

A prolific writer, his autobiography was published posthumously in 1947 under the title Zaati Diary. In his lifetime were published Safarnama-e-Kabul, Shah Waliullah aur Unki Siyasi Tahrik (1942), Shah Waliullah aur Unka Siyasi Falsafa (1944) and Khutbat-i-Ubaidullah Sindhi (1942).

* A.R. KIDWAI, Governor of Bihar, awarded 5th G.P. Chatterjee Award, Indian Science Congress, Lucknow, 3 January, 1985.

* RASHEED MASOOD, ex-MP, appointed General Secretary Dalit Mazdoor Kisan Party, New Delhi, 10 January, 1985.

* MOHAMMAD AZHARUDDIN, Cricketer, became 4th batsman in Cricket history to follow one century with another on Test debut, Madras, 17 January, 1985.

Creates cricket history by being the first cricketer ever to score centuries in three successive Tests on Test debut, Kanpur, 1 February, 1985.

* IMAMUDDIN KHAN, 7 from Orissa awarded National Gallantry Award for 1984, New Delhi, 24 January, 1985.

* SYED MODI wins Central India Badminton Championship, Jabalpur, 17 January. Also wins All India Championship, Udaipur, 23 January.

* HABIB TANVIR, eminent theatre producer, receives Shikhar Samman, Bhopal, 22 January.

* RAIS AHMED, Vice Chairman, University Grants Commission and Justice S.A. MASUD, Jurist and Educationist receive PADMA BHUSHAN Award, New Delhi, 26 January.

* NASEERUDDIN SHAH, Film Actor, and SYED HASAN ASKARI, Historian, receive Padma Shri Award, 26 January.

* IMAMUDDIN KHAN, 7 receives ICCW's Bravery Award, 1984, New Delhi, 27 January.

* NAJMA HEPTULLA, elected Deputy Chairperson of the Raja Sabha, New Delhi, 25 January.

* MOHAMMAD NAYEEM, Hockey Player, honoured by Bangladesh Sports Journalists and Sports Writers Association for having scored the highest number of goals in Asia Cup Hockey Tournament, Dhaka, 29 January, 1985.

* SHAFIQU HAQUE, appointed Additional Judge of the Gauhati High Court.

* M. MUHAMMAD PILLAY FAREED PILLAY, appointed Additional Judge, Kerala High Court, 29 January, 1985.

His attitude towards other religions and social reforms was liberal. He supported the cause of female education. Islam, according to him, did not prohibit it. Rather, "Our Prophet enjoined that it is the duty of every male and female to seek education". Likewise, he was for compulsory primary education. In the Punjab Legislative Assembly he declared, "We will try to make it as effective as possible..."

Sir Sikandar believed firmly in communal harmony and regarded "the communal problem as our biggest misfortune". About separate electorates he remarked, 'communal electorates had been imposed upon us to our utter shame.' Sikandar Hayat believed in regional and not communal cultures. He wanted the solution of the Indian political tangle on a regional basis. His viewpoint on the issue of Pakistan remained constantly obscure.

During his lifetime, the Muslim League could never get a hold on the Province or from a League Ministry. Even Jinnah had to remain on the fringe, biting his nails and biding his time. Maybe, in all-India matters, Sir Sikandar accepted the lead of the Muslim League. But in the Punjab, the Unionist Party of Sir Sikandar, having members from different communities, held the post.

It remained always debatable how far Sir Sikandar was prepared to go with the Muslim League. He shattered the Khaksar Party of Allama Mashriqi, a para-military Muslim organisation, in one day through a terrific use of force in Lahore. After him, the Province slithered gradually into the ditch of communal frenzy and violence.

On the question of participation in the Second World War vis-a-vis Indian independence, the views of Sir Sikandar Hayat were quite specific. He said, "it is our duty as the sword-arm of India to protect our country and our homes and hearths against the onslaughts of invaders.

We shall fight the ruthless and unscrupulous enemies of liberty, justice and religion, and incidentally win freedom for our motherland not by political maneuvering or bargaining, but by virtue of (our) deeds and by extending whole-hearted and honourable cooperation to a friend when he needs our support". Finally, he expected India to become "an influential and dominant partner in the British Commonwealth."

According to Sir Chhotu Ram, Sikandar Hayat wanted to rely upon the moral strength of India's unconditional support during the War as supporting India's demand for freedom. After victory in the War, he was willing to fight for freedom if a fight for the purpose became necessary at all. The period before and during the Second World War was one of scarcity, distress and intense political unrest in the country. In such times, Sir Sikandar Hayat Khan steered the Punjab with sobriety, judgement and circumspection. As the undisputed leader of the Unionist Party Government, he gave to the Province an era of peace and stability.

In the ranks of titled aristocrats loyal to the British Raj, there may have been greater supporters of a foreign rule but not many as outstanding for solid and constructive work. He formed a Ministry in which Hindu, Sikh and Muslim Ministers worked harmoniously for the good of the Province. He contained the vicious forces of communal poison with matchless success. His Ministry introduced forward-looking reforms.

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Sikander-un-Nisa Kamil, Dr. (20th Century)

Dr. Sikander-un-Nisa Kamil was a Senator of Karachi University.

She was born in Hyderabad on 22 October. She did M.A from Osmania University in 1952 and Ph.D. from Sussex University. She was Senator of University of Karachi 1979-81. She elected a Vice President of Pakistan Sociological Association 1975-76; elected a Treasurer of the Karachi University; Teacher's Society 1976-77. She served as Senior Warden and as Provost in Girls Hostel, Karachi University 1971-77; elected as General Secretary Campus Ladies Club, 1975-78; and elected Councillor of Kuts 1981-83. She has written a number of articles on sociological issues. She was awarded a Fellowship to United States in 1963 to attend summer session at the University of Colorado, Boulder, U.S.A.

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Sindhi Begam (16th Century)

Sindhi Begam was a politic and an influential lady of Gujarat.

She was the consort of (*Hafiz*) Sultan Muzaffar Halim, Sindhi Begam was a politic and an influential lady of Gujarat. On her advice the Sultan appeared in the Court of the *Qazi* who summoned him in connection with a case filed in his Court by a horse-trader against the Sultan. The Sultan remained standing in the Court throughout the judicial proceedings and complied with the verdict immediately after it was injected by the said *Qazi*.

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Sindhi, Maulana Obaidullah (1872 — 1944)

Maulana Obaidullah Sindhi was an eminent politician, scholar and writer.

The Sikhs were quite a power in the Punjab at the beginning of the nineteenth century, and many Sikh families were profitably employed in the administrative machinery as officers that ran the Government of the Punjab. Gulab Rai was one such Sikh officer, and he and his family lived a life of comfort and contentment. It was good to have a job with a good salary, and which also gave one a certain amount of power and authority.

Gulab Rai, in order to ensure the financial security of his family, secured a good and lucrative post for his son, Jaspant Rai. With the decline of the Sikh power, those that depended on Government service had to seek employment elsewhere, and Ram Singh the son of Jaspant Rai, came to settle in Sialkot, where he set himself up as a goldsmith, while his other relatives either found some petty Government jobs or started business on a modest scale. The business of Ram Singh prospered, and he married a girl from the Sikh community of Sialkot. Their first child was a girl whom they named Jiwani, and on 10th March 1872, was born in Chianwall village in Sialkot district their second child, a son who was later on to become famous as Maulana Obaidullah Sindhi.

Ram Singh died four months after the birth of his son, and thereafter his wife and two

Correspondence of the Late Dr. Syed Mahmud, Madras, Macmillan, 1974.

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✓ Maulana, Obaidullah Sindhi (1872 — 1944)

Obaidullah Sindhi Maulana was an eminent social reformer, educationist and political thinker.

The Sikhs were quite a power in the Punjab at the beginning of the nineteenth century and many Sikh families were profitably employed in the administrative machinery as officers that ran the Government of the Punjab. Gulab Rai was one such Sikh officer and he and his family lived a life of comfort and contentment. It was good to have a job with a good salary and which also gave one a certain amount of power and authority. Gulab Rai, in order to ensure the financial security of his family, secured a good and lucrative post for his son, Jaspat Rai. With the decline of the Sikh power, those that depended on Government service had to seek employment elsewhere and Ram Singh, the son of Jaspat Rai, came to settle in Sialkot, where he set himself up as a goldsmith, while his other relatives either found some petty Government jobs or started business on a modest scale. The business of Ram Singh prospered and he married a girl from the Sikh community of Sialkot. Their first child was a girl, whom they named Jiwan and on 10th March, 1872, was born in Chainwali village in Sialkot district their

second child, a son, who was later on to become famous as Maulana Obaidullah Sindhi.

Ram Sing died four months after the birth of his son and thereafter his wife and two children went to live with Jaspat Rai. They had hardly lived there for about twenty months, when Jaspat Rai also died. The young mother, with her two children, decided it would be best to go and seek shelter under the roof of her own father, who was happy to receive his daughter and his two grandchildren. After some time, when the old man died, the young mother thought of her two brothers, who were *Patwaris* in Jampur in District Dera Ghazi Khan. They were only too willing to accommodate their sister and her two children.

At the age of six, the young orphaned boy entered an Urdu School at Jampur and in 1887 he entered the Middle School in the third standard. The young lad had proved to be an exceptionally brilliant student and was at the top in his class. While in the middle school, an Arya Samaji boy gave him a book, *Tuhaf-ul-Hind*, which he read avidly and was greatly influenced by it. While in the third standard, the boy developed a liking for Islam and began to read whatever book on Islam he could lay his hands on. Suddenly he decided he would become a Muslim convert. Knowing that this would annoy his mother, his sister and his uncles, he ran away from home and settled in another village in Sialkot District.

Here some of his school friends gave him a copy of the book, *Taqwiat-ul-Imam* by Maulana Ismail Shahid, which proved to be another milestone in his conversion to Islam. On reading this, I was convinced of the Truth of God's Unity, as taught by Islam. He showed unmistakable signs of being a revolutionary at that young age, a mind that dared to chalk out its own course on its voyage through life, even though it be at the risk of offending, his own family. Now I began to offer Namaz regularly and I took the name of

Obaidullah after the name of the author of *Tuhaf-ul-Hind*. He now declared publicly that he had embraced Islam.

He later wrote that he had at first learnt Islam from a Hindu scholar, who called himself Pandit Maulvi. "On 15th August, 1887, invoking the help of God, I became a Muslim. A friend of mine Abdul Qadir was with me. Along with me another student of the Arabic Madrasah, we reached Kotla Rahem Shah in District Muzafar Shah. On 9th Zilhaji 1304 A.H., I was circumcised. After a few days, as my relatives were annoyed, we left for Sind and on the way learnt Arabic from this student."

The Maulana continues in his autobiographical reminiscences that it was his good luck that in Sind he became a pupil of Hazrat Hafiz Mohamed Sidiq of Barchundi Sheriff, who said in a gathering of his followers, Obaidullah had left his family and his relatives for the sake of Islam. From now on I am his father and his mother". The Maulana became so devoted to Hazrat Barchundi Saheb that "I made Sind my home, or it became my home. I took lessons under Hazrat Saheb in the Qadri Rashdi *tariqa*". In order to prosecute his Islamic studies further, he took leave of Hazrat Sheb. "It was because of his blessings that I became ultimately a pupil of Shaikhul Hind". He began studying Arabic in a mosque situated in the rural area of Bahawalpur.

At the age of 17, he enrolled himself as a student in Darul Uloom, Deoband, and there made a deep study of the Quran, Hadith, Philosophy and Logic. "While at Deoband, I saw in my dream a vision of the Holy Prophet and also of Imam Abu Hanita." At Deoband, the Maulana also studied under Shaikhul Hind and was profoundly impressed by his personality and that influence on his outlook persisted throughout his life. He completed his course at Deoband, for Gangoha to study under Maulan Rashid Ahmad. But his

stay at Gangoha was short-lived, as he fell sick and was compelled to go to Delhi for treatment. He had barely recovered from his sickness, when he was stunned to hear of the death of Barchundi Sheriff. He hastened to Barchundi in Sukkur District, reaching that place on the 20th of Jamadi-ul-Sani, 1308 A.H.

While at Sukkur, the Maulana married the daughter of Master Mahomed Azim Khan, a teacher in the Islamia School in that city. The Maulana had sent an invitation to his mother, requesting her to come to Sukkar for the wedding. The mother, aggrieved at long separation from her beloved son, agreed and participated in the happy celebration and began to stay thereafter with her son, Obaidullah. Even after his marriage, the Maulana continued to look upon himself as a student, visiting most of the famous public and private libraries all over Sind in search of knowledge. Reading extensively the Maulana was on the way to himself becoming a great *alim*.

The writings of Shah Waliullah particularly impressed him, whom he accepted from now on as his Imam and the Maulana writes, "And I became capable of understanding the true philosophy of Islam. His habit of extensive reading led him to study the philosophy and political theories of Maulana Ismail Shahid. Revolutionary by nature, the life and teachings of Maulana Ismail Shahid fascinated him, "I took a particular chapter from the writing of Maulana Ismail Shaheed, which was both Islamic and Revolutionary. And I made it the basis of my political life and programme."

He returned to Deoband in 1315 A.H. and started writing articles on Hadith and Fiqah, which greatly appreciated by the *ulema* teachings theology at Deoband. But he did not stay long at Deoband, as he felt within him, a strong urge to return to Sind, which he believed was his real place of work and service. He came back to Amrot and started collecting rare books and

كبير المنزلة عظيم الورع والعزيمة ، له مصنفات عديدة .

توفي يوم الجمعة لست خلون من جمادى الأولى سنة خمس وثلاث مائة وألف بمدينة ملتان .

٣١٥ - مولانا عبید اللہ البدایونی

الشيخ الفاضل عبید اللہ الحنفی البدایونی تریل بمبئی ودفینہا كان من كبار الفقهاء ، قرأ العلم على مولانا حبيب الرحمن الردولوى ومولانا آل أحمد البهلولوى المهاجرين وعلى الشيخ جمال المكي مفتي الأحناف بمكة المباركة ، ثم رجع إلى الهند ودخل بدايون وأخذ الطريقة عن الشيخ فضل رسول العتاني البدایونی وقرأ عليه بعض الكتب الدراسية ، ثم ولى التدريس بالمدرسة المحمدية في بلدة بمبئی فدرس وأفاد بها ثلاثين سنة ، أخذ عنه خلق كثير من العلماء .

مات لتسع خلون من جمادى الأولى سنة خمس عشرة وثلاث مائة وألف بمرض السل ونزف الدم .

٣١٦ - مولانا عبید اللہ البائلی

الشيخ العالم الصالح عبید اللہ السنفی البائلی صاحب تحفة الهند ، كان اسمه في الجاهلية انت رام واسم أبيه گوئی مل ، مرتب الله سبحانه عليه بالإسلام ، وأظهر إسلامه سنة أربع وستين ومائتين وألف ببلدة ماليركوثله ، وصلى بالجماعة في المصلى يوم عيد الفطر ، وحسن إسلامه ، وصنف رسالة لطيفة في تحقيق ديانة الهنود سنة تسع وستين ومائتين وألف تسمى بتحفة الهند ، فهدى الله سبحانه بها كثيرا من الناس .

[كان الشيخ عبید اللہ من السعداء الذين شرح الله صدرهم للإسلام ، وملاً قلوبهم حبا وإيمانا وحكمة ، وهدى بهم خلقا كثيرا من عباده ، وكان

راسخا في الإسلام وعقيدة التوحيد ، حريصا على اتباع الكتاب والسنة ، واقتفاء الآثار النبوية والطريقة المرضية ، شديد الكراهة للكفر والشرك والبدعة ، ولما حضرته الوفاة أوصى أصحابه بأن يجعلوه في الحجر حتى يفارق الدنيا ، كما لحق النبي صلى الله عليه وآله وسلم بالرفيق الأعلى وهو في حجر عائشة بين سحرها ونحرها ، ودعا بنته ونصها إلى صدره ، كما فعل رسول الله صلى الله عليه وآله وسلم مع فاطمة بنت محمد صلى الله عليه وآله وسلم ، ولم يزل لا يحيا بذكر الله إلى آخر عهده بالدنيا ، وقال بعض أصحابه وهو يموت بنفسه : لا إله إلا أنت سبحانك إني كنت من الظالمين ، فقال : لم يرد هذا في الحديث عند الموت ، وإنما ورد : لا إله إلا الله ، وكان متعلق القلب بمرضان كثير السؤال عنه ، يتمنى أن يموت فيه ، ومات في سلخ شعبان سنة عشر وثلاث مائة وألف ، ودفن بعد ما أهل رمضان ، كما جاء في كتاب للشيخ عبدالحق إلى الشيخ أحمد حسن منشى صحيفة « شحنة هند » ١ .

٣١٧ - مولانا عبید اللہ السندي

الشيخ العالم الصالح عبید اللہ الحنفی السندي أحد العلماء المشهورين ، ولد في بيت من بيوت الوثنيين في تاسع محرم سنة تسع وثمانين ومائتين وألف في بلدة سيالكوٹ ، وتوفي والده قبل ولادته فربى في حجر خاله الوثنى ، وتعلم الخط والحساب والتاريخ وغيرها في المدرسة الإنكليزية ، ورأى ذات يوم في اليقظة أن نقطة من النور حاذت بين عينيه ثم دخلت في قلبه ، فوجد بردا وسكينه في قلبه ، وألقى في روعه أنه سيدخل في دين الإسلام ، فرغب إليه وحصل بعض الكتب الإسلامية كتتحفة الهند للشيخ عبید اللہ البائلی وتقوية الإيمان للشيخ الشهيد إسماعيل بن عبد الغنى

(١) عدد ١١-١٢ ، اليوم الخامس من رمضان سنة عشر وثلاث مائة وألف .

ISLAMIC STUDIES,

Vol. VIII, no. 2

(1969)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَجَلَّةُ دُرُوسِ الْإِسْلَامِ

'UBAYD-ALLĀH SINDHĪ

MODERN INTERPRETATION OF MUSLIM UNIVERSALISM

DETLEV KHĀLID

(A) NATIONALISM

'Ubayd-Allāh Sindhī (1872-1944), one of the prominent activists of the freedom movement who spent 24 years in exile—mainly in Afghanistan, Turkey, and Mecca¹—was as passionate an upholder of Muslim universalism as his Egyptian contemporary Aḥmad Amīn (whose conception of Muslim universalism we discussed in a preceding paper),² but on entirely different premises. Just as the Arab historian, notwithstanding his mysticism, was a renovator or "vulgarisateur"³ of the rationalist inclined Mu'tazila school of thought, so was 'Ubayd-Allāh Sindhī the interpreter and chief propagator of 'Walī-Allāhism', a reform movement initiated by the 18th century 'modernist' Shāh Walī-Allāh of Delhi who blended Sūfī-concepts with a fairly radical rationalism.⁴ Shāh Walī-Allāh's reputation, not to speak of his influence, seems to have transcended the Indo-Pak subcontinent only scarcely. In spite of several Arabic writings his thoughts have, for some or the other reason,⁵ remained hardly accessible to the Arab world until recently.⁶ It is not, therefore, surprising that the anti-nationalist Aḥmad Amīn has not availed himself of the link provided by Iqbāl who says in his *Reconstruction* (which impressed A. Amīn so much that he incorporated parts of it almost literally in his 'Day of Islam' without being sufficiently aware of its source so as to cite it).⁷

"The prophetic method of teaching, according to Shāh Walī-Allāh, is that, generally speaking, the law revealed by a prophet takes especial notice of the habits, ways, and peculiarities of the people to whom he is specifically sent. The Prophet who aims at all-embracing principles, however, can neither reveal different principles for different peoples, nor leaves them to work out their own rules of conduct. His method is to train one particular people and to use them as a nucleus for the building up of a universal Shari'at."⁸

This nucleus theory has led 'Ubayd-Allāh Sindhī to a view of history⁹ which is, as shown subsequently, diametrically opposed to that of the pan-Islamist 'Spokesman' Aḥmad Amīn. Islamic history is divided

A COMPARISON BETWEEN THE QUR'ĀNIC
VIEWS OF 'UBAYD ALLĀH SINDHĪ
AND SHĀH WALĪ ALLĀH

J.M.S. BALJON

In our days, in which *hājjis* in astronomical numbers are transported by an impressively efficient and quick management, we do not so easily realize that in former times, and not even very long ago, many a scholar having arrived at last at al-Haramayn preferred to extend his Mecca stay by way of a sabbatical year. Freed from cumbersome obligations of family and social life at home, in the company of like-minded colleagues and studious young people, and enjoying the most ideal environment for Islamic studies, through the ages pious Muslim thinkers have regularly been stimulated in these holy grounds to produce works of lasting value. Thus also 'Ubayd Allāh Sindhī (1872 - 1944), after having witnessed during his sojourn at Moscow in the early twenties the effects of the Bolshevik Revolution and during a subsequent stay in Istanbul the results of Mustafa Kemal's revolutionary activities, found in this centre of our earth the urgently needed place of repose and reflection. Soon he gathered around him a circle of students, to whose interest and zeal we owe the publication in two volumes of *Ilhām al-Rahmān fī tafsīr al-Qur'ān*. The work contains 'Ubayd Allāh's commentary of the first four *Sūras*, dictated at Mecca in the period running from the 23rd of July 1937 up to the 13th of January 1938. The actual purpose of this *tafsīr* is to interpret the Holy Book in the light of leading ideas of Shah Walī Allāh Dihlawī (1703-62). That all of a sudden the name of the Delhi divine turns up will surprise nobody, since 'Ubayd Allāh spent most of his scholarly efforts in reviving the badly neglected thought of the most important Muslim theologian of eighteenth century India.

4. *IR*, II, p. 88.
5. Shāh Walī Allāh, *Tafhīmāt-i Ilāhiyya* (Dābhel 1355/1936), II, p. 245.
6. *Khulāṣa*, p. 2.
7. *IR*, II, pp. 208 f.
8. *Tafhīmāt*, I, pp. 215 f.
9. *IR*, II, p. 189.
10. *Ibid.* p. 74.
11. *Khulāṣa*, p. 47.
12. *Ibid.* p. 45.
13. Shāh Walī Allāh, *Hujja Allāh al-bāliḡha* (Delhi 1355/1936), I, p. 85.
14. *IR* (Karachi n.d.), I, p. 81.
15. *IR*, II, p. 6.
16. *Ibid.* p. 35.
17. *Ibid.* p. 171.
18. *Ibid.* p. 234.
19. *Sūra* II, 179.
20. *IR*, I, p. 226.
21. Shāh Walī Allāh, *al-Musawwā min aḥādīth al-Muwafqa*' (Mecca 1353/1934), II, pp. 255 f.
22. *Hujja Allāh al-bāliḡha*, II, p. 152.
23. *IR*, II, p. 174.
24. *Ibid.* I, p. 197.
25. *Ta'wil al-aḥādīth*, p. 8.
26. *Khulāṣa*, p. 20.
27. *Ibid.* p. 21.
28. Shāh Walī Allāh, *al-Fawz al-kabīr fi Uṣūl al-tafsīr* (Delhi, 1922), p. 47.
29. *IR*, I, p. 58.
30. *Ta'wil al-aḥādīth*, p. 55.
31. *IR*, II, p. 7.
32. Shāh Walī Allāh, *al-Budūr al-bāziḡha* (Bijnor, 1354/1935), p. 189.
33. *Khulāṣa*, pp. 5 and 89.
34. *IR*, I, p. 82.
35. *Ibid.*, II, p. 169.
36. *Ibid.*, I, p. 162.
37. Muḥammad Sarwar, *Mawlānā 'Ubayd Allāh Sindhī. Ḥālāt-i zindagi; ta'limāt awr siyāsi afkār* (Lahore, 1967), pp. 240 ff., cited by Detlev Khālid, "Ubayd-Allāh Sindhī", *Islamic Studies*, June 1969, p. 98.
38. Shāh Walī Allāh, *al-Khayr al-kathīr, Khizāna* 4.
39. *IR*, I, p. 56.
40. *Khulāṣa*, p. 3.



TWO LISTS OF PROPHETS RE-EXAMINED

QASIM AL-SAMARRAI

In: "Two Lists of Prophets"¹, J.M.S. Baljon attempts to draw an analogy between the *Fuṣūṣ al-Ḥikam* of Ibn 'Arabī (d. 638/1240) and *Ta'wil al-Aḥādīth* of the Indian Muslim mystic Shāh Walī Allāh (d. 1176/1762). He states:

"Indeed it is true, the two works seem to have quite a lot in common. Both of them explain the esoteric background of particular events or sayings pertaining to the Muslim prophets, from Adam up to Muḥammad".

To prove the analogy, he says:

"To give one of the few instances of partial similarities: Ibn al-'Arabī as well as Shāh Walī Allāh consider the conciousness of sin which troubled Moses for having killed an Egyptian, on account of which he asked God's forgiveness to be due to a misunderstanding on his side. In reality, the murder fitted exactly in the divine design as it drove Moses away from the court of the Pharaoh. According to al-Shaykh al-Akbar the basic factor of all this was love of God which is the actual movement of the Universe". (p. 82)

Indeed there are many complete and not few partial similarities in both works. However, to present these similarities needs more scholarly work than what Baljon was so far able to do. Failing to understand a passage in *Ta'wil al-Aḥādīth* Baljon draws a false conclusion. As his translation of the passage about Moses is faulty² we find it necessary to make our own, which reads as follows:

"... his hands (Moses') then rushed (unwilfully) to commit murder. He then asked his Lord to forgive him with the tongue

DR. MOHAMMAD MOIZUDDIN

Maulana Ubaidullah Sindhi (1872 — 1944)

Maulana Ubaidullah Sindhi was born on Moharram 12, 1289 Hijri/March 10, 1872 in a village named Chianwali in the district of Sialkot in the Punjab. His father died four months before his birth. His grandfather too died when he was only two years old. His mother took him to his maternal grandfather who had persuaded his father to adopt Sikh religion. His forefathers were goldsmiths by profession. Some of them later on joined services while others were engaged in business.

His ancestors on his mother's side were Sikhs. His father's name was Ram Singh and his grandfather was Jaspat Rai son of Gulab Rai. His grandfather was possibly chief in his village during the Sikh rule in the Punjab.

He embraced Islam in his early age and following Hazrat Salman Farsi he used to write his full name as Ubaidullah bin Islam but later changed it to Ubaidullah bin Ali A'isha.

His two maternal uncles were *Patwaris*, i.e. tax collectors, at Jampur in the district of Dera Ghazi Khan. After the death of his maternal grandfather they became his guardians and he was admitted to an Urdu Medium Middle School at

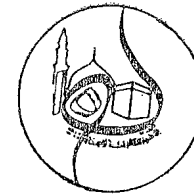
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THE MUSLIM LUMINARIES

LEADERS OF RELIGIOUS, INTELLECTUAL AND
POLITICAL REVIVAL IN SOUTH ASIA.

Advisory: N. A. Baloch

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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NATIONAL HIJRA COUNCIL
ISLAMABAD PAKISTAN.
1408 H./1988

NOT FOR SALE
OUTSIDE PAKISTAN

مولانا عبید اللہ سندھی کی

سمرگزشتِ کابل

از
مولانا عبید اللہ لغاری

مرتبہ
ڈاکٹر غلام مصطفیٰ خاں

ایم اے (فارسی-اردو) ایل ایل بی، پی ایچ ڈی، ڈی لٹ
مصنف و مؤلف کتب کثیرہ



قومی ادارہ برائے تحقیق تاریخ و ثقافت

پوسٹ بکس ۱۲۳۰ - اسلام آباد

۱۹۸۰

20 NISAN 1994

A. Birisikla ait

Dr UBEYDULLAH SINDHI
AFGHANISTAN

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28 MAYIS 1997

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13 OCAK 1995

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الإسلام

الصراط المستقيم

الجزء الثاني

كتب فضوله

محمد عبد الله دراز (مصر)	إسحق موسى الحسيني (فلسطين)
شفيق غربال (مصر)	حسن نصري جنتاي (تركيا)
حمود شلتوت (مصر)	مظهر الدين صديقي (باكستان)
أبو الفلا عفيفي (مصر)	داود س. م. تنغ (الصين)
حمود شهابي (البحرين)	ب. ا. حسين مجادنتزات (الجزيرة)

محمد راشد دي (الجزيرة)
زوجه زينب عليه
رهبته دقتم له
معي نعمينات بهم
السلامة الكبير محمود كلال

منشورات

دار مكتبة الحياة
بيروت
شركة النبراس
بغداد

نشر بالاشتراك مع
مؤسسة فرانكلين للطباعة والنشر
بغداد - نيويورك

١٩٦٣

الصحيحة يجب ان يسبقها انقلاب فكري شامل ، ويجب ان يتزعمها رجال يؤمنون بالاخلاق الاسلامية الرفيعة ويطبقونها في حياتهم ، رجال يؤمنون بالحقوق المتساوية لجميع البشر ، لا يستغلون الناحية العاطفية الاساسية في طبيعة الانسان لبلوغ اهدافهم الآتية ، رجال لا يزرعون بذور الحقد والكراهية القومية ولا المنافسة الاقتصادية ، رجال يضربون - في حياتهم اليومية - أروع الامثال في الفضائل الاسلامية من تقوى وورع وخافة لله . واتهم المودودي زعماء الرابطة الاسلامية بانهم تعوزم حقاً تلك الفضائل ، وان نظرتهم قومية غربية صرفة ، وان العصبة الاسلامية تحارب الهنادكة في سبيل تولي مقاليد السلطة والمناصب وتحقيق المصالح الاقتصادية والتجارية . اما الاسلام فانه يتطلب نشر الدعوة له ، وتحمل الآلام ورفع راية الجهاد في سبيله . وما لم تكن القضايا الحاضرة عقائدية روحية اكثر منها اقلنمية سياسية لن يشهر الهنادكة بما يجذبهم نحو الاسلام^(١) .

وقد تأثر بكتابات المودودي عدد غفير من الشباب المثقف المسلم ، ولا سيما اولئك الذين لم يكن لهم الملم واسع بالحضارة الغربية ، فشكّل حزباً له ، في عام ١٣٦٠ هـ (١٩٤١ م) لم يقبل فيه سوى الذين يحافظون على اداء فرائض الاسلام واقامة شعائره وكان عليهم ان يجتازوا فترة تجربة واختبار . ولم ينضم اليه الكثيرون ، ولكن كان عدد وافر من الناس يعطفون على حركته ويؤيدونها .

وفي السنوات الاخيرة من الحكم البريطاني في الهند برز مفكر ديني آخر هو مولانا عبید الله السندي . ولد عام ١٢٨٩ هـ (١٨٧٢ م) من احدى أسر السنيخ ، ولكنه - في اوائل سني حياته - غادر مسقط رأسه في البنجاب واعتنق الاسلام ، وتلقى تعليمه في (ديوباند) ثم أوفد الى كابل حيث اسس

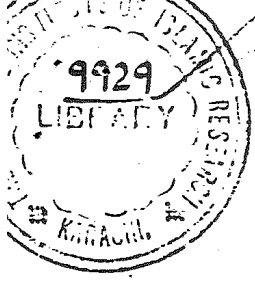
(١) كان النبي (ص) مثلاً اعلى في الرعاية للناس ومع هذا كان المشركون يعارضونه فهل يريد المودودي ان يكون المسلمون في هذا العصر اعلى مثلاً ... لجذب الهنادكة ؟ الملاح

توفي ، فانتقل المودودي الى لاهور حيث واصل اصدار مجلته وألّف كتباً وكراسات باسلوبه الصافي المحبب للقراء . وكان - وهو في حيدر اباد - قد وضع كتاباً عن « الجهاد في الاسلام » ، وهو دراسة مقارنة لاحكام الشريعة الاسلامية في الحرب والقانون الدولي الحديث . وكان قد كتب ايضاً سلسلة مقالات عن الاسلام والقومية شجبت فيها القومية لمناهضة الاسلام ، وأصرّ على القول ان المسلمين ليسوا بدولة ، ولكنهم حزب^(١) دولي لهم دستور دولي وبرنامج اجتماعي واقتصادي واضح معين .

وخاصم المودودي الجناح الاسلامي في المؤتمر الوطني الهندي فوضع كتاباً موضوعه « المسلمون والكفاح السياسي الحالي » ، هاجم فيه بشدة الموقف الذي اتخذته المؤتمر الاسلامي حتى صار اعضاء الرابطة الاسلامية يأملون ان يتقدم المودودي لدعم حركة باكستان . ولكن المودودي ظلّ على معارضته لكل حركة قومية هندية كانت ام اسلامية اذ كان يريد دولة اسلامية صحيحة ، لا مجرد استبدال المسلمين بالهنداكة . وأكد انه ما لم يتخذ المسلمون وجهة اسلامية صحيحة ويحققوا انقلاباً فكرياً شاملاً لن تكون باكستان اسلامية اسلامياً صحيحاً واتهم الرابطة الاسلامية بأن برنامجها لا يختلف عن برنامج القوميين الهنود باستثناء كون الرابطة الاسلامية تكافح في سبيل رفع شأن المسلمين مادياً ، بينما يناضل القوميون الهنود في سبيل رفع شأن الهنادكة . وقال ان مفهوم القومية عند المسلمين ليس بافضل من مفهومها عند الهنادكة لأن قيمها ونظرتها وبرنامجها كانت مقتبسة من مفاهيم الغرب للقومية ، وليس من شيء يربطها بالشريعة الاسلامية الدولية .

وفي كراس عنوانه « طريق الثورة الاسلامية » قال المودودي ان الثورة

(١) قال الله تعالى : (اولئك حزب الله ، الا ان حزب الله هم المفلحون) (المجادلة : ٢٢) .
الترجم



تعلیمات مولانا عبید اللہ سندھی



مکتبہ
پروفیسر محمد سید

- Ubeydullah Sindhi

(A. Birnik)

02 MAYIS 1994

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قیمت ایک روپیہ بارہ کئے
دسمبر ۱۹۵۵ء

ناشر و طابع۔ محمد صدیق
بیت۔ گیلانی ایکڑنگ پریس

سندھ ساگر اکادمی، بیرون لوہاری دروازہ لاہور

قرآن پاک کا مطالعہ کیسے کیا جائے؟



عیدالزندگی

ناشرین - پیسہ اخبار، انارکلی - لاہور

(A. B. isik)

02 MAYIS 1994

حقوق محفوظ ہیں

- ★ طبع اول مئی ۱۹۶۱ء
- ★ تعداد ایک ہزار
- ★ قیمت ۱/۵۰



- ★ ناشر عبدالغفور ایم۔ اے
- ★ طابع علمی پرنٹنگ پریس لاہور
- ★ آرٹسٹ ظفر
- ★ طباعت گرد ہوش لفیس پرنٹنگ پریس لاہور

شخصیت

نام : عیداللہ
 تاریخ پیدائش : ۱۰ مارچ ۱۸۷۲ء
 مقام پیدائش : سیالکوٹ
 تاریخ وفات : ۲۲ اگست ۱۹۳۳ء
 حالات زندگی : طبعاً انقلاب پسند ہونے کے باعث آہائی (سکھ) مذہب کو خیر باد کہہ کر ۱۶ برس کی عمر میں اسلام قبول کیا۔ دیوبند سے فارغ التحصیل ہو کر حضرت مولانا محمود الحسن کی رہنمائی میں کام کرتے رہے۔
 ۱۹۱۵ء میں استاد مکرم کے ارشاد پر کابل گئے، وہاں پہنچ کر امیر حبیب اللہ کی حکومت اور اسکے بعد آنے والے انقلاب میں نمایاں حصہ لیا۔

۱۹۲۲ء میں دورہ ترکی کی غرض سے ماسکو گئے اور وہاں سوشلسٹ انقلاب کا بہت قریب سے مطالعہ کیا۔ پھر ترکی پہنچ کر کمال اتا ترک کے انقلاب کا بغور جائزہ لیا۔ بعد ازاں حجاز

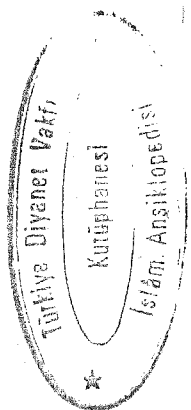
ناشرین
 پیسہ اخبار، لاہور

islam AND revolution

Edited by
ASGHAR ALI ENGINEER

UBEYDULLAH SINDHI

13 MAYIS 1991



1984



Türkiye Diyanet Vakfı Kütüphane ve Araştırma Merkezi
Kayıt No: 7525
Tarih: 9.5.91 ENG-J

tative of Amir Amanullah Khan, King of Afghanistan, to seek assistance in the struggle of the Afghans against British imperialism.

Barkatullah was highly impressed by Lenin and his ideas, and how the October Revolution of Russia had emancipated man from exploitation. During his stay in the Soviet Union he travelled to a number of places to see things for himself. He gave several interviews to Soviet newspapers on his impressions.

On 24 May 1919, he told the *Izvestia*: "The well known appeal of Russia's Soviet government to all nations to fight against capitalism . . . made a huge impact. We were even more impressed by Russia's annulment of all secret treaties foisted upon the country by the imperialist governments and by the proclamation of the free self-determination of peoples regardless of their size".

Earlier talking to another Soviet Newspaper he had said: "The Bolshevik ideas have already taken root among the Indian masses, and a tiny spark of active propaganda will be sufficient to kindle a vast revolutionary conflagration throughout Central Asia".

In another interview he said: "The October Revolution in Russia in 1917 put Comrade Lenin in the centre of the world arena, and he more than played his role".

Further, "It is possible to eliminate injustice, poverty and war from the world only by basically changing the foundations of the society itself. As the sun, the air and the rain are the common possession of living beings, the other things of necessity and luxury should be the collective property of the whole people.

"And under the present conditions this objective can be achieved only through the dictatorship of the proletariat. Lenin and his comrades . . . established in Russia a government of those who create and protect all the national wealth. In the face of such formidable problems all the old prescriptions to lessen human sufferings and to remove social evils have failed. The people fighting for their freedom will hardly find a better road to achieve their aim . . . Lenin is the man by whose name our time will be known and who is

head and shoulders above the heroes of the past".

Subsequently, in 1919, while in Tashkent he wrote a book called *Bolshevism and Islamic Body Politic* in which he made a passionate appeal to the Muslims to follow "brother Lenin". Originally written in English, the book was translated into several languages, including Arabic, Persian and Urdu and became well-known in several Asian countries.

In his book Barkatullah pointed out that the hopes of ancient philosophers for a just society were "introduced into the field of reality by Lenin . . . administration of the extensive territories of Russia and Turkestan has been placed in the hands of labourers, cultivators and soldiers. Distinction of race, religion and class has disappeared . . .".

He appealed (in the book) to the Muslims and others: ". . . Time has come for the Mohammedans of the world and the Asiatic nations to understand the noble principles of Russian socialism . . . in defence of the true freedom they should join the Bolshevik troops in repulsing attacks of usurpers and despots, the British. O, Mohammedans! . . . respond to this call of liberty, equality of brotherhood, which brother Lenin and the Soviet government of Russia are offering to you".

The book reached India despite British attempts to prevent its entry. The British imperialist administration in India was quite worried over it. A. Cater, Deputy Secretary, government of India wrote in a note that "*Bolshevism and Islamic Body Politic* is a pamphlet of a very dangerous nature. I am to request you that special precautions may be taken to intercept and prevent copies of it finding their way into India via Chaman or Duzdup". (Quoted by Dr. L.V. Mitrokhin in his book *Lenin in India*, 1981).

Moulvi Barkatullah died in the U.S.A. in 1927.

The other personality, Moulana Obaidullah Sindhi, was a disciple of the great Muslim theologian and freedom fighter, Sheikh Ul Hind Moulana Mahmudul Hassan. Obaidullah had graduated from the famous Arabic University of Deoband (U.P.). During the First World War he escaped to Kabul to organise the fight against British Imperialism.