

thousand rupees in cash and other gifts. During the last days of the siege of Golconda, in the close of the 30th year, on 24th Sha'ban, 1098 A.H./25th June, 1687 A.D. he died. His sons were consoled by the grant of mourning dresses. About the same time Itikhar Khan, his son who was the sister's son of Abul Hassan, did homage, and received the rank of 3,000 with 1,000 horses. Hidayat Ullah was granted the title of Hidayat Khan. He was not without perfections and eloquence and had a poetical vein.

He was appointed *Khansaman* of Muhamad A'zam Shah. It is said that Ni'mat Khan Mirza Muhammad Haji—who had lashed many officers with his tongue and never with-held his hand from satire; he did not spare even Emperor Aurangzeb—thus repaid for what he had received.

Verse:

He is so strong at sitting that to move him,
No other man can manage it, only God can!

When he wrote this satire on Hidayat Khan, the said Khan, in accordance with the maxim:

"A stone is the reply the clod thrower"

composed a quatrain of which the following is the second couplet:

The son, the wife and the family, of that wittol,
Are a dish of varied dainties.

After receiving this *quatrain* he did not retaliate.

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Shaukat Ali (1873 — 1938)

Shaukat Ali was a nationalist freedom fighter.

Shaukat Ali, born on 10 March 1873, belonged to a respectable family of Najibabad in the district of Bijnore (U.P.). After 1857, the family had moved to a town near Moradabad where his grandfather, Ali Bakhsh, was rewarded with a *Jagir* by the British Government of India in recognition of his loyal services during the outbreak of 1857.

The ruler of the neighbouring Princely State of Rampur, Nawab Yusuf Ali Khan Nazim, was a friend of Ali Bakhsh and was very much fascinated by the cultured and sophisticated behaviour of his son, Abdul Ali Khan. The Nawab urged Ali Bakhsh to let his son go with him to Rampur to become one of his courtiers. Finally Abdul Ali Khan moved to Rampur where his son Shaukat Ali was born.

In 1880, at the age of thirty-one, Abdul Ali Khan died of cholera, leaving behind his widow, one daughter and five sons, the eldest of whom was thirteen and an invalid, and the youngest was hardly two. The responsibility of bringing them up fell on the mother. The twenty-seven year old widow, Abadi Bano Begum, who later came to be publicly known as *Bi Amman* (The Mother), was a woman of courage and determination.

Although an illiterate herself, she wanted to see her soon well-educated. That was the time when the 'gentlemen' of the Muslim society considered the education provided at the tradition-bound religious *Madrasas* to be more than sufficient and did not like to send their children to schools set up to provide modern education.

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However, the mother, in spite of the opposition of her relatives, succeed in sending one of her boys to a school for modern education at the nearby city of Bareilly. When she desired the same opportunity for her other son, Shaukat Ali, her brother-in-law, was the guardian of the family, refused to bear the expenses of his education, saying that one 'infidel' was bad enough in the family.

But the determined mother did not accept the decision and secretly pawned some of her personal jewellery with the help of a maid-servant of her Hindu neighbour who was a banker. In this way she managed to send Shaukat Ali to Bareilly for his education. After spending a few years there Shaukat Ali moved to Aligarh in 1888 where one of his brothers was studying.

During his college days Shaukat Ali was very much interested in playing cricket and was for years the skipper of his College Eleven. In 1895 he passed the B.A. examination and was appointed as Assistant Opium Agent. Notwithstanding his official duties he always took a keen interest in the affairs of his *alma mater*, the M.A.O. College, Aligarh.

He was elected the Secretary of the Alumni Association of the College. During the period of his Secretaryship he also edited for the Association the magazine, *Old Boy*. After about seventeen years of service in the Department of Opium he went on premature retirement in order to tour the country in the company of Sir Agha Khan as his Secretary for mobilizing public opinion and raising funds to get the College transformed into a full-fledged University.

In 1913 he founded an organisation known as 'Abhynab Khuddam-i-Ka'bah' (The Association of the Servants of the *Ka'bah*). The main aims of the Association were: (i) to see that the building of the *Ka'bah* at Mecca was not damaged by the Saudi soldiers who were internally at war with the erstwhile rulers of the

area, the Ottomans, and (ii) to provide facilities to the Muslim pilgrims of India going to Mecca for *Haj*.

The Secretary and the President of the Association were called respectively the *Khadim* (servant) and the *Khadimul-khuddam* (the servant of the servants). Shaukat Ali was elected the first *Khadim* of the Association and his spiritual guide (Murshid) Maulana Muhammad Abdul Bari, a prominent *alim* of Lucknow, was the *Khadimul-Khuddam*. About the same time, on account of the ill-health of his younger brother, Muhammad Ali, who was then editing his English weekly, the *Comrade*, and the Urdu daily, the *Hamdard*, Shaukat Ali took over the managerial responsibility of the papers.

On the eve of the First World War the Ali Brothers (Muhammad Ali and Shaukat Ali) became vociferous critics of the British government on their anti-Turkey attitude. Consequently, on the charge of rousing the Muslims against the British government of India, they were arrested on 30 May 1915, and were kept at different places as political prisoners.

The pension which Shaukat Ali was receiving from the Department of Opium was confiscated. After the war the political situation of India had become so unmanageable to the British that they could not keep the political prisoners any longer. Thus in December 1919 the Ali Brothers were released.

After his release Shaukat Ali became one of the important freedom-fighters of India. He associated himself with Gandhiji and the Indian National Congress. To introduce them to the Muslim masses and to inculcate in them the national spirit, Shaukat Ali toured the whole country. As a matter of fact, it was Shaukat Ali and his brother, Muhammad Ali, who helped Gandhiji to extend his influence into the Muslim homes. Shaukat Ali also took up the cause of the All India Khilafat Committee which was founded

in his *Muḥaddima* suggests that it became somewhat unacceptable (554). The story tells how a rich merchant had a beautiful daughter whom the hero, who lived in the same district, saw by chance when she appeared on the roof or balcony of her house. A love affair develops somewhat in the vein of *Romeo and Juliet*. Both the heroine and the hero successively drink poison, but in the end the effect is nullified. The story is important from several points of view. First, the element of magic, which had become normal in the *mathnawī*, is absent, save in the description of the failure of the poison to prove fatal. Secondly, the characters are not princely or noble, but ordinary, as indeed are the events. Thirdly, the poems are brief. Fourthly, at a time when Lucknow poetry seemed to concentrate on language, *Shawḳ* stressed meaning. A third *mathnawī*, *Ladhḍhat-i-‘ishk* (“The Pleasure of Love”), is his longest, and is more evocative of Mīr Ḥasan [q.v.]. This and his fourth *mathnawī*, *Bahār-i-‘ishk* (“The Spring of Love”) are said to illustrate his felicitous use of the language of the ladies of Lucknow. *Shawḳ*’s fame seems to have been short-lived. For example, Muhammad Sadiq, *A history of Urdu literature*, London 1964, does not even mention his name; nor do his collections of two other genres of Urdu love poetry—*ghazal* and the more passionate *wāsōkh*—seem to have made much impact.

Bibliography: Probably the best account of *Shawḳ*’s *mathnawī* is to be found in Abu ’l-Layth Ṣiddīqī, *Lakhnāw kā dabistān-i-shā‘irī*, Lahore 1955, 553-75, which contains substantial extracts from the poems. The sparse information to be found in Ram Babu Saksena, *A history of Urdu literature*, Allahabad 1927, has been mentioned. There are various editions of the poetry; interesting comments on it are to be found in Alṭāf Ḥusayn Ḥālī’s *Muḥaddima*.

(J.A. HAYWOOD)

AL-SHAWKĀNĪ, MUḤAMMAD B. ‘ALĪ b. Muḥammad, writer, teacher and *mufṭī* in Ṣan‘ā’ (ca. 1173-1255/1760-1839). His opinions and his writings are seen as foreshadowing the Islamic modernism of the first half of the 20th century. Rashīd Riḍā [q.v.] regarded him as the *muḥjaddid* “regenerator”, of the 12th century A.H. (*Tafsīr al-Manār*, vii, 144). Many of his books exist in modern (sometimes uncritical) editions. In his *al-Kawāl al-mufīd fī adillat al-iqṭihād wa ’l-taklīd* (Cairo, Muṣṭafā al-Ḥalabī) he argues that it is not necessary to follow one of the established Islamic schools of law or *madhāhib*.

Bibliography: Brockelmann, S II, 818; Sarkīs, 1160; Ibrāhīm Ibrāhīm Hilāl, *Wilāyat Allāh wa ’l-ṭarīk ilayhā. Dirāsa wa-taḥkīk li ’l-kitāb ... li ’l-Imām al-Shawḳānī*, Cairo 1969, pp. 552.

(J.J.G. JANSEN)

SHAWKAT ‘ALĪ (1873-1938), Indian Muslim leader. Elder of the famous “‘Alī Brothers”, *Shawkat* was born at Rāmpūr on 10 March 1873. He received a “modern”, i.e. English, education at the insistence of his widowed mother, Ābādī Begum (who later played a significant role in the Indian freedom and *Khilāfat* movements) despite the opposition of her male relatives. She pawned her personal jewellery to send *Shawkat* to a school in Bareilly, from where he went to the M.A.O. College, ‘Alīgarh. He did not show brilliance in his studies, but gained fame as a sportsman.

After his graduation in 1895, *Shawkat* was employed in the Opium Department for the next 17 years. He took premature retirement to tour the country as the Agha *Khān*’s secretary in order to mobilise public opinion and to collect funds to convert the M.A.O. College into a full-fledged university.

Unlike his younger brother, Muḥammad ‘Alī [q.v.], an erudite writer and speaker, *Shawkat* was a practical man who fully supported his younger brother in his activities. *Shawkat* founded *Andjuman-i Khuddām-i Ka’ba* (“Association of the Servants of the Ka’ba”) in 1913 to protect the sacred monument in Mecca and to facilitate pilgrimage from India. At about the same time, he assumed the managerial responsibilities of the newspapers published by Muḥammad ‘Alī, (the Urdu daily) *Hamdard* and (the English weekly) *Comrade*, due to the latter’s ill-health.

The ‘Alī Brothers were arrested in May 1915 on charges of arousing the Muslims against the British. They remained in prison until December 1919. *Shawkat*’s pension from the Department of Opium was confiscated at the time of his arrest.

During the next decade the ‘Alī Brothers dominated the Indian Muslim scene and took an active part in the freedom movement. They associated themselves with the Indian National Congress and played a crucial role in bringing it, especially its leader M.K. Gandhi, closer to the Muslims in the country. They played a key role in the Non-Cooperation (*Tark-i Muwālāt*) Movement of the early 1920s, and led the *Khilāfat* Movement [q.v.] aimed at protecting the Ottoman Caliphate.

The ‘Alī Brothers were again arrested in 1921 for passing a resolution in the All-India *Khilāfat* Conference at Karachi on 9 July 1921 calling upon Muslim soldiers in the Indian British army to desert from it. They were tried, along with five others, in the famous Karachi Trial of the same year (details in Rafique Akhtar, *Historic trial*, Karachi 1971).

Shawkat presided over the All-India *Khilāfat* Committee’s annual conference in 1923 at Cocanada. This conference formed a socio-political group, *Hindustani Sewa Dal* (“Indian service corps”), to improve the social conditions of the Indian people. *Shawkat* presided over the first session of this organisation at Belgaum in 1924.

At this time, a belligerent Hindu nationalism, including the movement of *Suddhi* (“purification”, i.e. reconversion of Muslims to Hinduism), was raising its head. Muslims demanded assurances of a fair deal in an independent India where Hindus were going to be the majority. (The Lucknow Pact of 1916 had given some weighting to Muslim demands.) The Indian National Congress refused to give any special assurance to Muslims in the Nehru Report and the All Party Conference at Calcutta in 1928, and this caused most Muslim leaders to drift away from the Congress and demand a separate state for Muslims.

Shawkat resigned from the Congress and settled in Bombay, where he dedicated himself to the advocacy of Muslim causes through the Urdu daily *Khilāfat* and the Urdu weekly *Khilāfat-e Uthmāniyya*. Towards the end of his life, *Shawkat* was elected to the Central Legislative Council. He died in Dihlī on 26 November 1938.

Bibliography: Unlike his younger brother, *Shawkat* does not seem to have been the subject of any independent work. See for a detailed account and some primary sources about his life: Mushirul Haq, *Shawkat Ali*, in S.P. Sen (ed.), *Dictionary of national biography*, Calcutta 1974, 176-8.

(ZAFARUL-ISLAM KHAN)

SHAWKAT BUKHĀRĪ, MUḤAMMAD ISHĀK, 17th-century Persian poet, died 1107/1695-6.

He spent the early part of his life in Bukhārā, where his father worked as a moneychanger. *Shawkat* also took up the same profession, but then set out

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