Conclusion

Maulana Abul Hasan Ali Nadwi is most versatile Islamic scholar of the modern age. More than 50 works attributed to him on different Islamic Disciplines. This study aimed on the critical evaluation of his thought on various Islamic aspects, because Ali Miyan was the only Islamic scholar who was equally appreciated by most of the Sunni Schools of Thought, though they were opposite in their thoughts and beliefs, like Deobandi School and Salfi School. The research also focused to identify, what were the special features of Ali Miyan’s thought and attitude that all major Sunni Schools admired his personality and welcomed his ideas.

Chapter first deals with general introduction of the thesis. The background of the study and its significance. Later we have discussed in brief the sources of the work and research techniques.

Chapter second deals with the early life and education of Maulana Abul Hasan Ali Nadwi. It focused on the factors involved in the personality development of Ali Miyan. For understanding the thought of a scholar it plays a crucial role. Mostly the thought of a person influenced by the environment in which he lives. The social events and revolutions which Ali Miyan saw by his own eyes or he had a chance to interact with them. Like the British rule in India and its adversary behavior
with the Muslim population and struggle of freedom in the Indians like Khilafat Movement and afterwards the Independence and partition of India. In between the changing trends of cultural and social structure of India as well as the changing temperament of Muslim masses towards the religion and rise of different reformist movements of Islam in the Indian subcontinent Like, Jamat-e-Islami, Tableegi Jamat, Deoband Movement, Aligarh Movement and Salafi Movement, Nadwa Movement etc. And their diversified thoughts and practices molded the thought of Ali Miyan in a specific manner. This was reflected in his speeches and works. These all aspects are discussed in detail in this chapter.

Chapter third discusses with the thought of Ali Miyan related to Qur’an and its exegesis. He applied deep thinking and intellect to study the inherent philosophical quotations of the Qur’an. Most of his writings contain several references from the Qur’an. He used Qur’anic verses extensively to prove his thoughts and opinions. He put forth amazing illustrations of Qur’anic verses in his own specific way. Although he did not write a full commentary of the Qur’an but he explained some specific verses of the Qur’an and highlighted the lingual beauty. These new philosophical illustrations present a wonderful aspect of the Qur’an to readers and increase its significance to manifold. To
understand his *Qur’anic* approach, his three writings are very important: Moarka-e-Iman-o-Maddiyat (Faith verses Materialism), Mansab-e-Nabuwmat aur uske ali Muqaam-e-Hamileen (Islamic Concept of Prophethood) and *Qur’an ke Usool o Mubadi*. I have discussed each of them briefly so as to present his thought which he expressed in defining the commentary of these verses.

Chapter fourth critically examines the thought of Ali Miyan related to *Hadith*. In general, we can divide this chapter into three parts. The first part deals with his early education in *Hadith* which he studied with different teachers and their different methods of *Hadith* teachings. Like the method of Maulana Haider Hasan Khan and of Maulana Husain Ahmad Madani. The second part deals with the thought of Ali Miyan regarding *Hadith*. It focused on different aspects of his thought regarding *Hadith*, which were extracted from his own works and works done by others related to the subject. According to Ali Miyan, *Hadith* constitute the complex, which provides the climate in which faith thrives and bears fruit. No faith can retain its warmth of feelings without presenting living examples of its teachings to infuse a life into its adherents. In a religion, the most potent and authentic information of religious events and their associated emotions and illustrations can only be provided by a portrayal of the life story of its founder. Judaism, Christianity and several
other Faiths lost their inner vitality due to the simple reason, that they could not preserve reliable records of the life and character of their founders, deprived of this life giving source they were cut-off from the intellectual and spiritual climate which was necessary not only for the sustenance of faith and growth of religious spirit in the followers, but also that which could have saved it from the onslaught of materialism and agnosticism. Some of the leaders of these faiths realized this shortcoming and tried to fill in the void with manuals containing life accounts, sermons and table talks of their saints and holy men, but these efforts eventually proved to be a concoction of innovations and deviations, thereby distorting the original teachings of those Faiths. Thus, it is an outstanding virtue of Islam that it has preserved life record of Prophet Muhammad (pbuh), and no other Faith shared this value with it. In addition, the history of compilation of *Hadith* is a bright chapter of Islamic history, it reflects that this is not an accidental event or a *bidat* (innovation) of later ages. The inclination of companions (*Sahabah*) toward the collection and compilation of *Hadith* just in the life time of the Prophet (pbuh) and recording of large number of Tradition, later, the development of the discipline of *Hadith* science for analyzing the authenticity and categorization of *Hadith* by tabiun (disciples of companions), as well as the mass gathering of the students of *Hadith* from Iraq, Iran, Khurasan and Turkistan etc.
Their big sacrifices in learning, memorization, compilation, their extraordinary determination and development of the new Art of Hadith and its critical scrutiny like Riwayat, Dirayat and along with Asma-al-Rijal, the rising of great scholars of Hadith. As well as the inclination of whole Ummah towards the importance of Hadith and its publication and popularity in Ummah, all these evidences are indicating that, after the holy Qur’an it is the most important source of Islam, completely preserved for the coming generations. It is a great feature which reflects that it is a true religion which is revealed and protected by Allah and yet it is in its original form yet. No effects of time and space has degraded it genuinty.

To promote doubts regarding the authenticity of Hadith is a dreadful conspiracy against Islam. Side by side he advised Muslims to rely on Sahih Ahadith (Authentic) in practice and possibly avoid the Zaeef (weak) traditions. Zaeef traditions played the most important role behind the occurrence of turmoils, conflicts and doubts and controversies in Islamic history. There is no Noor (light), clarity and reality or promise and support of Allah to Modhu and Zaeef Ahadith, as compared to the Qur’an and Sahih Ahadith (Authentic Ahadith). In addition to this, there are many illogical concepts in these traditions, as a result, different types of doubts and controversies have emerged within the Faith. Musims should consult only authentic traditions even in Fazail-e-
Amal (Virtues of fair deeds). Hence, the other works on Hadith are not equivalent to Siha-e-Sittah, because Siha-e-Sitta is undisputedly recognized by the majority of Ummah. Therefore, Muslims should only rely on Siha-e-Sittah. It is seen whenever Muslims believed in weak Ahadith and practiced it, people presented very low opinion on Islam. The third part deals with the works of Ali Miyan. I have tried my best to discuss each of his works related to Hadith and presented his different aspect of thought included in them.

The chapter five deals with the thought of Ali Miyan regarding Tasawwuf. He himself was a great Sufi and asserted a great emphasis on its significance in a Muslim life. In this Chapter, we dealt with his introduction and adherence to Tasawwuf, his progress in later life and his moderate logical approach to it. In general we can divide the spiritual life of Ali Miyan in four stages. The first stage was that when he joined Khawaja Gulam Muhammad Dinpurvi and after his death Maulana Ahmad Ali Lahori. In second stage, he joined Maulana Ilyas and his Tableeghi Movement after the death of Maulana Ahmad Ali Lahori. In the third stage he joined Maulana Abdul Qadir Raipuri after the death of Maulana Muhammad Ilyas in 1944. In the fourth stage he joined Shaykhul Hadith Maulana Muhammad Zakariya after the death of Maulana Abdul Qadir Raipuri. This
shows that Ali Miyan has a long and through experience of *Tasawwuf*.

As an expert, his thoughts regarding *Tasawwuf*, give a new look to the discipline. The expression of his thoughts and strong advocation of his opinion balanced by logical reasoning presents *‘Tasawwuf’* or spiritual education is essential for the development of moral character and personality of a man. So, extreme devotion to Allah is an interesting goal and crucial factor to produce men of morality in Islamic history.

Ali Miyan had a deep insight in theory and practice of *Tasawwuf*. He was not merely a scholar but a leading personality in the area. However, he was the disciple of Maulana Ahmad Ali Lahori yet he was, impressed by Sayyid Ahmad Shaheed’s Sufi thought. He considered him as his role model in *Tasawwuf*. Ali Miyan was also influenced by Shaykh Ahmad Sirhindi and Shah Waliullah Muhaddith Dehlawi. Ali Miyan’s approach regarding *Tasawwuf* was balanced and clear. He considered *Tasawwuf* as an essential factor in developing the true spirit of religion in a man. According to him, *Tasawwuf* plays a vital role in the development of great Muslim personalities throughout Islamic history. Knowledge only cannot make men of high morals and pious character, purification of the heart and mind is equally necessary for one’s personality development, which can easily attained
through *Tasawwuf*. To him, *Tasawwuf* is a prime part of religion required for the development of high moral values in its followers. He also termed it as *Fiqh-e-Batin* (inner jurisprudence). To Ali Miyan, *Tasawwuf* is as old as Islam. All the Prophets (pbut) practiced it. It is the essence of Faith and the soul of Islam. Its basic ingredients are consciousness and a living realization of the omnipotence of Allah (Tauheed) in all its implications, adoption and love of Allah, purification of the heart and righteousness. It constitutes the very base of religion. It calls upon man to inculcate in himself the qualities of piety, sincerity, patience, steadfastness, and gratitude to Allah. Alongside, it should not be judged, by the conduct of fraudulent pretenders or worldly men calling themselves, Sufis, so, there are false Ulama who are to be avoided according to *Hadith*.

*Tasawwuf* is not a *Qur’anic* word nor can it be found in *Hadith* literature but other words, can be found which are equivalent to it, like “*Tazkiya*” in the *Qur’an*, and “*Ihsan*” in *Hadith*. These are some groups of people which opposed *Tasawwuf*. One group comprises those who accept its constituents separately, but deny it if it is referred to as a whole. The majority of the people applaud the aforementioned aim and qualities separately, but if it be said to them that, Some people have for some reasons given all these qualities a common name

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“Tasawwuf”, then their colours change instantly and they say, ‘We don’t believe in Tasawwuf, it has caused great harms’. The other group is of those to whom it is acceptable if it proposed under a different name. For example if it is said, “The Qur’an has termed it ‘Tazkiyah’ (cleaning). The Hadith names it ‘Ahsan’, and later jurists termed it as Fiqh-e-Batin”. They would then reply that there is no reason for contradiction and all these are declarations of Allah and His Prophet (pbuh).

Verily, neither alterations can make to all the books written, nor the tongues of men can be withheld. Otherwise, if we were given the option, we should have referred to it by the words ‘Tazkiyah’ and ‘Ahsan’ and not used the word ‘Tasawwuf’. Now this is the popular name. Likewise, the history of the arts and sciences is full of such common technical terms. In the end of the Chapter Fourth, I discussed some of his works related to the West and tried to put forward his thought incorporated in them.

The sixth chapter deals with Ali Miyan’s thought regarding Fiqh (Islamic Jurisprudence). Though he was not a Faqih and left no separate work related to the subject but he discussed briefly about Fiqh and its related issues in his different books and papers. Ali Miyan’s approach was rational and moderate unlike the traditional Ulama who were rigid and radical regarding Islamic Jurisprudence. Though, he was a Hanafite and firmly practiced
his Maslak (creed), yet he condemned the rigid outlook. To him, different schools of thought in Islamic Jurisprudence reflect the diversity of Islamic culture. No one of them is more preferable to the other. The conflict among different schools of jurisprudence is Un-Islamic and an act of Ignorance.

The establishment of *Fiqh* is very important Islamic event. It is an outstanding characteristic of Islam that, it provides such a diversified look to Islamic Jurisprudence. It is a heavenly occurrence because Allah is willing for establishment of *Fiqh*. So that, Islam will be able to solve, every problem related to human life in every age till the last day. It is not merely an imagination but it is a matter of fact. It can be observed that in the Middle Ages, when Islam spread to vast areas and great kingdoms were established under its flag, new issues were faced due to diversified culture, these new issues dealt with Judiciary, Social and Political issues such as Taxation, Zimmis, Kharaj, and Inheritance etc. The great Jurists of the time solved these quests without any delay. It was not done on a small scale rather four regular schools of Jurisprudence were established. This vast and tremendous work of extracting solutions of legal issues according to Islamic *Shariah* by a large number of *Fuqaha* (Jurists) was inclusive. Therefore, there is no need of *Ijtihad* on the issues, which were already solved by these great jurists. He believed
that, these eminent jurists of the Middle Ages were experts of the field and their work was matchless as well as profound. It is worthless to make efforts on the issues that previously solved by these eminent jurists. In addition, it is dangerous for the Muslim Ummah, because there is a doubt of rising of controversies and new sects with it. However, with admiring the great services of those eminent Jurists of the past, he did not overlook the significance and need of Ijtihad on new arising issues. Because Islam is fully compatible to the changing world and it is necessary to discuss and solve these new issues, therefore Ijtihad is the requirement of the day. He think that, in every age of Islamic history, the method of Ijtihad was used by great Jurists to find out the solution of new issues in the light of Qur’an and Sunnah. Till date, the importance of Ijtihad hasn’t decrease because in the modern world due to the rapid development of Science and Technology, and changing life style new issues continuously arise. Therefore, it strongly needed, to discuss and solve them according to the Islamic Shariah. Also, the Islamic Shariah should be written in modern style and updated regularly, so that it is not claimed that Islamic Shariah is outdated. However, Ijtihad should be done according to its rules and limits, encoded by the expert jurists.
He always hated and discouraged rigid approach regarding *Fiqh*. Once he visited a Hanafite Madrasah and stayed there for three days as a guest. He was informed that, ‘*Due to performing Rafa-Yadin and saying Ameen loudly, during Salat by a student, the authorities of the Madrasah terminated the student*’. Ali Miyan intentionally performed Rafa-Yadin and said Ameen loudly all the time during his stay at the Madrasah though he was a Hanafite himself.

Due to the reason of his moderate and liberal approach, he was popular and admired by all Juristic schools equally, not only in India but also in the entire Islamic world. The intellectuals from all schools of Jurisprudence have appreciated his reformist ideas openheartedly. Non-Hanfites like, Arab scholars, politicians and even people of the masses, have admired him.

The Seventh chapter deals with the thought of Ali Miyan regarding the west. This chapter encompasses most of his thoughts and Ideas. Because his greatest anxiety was to present true figure of Islam to the West so that it can be adopted by the West. To him despite of all scientific and technical advancements the Western culture is devoid of spiritual peace and satisfaction. There is no or very little space for spiritual sense in the Western culture due to the reason of it adopted the Materialistic way of life. To him, the most dreadful evil of the West is their extreme
dependence on "Materialism" and denying "Spirituality". Because the source of Western civilization is Greek civilization. And the Greek civilization was purely materialistic and there is very little scope for spirituality in it. The Greeks did not believe in God without giving him physical forms and shapes, and making images of his attributes and installing them in their temples. A logical list on ten kinds of gods with different shapes and "Categories" was included in Aristotle’s writings.

He also termed the Materialism as Modern Irreligiousness. Materialism elevates natural resources, technological contrivances and professional expertise to the level of Allah. Man has today pinned his hope in material objects and thrown himself on the mercy of specialists and experts. For success and failure, prosperity and adversity, honour and infamy, life and death of nations have now been committed to the case of one expert or the other. The arrogant spirit of extreme phenomenalism, the reverence for materialism and physical forces, and the overwhelming confidence in experts, scientists and technologists are the new forms of irreligiousness, invested with a halo, which makes them partners of Allah. These are suppose to be sharers of Divinity, the new Gods of modern age. Ali Miyan judge the moral declining of the West appropriately he emphasized, the coupling of moral and religious depravity with a phenomenal
progress in the scientific and industrial fields led to the creation of a striking disparity between power and ethics. Men learnt to fly in the air like birds and to swim in the water like fish, but they forgot how to walk straight on the earth. Undisciplined knowledge and unenlightened wisdom furnished every highwayman with a sword. Deadly weapons were placed in untrained hands, which repeatedly plunged the world into horrible blood baths. Now Science has given the atomic and Hydrogen bombs to humankind as a weapon for suicide. We enabled to travel very fast from place to place, but places to which we travel are diminishing the worth to travel. Distances destroyed and nations brought to one another’s doorsteps, with the result that international relations are getting worse, and the strains and stresses engendered by these new facilities for knowing our neighbours engulf our world in war. The invention of broadcasting enabled us to speak to neighboring nations, with the result that, each nation exhausts its resources for irritating its neighbors. By attempting to convince others, of the superiority of its form of government. All of today’s inventions; the aircrafts humming in the sky, the knowledge of mathematics, dynamics, mechanics, familiarity with electricity and internal combustion, ingenuity in the application of knowledge, the skill in the working of woods and metals, suggest that their inventors were supermen. Now consider the purposes for which the modern
aircrafts has been, and then notice how increasingly they are used
to drop bombs to shatter, choke, burn and dismember,
defenseless people. These, are the purposes of either idiots or
devils. Hence, it should be noted that the Islamic attitude is
different with regard to modern technological development, it
doesn’t deny totally the use of new sciences and technologies,
but rather credits it as a blessing and mercy from Allah.

Ali Miyan advised Muslims to carry out their duty. The
Muslims could discharge their sacred obligation only when they
are able to produce in themselves that strength of Faith and
courage of conviction skill and sincerity, which can repulse the
onslaught of imitative tendencies and glittering catchwords and
overcome the petty considerations of immediate gain, both
individual and collective. For this their leaders too, will have to
make the necessary sacrifices, but even from the personal point
of view these sacrifices will not be in vain.

In the end, I discussed some books of Ali Miyan, which
reflects his thought to the West.

The Chapter eight deals with the Religio-political thought
of Ali Miyan. In the above discussions, we clearly mentioned that
the greatest anxiety of Ali Miyan was to present the true message
of Islam to others. For this purpose, he toured many places both
in the country and abroad and delivered many lectures to remove misconceptions against Islam in the minds of common people. Many of these lectures were compiled later in the form of books. Ali Miyan believed, Islam to be the only solution to the crisis of the present world. Ali Miyan’s exposition of Religion (Islam) was marked by Moderation. He was not a fanatic in any sense of the term and believed in Islam as a blessing for humankind and a positive and creative factor in human history. To him, Islam is a civilization force, which has retained its relevance even in the modern age, and is a viable counterpart to the Western civilization with all its excuses. The West has made tremendous progress in the fields of Science and Technology. Everybody welcomes scientific development but the misuse of it is very dangerous and is a great threat to our civilization. Mostly Westerns are materialistic. Though they are Ahl-e-Kitab, yet they have little faith on their own revealed books. Due to ego problems, they do not accept Islam, though they know Islam is the complete final form of religion. There is a need for the faith, to provide a bright future to humanity and this can alter the prevailing situation. For this purpose, Islam is the most appropriate religion in all dimensions. In addition, Ali Miyan addressed the whole *Ummah*, particularly the Muslim elite and Arabs with these words, “We should feel the pain of Humanity. We can only cure it through the teachings of the Messengers
(pbut). Because, the way that was adopted by Messengers (pbut) is the best one”. In every speech and congregation, Ali Miyan demonstrated, the way adopted by Messengers (pbut) in different ages for the reformation of society. It was their divine duty to take on their responsibilities and convey the message of Islam to humankind. Ali Miyan had tried his best to convince non-Muslims that they were in the wrong path, and if they did not accept the true message of Allah then, they would have to face its consequences on the Day of Resurrection. If they accepted Islam, they would enjoy everlasting peace in Paradise. Ali Miyan yearns to remind the entire humanity, the status and responsibilities of a man. According to him, men may be divided into many communities, like Religious, National, and Tribal, but the most durable relation between humans is that of “Humanity”. All the Prophets (pbut) and Sufi Saints adopted this method of reforming the society. In every age, it gave positive results and reformist achievements to human beings.

At a very young age, he began to convey the divine message of Islam among the Indian people. His greatest anxiety was to protect every human being from the eternal loss of the hereafter.

For this very purpose, he met Dr. Ambedkar and conveyed to him this divine message. At that time, Maulana Ali Miyan was
merely a youth of only 22. He did not succeed, yet he continued this divine mission throughout life. When Indian history took a serious turn, with the partition in 1947, differences started increasing among the different faiths in India. Ali Miyan was very anxious to cure this, and to unify the nation on common grounds. Consequently, this was the theme, included in his every speech and writing. To quote Ali Miyan, “it is the responsibility of every citizen of India, to make efforts to bridge up the void between the people of different faiths. If, serious circumstances occur, every individual will suffer. Even the educational institutions, industrial establishment and expensive markets will not remain untouched.

Realizing that the Muslim community was with numerous problems that demanded a political solution, Ali Miyan forced himself, against his will, to enter politics. However, he was a stranger to the world of politics. A sudden burst in violent attacks against Muslims instigated by Hindus, in which, scores of Muslims lost their lives, as well as the continuing discrimination of the government to Muslims, forced him to turn his attention to politics from 1964 onwards. At a time when the role of the state had extended into almost every sphere of personal and collective life, he wrote, “The Muslims could not afford to remain aloof from politics. To do so would be tantamount to collective suicide, for they would not be able to protect their
identity, their personal laws, their religious traditions, and even their lives, in the face of the growing threat of Hindu aggression as well as the Hinduisation of the state”. When Hindus began a mass, nation-wide campaign to destroy the mosque, promoting anti-Muslim emotions and violence, Ali Miyan reacted by issuing a public statement calling for peace and tolerance, pleading that the matter be resolved through constitutional means. At a peace rally in Lucknow in 1990, he said, “in the face of mounting Hindu militancy, Muslims must respond by turning to Allah, refraining from sin, inviting non-Muslims to Islam and adopting the path of steadfastness, tolerance and bravery”. In the wake of the destruction of the Babri mosque in December 1992, Ali Miyan reacted by issuing another appeal for calm. He called for the reconstruction of the mosque on its original site, a ban on all organizations preaching communal hatred, and a storm-like movement for promoting inter-communal harmony and patriotism. He bitterly criticized the action of some Muslims in Pakistan and Bangladesh who reacted to the destruction of the Babri mosque by attacking Hindu temples there. He condemned this as a negation of the teachings of Islam. Ali Miyan said, “Adding that, in the present situation, Muslims in these countries should protect their non-Muslim minorities and serve as a model for Hindus in India, to be emulated by their own minorities”. 
Ali Miyan taught the Indian Muslims how they could live in a religiously plural society in such a way that their beliefs could remain free from the stain of communal prejudices and conflict, while at the same time being in harmony by respecting each others religious beliefs.

He insisted that rather than being a barrier in the path of Islamic missionary work, Muslims should be facilitators. Due to these circumstances, which have been discussed earlier, Maulana Ali Miyan with some of his companions established a reformist movement in 1944. Which was later named as “Payam-e-Insaniyat” (Message of Humanity). The very purpose of this movement was to bridge up the void among different faiths, to clarify the misunderstandings against Islam, to convey the revealed message to humanity with peace. Till today, this movement is working successfully. In the end, we have discussed some of his works related to missionary work in the West.

In the Ninth chapter, we have discussed some of Ali Miyan’s most famous works, which focused on the Islamic Thought of Ali Miyan. Among them, the first one is *Maza khasir al alam bil Inhitatil Muslimeen* (*Islam and the World*). This is the most famous book of Ali Miyan. Actually, it is brief review of history in which Ali Miyan tried to explain the Pre-Islamic period and its evils and after that he discussed the emergence of Islam.
and its revolutionary consequences on the lives of un-civilized, Arabs and they turned to most virtuous society in the world. He discussed these consequences in detail and afterwards he discussed the decline and causes of decline of Islamic world and its dreadful consequences on the whole world. According to Ali Miyan whole world suffered by the decline of Islamic world. After *Islam and the world*, I discussed some of his other books in brief which reflects his Islamic thought.

Maulana Abul Hasan Ali Nadwi wanted to preserve the doctrine of Islam in its own original form according to the spirit of the Qur'an and Sunnah of Prophet Muhammad (pbuh). This spirit will help non-Muslims to understand Islam easily and will embrace Islam *Inshallah*. There is no doubt that his study and knowledge about vast Islamic literature and world history, was immense. That is why he was able to analyze thoroughly the present conflict between Islam and modern World Order. To him the Muslims and Non-Muslims, both were responsible for unrest. On the one hand, he criticized the Materialistic thought of the West and its increased desire to worldly comforts. He termed it as *Tehzeebi Jahiliyat* (cultural ignorance). He visited European countries many time and delved many lectures in which he highly appreciated the technological advancement of the West, but simultaneously he pointed out the shortcomings of
their culture. He argued with historical evidences that the reformation of modern society is only possible with the method of Holy Messengers (pbut). The only solution of current unrest is to adopt Islam; Because Islam is the greatest caller of spirituality. All the technological advancement is useless or even destructive if there is no sense of morality in the possessor. Because if there is a man with no morality, when these advance equipments come into his hands most probably he will make misuse of them. That is why despite of tremendous advancement in the field of science and technology the society is more unsafe than earlier. Every time there is a fear of nuclear war among great powers. Millions of innocent lives, sacrificed brutally just for the protection of the selfish interests of few wealthy people or Nations, with the use of advance deadly weapons.

While on the other hand Ali Miyan criticized the present role of Muslim Ummah, in failing the true figure of Islam to others, which resulted in the emergence of grave misunderstanding against Islam. This is because of their negligence of the the responsibility of Khair-al-Ummah (best of community). This neglect proved itself very harmful for the Muslim Ummah as well as for the entire Humanity.

However, he was not rigid in his attitude nor he discarded the Western culture totally. To him there are many good
traditions in West which were borrowed from Islam and Muslims should adopt them.

He also severely criticized the neglect of the importance of scientific development by Muslims, which resulted in legging behind of Muslim Ummah in the field of Science and Technology. This is the cause of the great misunderstanding that Islam discourages technological development. He described an incident that a hot air filled balloon was flying above the city of Istanbul in the 17th century, people were seeing it surprisingly and they thought that it is a supernatural thing.

Above all the most distinctive feature of Ali Miyan’s thought is “Moderateness”. However, he was firm in his faith and practice but always keen to seek compromising possibilities with others. He was not in favour of imposing his thought on others by force but by convincing them. On the subject he wrote a book entitled “Asr-e-hazir me deen ki Tafheem-o-Tashreeh”. In addition he criticize the rigid attitude of the people particularly some Islamic scholars, by whose behavior the hostility emerges against Islam. He termed it an act of Ignorance (Jahiliyah).

Finally, we can conclude that the Islamic thought of Ali Miyan is truly Islamic, liberal and moderate. His Islamic thought is multi-dimensional and thought provoking. Maulana has
critically examined all aspects of human civilization in the light of the Qur'an and the Sunnah of Prophet Muhammad (pbuh). We have critically evaluated Ali Miyan’s thought on Tafsir writing of the Holy Qur'an, Hadith literature, Tasawwuf and Tasawwuw literature, Islamic Fiqh, Western civilization and his own religio-political thought. He was a great socio-religious reformer of the twentieth century. Maulana thinks, Islam is moderate and most suitable for all the times till the day of resurrection. Islam is the final form of religion. If we failed to understand the spirit of the religion, this is our own fault. We should not blame Islam. Ali Miyan urged the Muslims to follow the doctrines of Islam perfectly and present the same to non-Muslims, so that they will be impressed and embrace Islam. This is the need of the hour. According to Maulana Abul Hasan Ali Nadwi, the materialistic approach of the West is very dangerous and will destroy the world civilization. For peaceful co-existence and to establish peace in the world, West should accept and practice the doctrines of all revealed books of Allah and instructions of His Prophets (pbut). Spiritual education is also the need of the hour to establish in the World.