CHAPTER – O4
ROLE OF MOHD. RABE HASANI NADWI IN THE PROMOTION OF ARABIC LANGUAGE AND LITERATURE
CHAPTER- 4(a)

Efforts to make Arabic a Living Language

Muhammad Rabe Hasani Nadwi, a person international, a status Islamic-Arabic Literary, irrespective of religion, culture, tradition, caste, geographical existence etc. has been producing his keen efforts in this contemporary World for developing the Arabic Language and Literature in human nation.

Rabe Hasani Nadwi has been attached to teaching since 1949 AD after the completion of his study at Nadwatul Ulama. He always tries his best level for developing the language of Arabic and its literature through teaching practically. I have realized this very quality of Rabe Hasani Nadwi directly from his many a student.

It is also clear from his writing in his Arabic book "مقالات في التربية والمجتمع" in which he has discussed about the importance of educational value on the social life. He says that the educational system has three wings which are very important to be adopted at the top most level for all-angular socio-cultural development. These three wings are:

a) The teachers and the responsible personalities of education.

b) The system of education and the method of implementation.

c) The students.

All these are the main pillars to be established properly for upgrading the beneficial and effective educational system for the social life of the human being in the contemporary world.

Besides these, he is the member of a number of institutions and organizations which are almost on the motto of developing the Islamic-Arabic Literature. But we cannot think of a literature batting its language. So the Arabic Language is developed with the literature. It is as such as, “pulling the ear pulls the head”.

The Department of Arabic, University of Kerala conducted an International Seminar from 25 April 2010 to 1 May 2010 titled "International seminar on the language, interpretations and science of Quran". This seminar is a major initiative of the Department of Arabic. The motto of the seminar was “the grammar of Arabic is simply the grammar of Holy Quran and the modern knowledge of community revolves around the findings of Holy Quran”. Muhammad Rabe Hasani Nadwi attended the seminar and shared his own pros opinion in this regard.
Besides, Rabe Hasani Nadwi, Rector of Nadwatul Ulama, Lucknow, has faced many interviews about the methods of developing the language of Arabic and its literature. It has become too hard for me to collect all the interviews. Once “The Islamic Voice” (a monthly Islamic magazine published from Bangalore. It is the largest Islamic magazine in English language in India) held an interview of Rabe Hasani Nadwi. I discuss the interview below. (Here the Questions are from the Islamic Voice side and Answers are by Rabe Hasani Nadwi)

The Islamic voice (I.V.): What changes can be anticipated in Nadwatul Ulama while you are at the helms?

Rabe Hasani Nadwi (R.H.N): Nadwa had a forward-looking leadership from the beginning. When it was set up in 19th century, the Muslim opinion was against British. So they intensely disliked English. Yet it was introduced in the Nadwa curriculum just because the founders saw in it the potentiality of the language in future developments. Nadwa also creates awareness of civilization issues among its students. Therefore its alumni were always ahead of all other madrasas. People like Sayed Sulaiman Nadwi were invited by the government of Afghanistan to formulate a modern curriculum. Currently we have three concerns before us. First we are urging the government to either maintain secular syllabus or allow all communities to introduce their own religious curriculum in the syllabus. Second we are concentrating on media. Media prepares the minds of the educated people. We would like to train media men who could uphold the values of objectivity. Third front where we need to work is political front. We would like Muslims to rise above party based politics and contribute to the national development.

I.V.: The plea for modernization of Madrassa syllabus is almost a century old. Nadwa heralded this movement. But the pace of modernisation seems to be much slow. Even Nadwa graduates prefer not to think beyond being Arabic announcers, Arabic translators in foreign missions or taking up Unani Tibb course. Islam puts us in the role of epoch makers. The gap seems to be very wide.

(R.H.N): Nadwa has introduced Hindi as well as social sciences in its curriculum. Our graduates have ability in English upto plus two levels. Nadwa had always dearth of resources. Whatever we could do with economy we did. Nowadays education and employment have developed an inseparable bond. So we have few students who enroll in madrassas with the aim of being scholars. Most of them study to seek employment. Even the West is realizing the mistake of making the two integral to each other.
I.V.: The madrassas have not agreed upon formulating a common syllabus. They pursue narrow sectarian outlooks. Titles such as Nadwi, Salafi, Qasimi, Mazahiri and Umri are not only considered degrees but have also come to represent the sectarian divide in the Muslim society. Your comment?

(R.H.N): We must seek a solution for sectarian division in the millat. Tolerance of others’ opinion is an essential condition for unity. The Ulama should keep the community’s interest before their own opinion. Titles such as Nadwi and Qasimi are merely for introduction and serve as index of one’s alma mater. These do not represent maslak. Personally, I would like the Madrassa graduates to shed these titles.

I.V.: Arabic is an international language. But since Madrassa curriculum has not been modernized for long, even the Arabic language suffers from this handicap. Even geographical closeness with the Arab world and increasing economic ties has not been able to popularize Arabic in India. Madrassa curriculum in Arabic is still dominated with classicism while Arabic used in Arab media, research, communication and market has altogether changed.

(R.H.N): Nadwa has done enough to keep pace with Arabic as it is used in the Arab world. It is why Nadwa receives a higher rating in the Government of India jobs. Madrassas must do something to enhance the standard of Arabic to be on par with market needs of the Arab world too.

I.V.: The Muslim community in India had looked towards the Ulama for leadership for long. But they are no longer considered fit to lead now. As it is evident from Moon Sighting controversies, it seems the lack of modern knowledge has rendered them unfit to lead the community. The very fact that a single individual leads the Muslim Personal Law Board as well as the Milli Council also shows that there are serious gaps between the demands of the age and the kind of products Madrassas produce.

(R.H.N): We need to raise the educational and understanding level of the entire millat. It is very true that the leaders rise from the millat. Madrassas should also contribute to this.

I.V.: One expected that Dawah should be the concern of the Madrassas. But current experience shows that dawah workers such as Dr. Zakir Naik or Ahmad Deedat now come from modern educational institutions and not from Madrassas. Is it not necessary that we make the Madrassa student more aware of the Hindu society, religion, history and Indian languages in order to make them better dawah workers?
(R.H.N): Nadwa teaches subjects such as Hindi, Sanskrit, Ideology etc. Other madrasas should also follow this curriculum. The dawah workers you have mentioned have gained name and fame because of their English background. However, several of our students are working silently in Hindi areas.¹

From the above interview, it is found that Rabe Hasani Nadwi is well thinker in maintaining the life of a man in co-operating with the modern era world. He maintains the syllabus of madrasa in such a way so that a student may not be deprived from running his in other communities and amongst non-Arabians.

He is the president of Dar-e-‘Arafat Academy, Rae-bareli. The rules and regulations of the academy are almost in accordance with the ideology of Rabe Hasani Nadwi. The administrative system of the Academy is very suitable for developing the Arabic Language and its literature because he is the administrative head of the Academy and his main aim is to develop the Arabic Language for better understanding the Islamic Theology.

Besides these he is the executive member of many educational institutions and organizations of both national and international levels. So he generally shares his opinion to develop the Arabic Language and its Literature through the wisdom seekers.

It does not mean that Rabe Hasani does his best only for the development of Arabic Language and its Literature; rather he does hard for elevating mass education also. On 23 October 2010, the Delhi-based Human Welfare Foundation and PM Foundation Kerala at Baradari Qaisar Bagh Lucknow held a function naming “Award Distribution Ceremony” to felicitate 394 meritorious students belonging to Muslim minority community. Besides, 03 schools were also felicitated on this occasion and were given mementos and citation for their good performance in the last three academic sessions.

The function was presided over by Rabe Hasani Nadwi, Nazim, Nadwatul Ulama: Lucknow. He congratulated the awardees and Organizers of this mega event.

The awardees students were those who scored more than 60% marks in Board Examination for the academic session 2009-10. Each of the students was given Cash Award of Rs 1000 and Certificate of Merit and Medal.

However, for various mammoth elevating activities of Rabe Hasani Nadwi in developing the Arabic Language in human nation is appraised by various national and

international associations and organizations. He has been awarded for this. In 1970 AD, he was conferred award by Indian Council Uttar Pradesh for his contribution in the field of Arabic language. He was also conferred Presidential Award for his contribution in the field of Arabic language in the same year.

Rabe Hasani Nadwi is like a surgeon in developing the Arabic Language and its literature by modifying and elevating the real status of syllabuses of many madrasas and religious institutions. His inclusion in various national and international academic institutions and organizations enables him to bring revolutionary changes in making Arabic a living language by implementing various glorious methods under peaceful circumstances. His winning of awards signifies this well.

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Chapter-4(b)

Efforts to Popularize Islamic Ethics and Create Better Understanding with Other Communities

Rabe Hasani Nadwi has been trying his level best in bringing unity amongst people. He is a person very Islamic and Islam fruits the unity. Rabe Hasani Nadwi forwards his opinion in various national and international problems. He always opines neither in anti-Islamic way nor in anti-humane essence. He rather wants people to be in the state of unity and fraternity following the means of humanity. But as a person very Islamic, he tries at his best to bring the unity amongst the people of multiple religions, castes, race, theologies etc. under the shadow of Islam. So he thinks that it is essential to popularize Islamic Ethics in other communities through better understanding. Thus Rabe Hasani does so in national and international levels. I discuss below some of this type of co-operating activities of Rabe Hasani Nadwi.

Maulana Rabe Hasani Nadwi, President of All India Muslim Personal Law Board, talked to MG recently in Lucknow when the experts held an interview.

Q: What is your reaction to the bloodshed in Gujarat and recent statements made by Chief Minister Modi and some other Hindu communal leaders which are anti-minority?

A: Their statements greatly injure the feelings of Muslims; rather they are infuriating. However, thinking that such statements are not made by serious and sane persons, there is no need to reply but the cruelty and barbarism being perpetrated on Muslims does merit attention. It is however a matter of satisfaction that our Hindu brethren are themselves taking note of their activities and statements. They are strongly criticizing and condemning whatever happened in Gujarat. I think that under the circumstances this is sufficient and worth consideration. Muslim leaders are keeping these things in mind and they will do whatever they deem fit in accordance with legal and constitutional means and their own capabilities. Presently, different committees and institutions of Muslims are working in their respective fields for assisting the uprooted people. Responsible people are also touring different places and investigations are being made into cases of cruelty and barbarism with a view to bringing these things to the notice of government and also to file cases in courts, if so needed.

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

Q: These days, rallies are being taken out in Gujarat in which the unfortunate incidents of violence are being described as a matter of pride. What do you think about it?

A: What the chief minister and government of Gujarat are considering as a matter of pride are in fact a matter of shame and ill repute for India throughout the world, which the prime minister himself felt during his foreign tour and expressed his sense of shame. The rulers of Gujarat may well consider the massacres a matter of pride but the extent to which these incidents have affected the economy of the state, in addition to the worldwide disrepute to India, have harmed the majority community more than the minority. Gujarat has slipped back economically. Reports of economic losses emanating from the pogrom prove this.

Q: To what extent have the events of Gujarat affected Muslims?

A: Muslims Ummah is no longer confined to a small place or region now. It is spread over an extensive area. Muslims command a majority in almost sixty countries. In addition to these countries they form a significant minority in almost fifty countries. In this way they are spread over more than two-thirds of the countries of the world. If they are oppressed even in a small country or region, the whole Ummah is affected. Moreover, if they are opposed, their religious feelings and emotions are awakened. What thousands of preachers and religious leaders could not do in spite of their efforts to instill religious feelings and habits among Muslims has been done by one-sided riots, barbarism and violence. They have become more careful and developed greater awakening in this
country because of these events and their attachment to their religion has very much increased.

Q: How is the threat to Iraq by US being viewed in the Arab world?

A: Among the countries I am familiar with, dislike and anger towards America has very much increased in all of them and the intelligentsia as well as common people who held a good opinion about it as a democratic and civilized country are now criticizing it. Whether it is Saudi Arabia, Egypt or some other Arab country, Europe or the US, everywhere Arab journals and newspapers are full of news and articles describing American stand as aggressive and undemocratic. The US is increasing the number of its new opponents and losing its former supporters and friends. The statements made by responsible American authorities indicate that not only Iraq, the US intends to harm many other countries also. This is being felt by almost all countries disquietingly.

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

The mentioned interview shows that Rabe Hasani Nadwi ever wants to maintain the peace and fraternity amongst people through the Islamic and constitutional way.

The Deccan Herald published that “Muslim Law Board rejects seer’s offer” mentioning as “Blaming the Shankaracharya of Kanchi for backtracking on his original proposal by following it with a contradictory letter on July 4 and adding the “thinly veiled threat” for Mathura and Kashi shrines. But the All India Muslim Personal Law Board (AIMPLB), later on, rejected his offer for discussions on settling the vexed Ayodhya issue out of court.
The AIMPLB passed a resolution, rejecting the proposals as “totally inconsistent with the honour, dignity and self respect of the Indian Muslims” and reiterated the old stand that only a mosque could be constructed at the Babri site. It, however, added that the “Board keeps its doors open for negotiations” if a proposal is mooted within the “parameters of basic values of the Constitution namely rule of law, secularism, equality of treatment to all without discrimination on the grounds of race and religion and religious sentiments of Muslims pertaining to their places of worship.”

**First proposal**

After the proposal was sent to the AIMPLB on June 20, 2010, talks were continuing between the Board president and Shankaracharya Jayendra Saraswati. The first proposal sought the AIMPLB’s nod for construction of temple at the undisputed/acquired area and a wall was to be erected to separate the disputed and the undisputed plots of land. The ownership of the disputed area could be negotiated through talks and any settlement was to be sent to court for its final order.

On June 23, 2010, AIMPLB President Muhammad Rabe Hasani Nadwi wrote back seeking clarifications — if the Kanchi seer stood by his assurance given during 2002 negotiations that the Hindus and Muslims will abide by the court verdict.

The response sent by the Shankaracharya on July 1, however, said the site of Ram temple was “highly revered by Hindus” and a court verdict could not satisfy both the communities. So it will endanger communal harmony.

Stating that “donation of disputed area was the only permanent solution possible”, the letter urged the Muslims to etch their name in history by the generous act. Interestingly, the letter added the demand for Mathura and Kashi shrines.

It was mentioned, “Keeping in mind the larger interest of the country and communal harmony, if not today, but at some time or other, these places have to be given to the Hindus. The Muslims have to mentally prepare themselves for this.”

Calling the fresh demand for the two shrines as a “veiled threat to Muslims to surrender themselves unconditionally to all the unreasonable demands made by the Sangh Parivar”, Mr Yusuf Hatim Muchhala, member of the AIMPLB working committee said, “The demand for Mathura and Kashi shrines is a veiled threat.”

**The spurned formula**

The Kanchi Shankaracharya’s five-point formula for resolution of the Ayodhya dispute sent on June 16, 2003 to the All India Muslim Personal Law Board:
He wrote, “We should try to work out a formula for compromise. To initiate this compromise formula, I would request you to discuss in your board the following:

1. The board may consider giving a no-objection statement regarding construction of Mandir upon the undisputed/acquired area.

2. Disputed area also can be discussed after some time and an amicable settlement may be given to the court and verdict can be given by the court based on the settlement.

3. In order to protect the disputed area, a wall may be constructed separating it from undisputed/acquired area.

4. If we reach a final negotiated settlement on the undisputed area, we shall both ensure support for the same from the various religious groups and sub-groups on each side to ensure that no further demands would be raised on the undisputed area.

5. Once we arrive at a cordial understanding, we may together approach the government of India for its effective and time-bound implementation.”

The AIMPLB sought clarifications on June 23. It mentioned, “Your proposal is silent on the undertaking given that both Hindus and Muslims will abide by the court verdict in your proposal sent to us on March 8, 2002. Is the assurance still valid and binding and if it is so, what practical/legal measures are conceived to implement such assurances?”

The Shankaracharya’s response:

“The Supreme Court has ruled that the stay will not be vacated (on the undisputed area) and ordered that the verdict of the apex court would be pronounced only after the Lucknow High Court gives its judgment on the disputed area case. Status quo will have to be maintained till then. Therefore even if a ‘No Objection Certificate’ is forthcoming and given, it may not serve the desired purpose. Under these circumstances, we offer the following explanation to our suggestion that the matter could be settled by mutual negotiations.

The disputed area is highly revered by Hindus. The status quo position is that Rama has been sitting over there and it will not be possible to remove the idol of Rama and construct a mosque there in the interest of communal harmony. A court verdict will annoy one of the communities against whom it goes. So, the Muslim community may gift the land to Hindus.”
On 7 February 2009, Bhatkal unit organized a get-together to promote cultural harmony and spread the message of peace yesterday evening. The meeting was organized at Kola Paradise grounds. Muhammad Rabe Hasani Nadwi delivered a talk on the topic.

"Islam teaches an individual to live in peace and harmony with other beings. One must not create problems for other people living in the society."

He also presented several real life experiences to create an understanding of living in harmony with other people. He also spoke at length on importance of basic values like honesty and trust in building a positive relationship which is beneficial to the society.

O 16\textsuperscript{th} day of March 2006, Maulana Rabe Hasani Nadwi, president of The All India Muslim Personal Law Board, Presiding over a meet organized under the aegis of All India Message for Humanity Forum, Bhatkal Unit, at Jamia Islamia for forging friendship between Muslims and Hindus averred, "A country can develop only if it can live itself peacefully. Peace can be achieved if differences between communities are resolved amicably". He also said: "India is a land of diversity of cultures and still we live peacefully and this makes India a distinct country." He appealed to the people to strengthen the bond of friendship between Muslims and Hindus which has existed for centuries.

Hyderabad: Majlis-e-Tameer-e-Millat (MTM), a half century old socio-religious organisation organised its 54th meeting on Seerat at Exhibition Grounds, Nampally on 2 May 2004. Ulama from all over India addressed the meeting. Speaking on this occasion, Maulana Rabe Hasani Nadwi, president of All India Muslim Personal Law Board said that Muslims had been facing problems around the globe due to their deviation from the path of Prophet Muhammad (PBUH). He appealed to Muslims to follow the path shown by the Prophet for eternal happiness here and in the Hereafter.\footnote{The Milli Gazette (A Leading English Newspaper, Fortnightly) 16-30 Jun 2004}

Now-a-day, Ayodhya title suit is an important matter of fact in the platform of communal harmony. So on September 24, 2010, the date set for the verdict on the Ayodhya title suit, drawing near, prominent Muslim organizations have issued a joint appeal to Muslims to maintain calm and peace.

"We appeal to them not to be misled by communal forces and allow disruptive forces to create communal strife and conflict," said in a statement signed by Muhammad Rabe Hasani Nadwi, president, All-India Muslim Personal Law Board. The statement
was also signed by Marghoobur Rahman, Rector, Darul Uloom Deoband; Qari Sayed Muhammad Usman, president, Jamiat Ulama-i-Hind; Sayed Shahabuddin, president, All-India Muslim Majlis-e-Mushawarat; Abdullah Mughaisi, president, All-India Milli Council.

They have advised Muslims to express their “humble gratitude to the Almighty” if the verdict went in favour of the Babri Masjid, but without rejoicing or celebration. “If the verdict is otherwise, they should not lose their cool, (they should) take it in their stride and not indulge in any protest or demonstration,” they said.

Appreciating the Centre’s appeal to people to maintain peace, Rabe Hasani Nadwi and other signatories said, “We realise that this would not be the final judicial verdict as the doors of the Supreme Court are open to either party... We reiterate that the Muslim community will honour the final judicial verdict, whatever it be.”

Accusing leaders of raking up the Babri mosque issue with politics in mind, a senior Muslim cleric Rabe Hasan Nadwi has said that the issue could only be resolved through dialogue between members of the two communities.

On Nov. 24, the President of All India Muslim Personal Law Board, Muhammad Rabe Hasani Nadwi told reporters, "The issue of Babri mosque cannot be solved by inciting people. It can only be solved by bringing members of both the communities on a table and initiating a dialogue between them."

He said that leaders, who are trying to take political mileage on the mosque-temple issue, were unaware of the fact that their personal interest could pose a serious threat to communal harmony. "People should remain aware of the intentions of those trying to damage the social fabric of the country," he warned.

Besides, The AIMPLB performs the discussions on various Islamic issues like Talaq, Faraidh etc. even in comparison to other religions. Muhammad Rabe Hasani Nadwi gives his views on these issues. The board is media magnetic and the discussions are generally comes out to the public. Rabe Hasani tries his level best and thus introduces the Islamic Ethics to the common people.

Besides these, The All-India Muslim Personal Law Board, (AIMPLB), is in touch with the Union Government over the issue of legalizing gay sex after the Delhi High Court's verdict decriminalising homosexual acts among consenting adults.

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1 The Hindu- New Delhi, September 20, 2010
2 http://www.jimandaz.com/indian_news/19/nadvi_says_that_babri_issue_settle_through_talks.html
AIMPLB president Muhammad Rabe Hasani Nadwi, who was here to condole the death of Bhopal-based eminent Islamic scholar Maulana Habib Rehan Nadwi Azhari, talking to this correspondent said that the Board has conveyed to the Centre the Islamic point of view about gay sex and damaging consequences it will have on Indian society. The innocent Indian society should not be allowed to ape the western culture blindly.

Indians are God fearing people and the "homosexual acts are irreligious and unnatural. Decriminalising these would be a slap on the face of Indian society", he remarked.

When Rabe Hasani Nadwi was asked if AIMPLB would intervene in the case that is with the Supreme Court and become party to it. He replied "No", but added, "We have explained to the Union Government the ill effects on society which would follow after the homosexual behaviour of consensual adults is decriminalised, which is a crime under Section 377 of the Indian Penal Code, (IPC).

Muhammad Rabe Hasani Nadwi hoped that good counsel would prevail and the UPA Government would not waver over the issue. It should stand firm and oppose tooth and nail the move of decriminalising the homosexual acts under 377 IPC.

"Homosexuality was never accepted in the human history as it was "thought of as an extremely evil and criminal act", he asserted.

Muhammad Rabe Hasani Nadwi said the Government should take into account of the historical facts as stated in the Holy Quran about the Dead Sea that exists in Jordan since last thousands of years as a lesson for those who indulge in gay sex.

Meanwhile, he termed the proposed "Bhojan Mantra" to be recited by children before mid-day meals in schools as proposed by the Bharatiya Janata Party (BJP) ruled Madhya Pradesh Government as against secular values. The Indian Constitution does not approve such gimmicks as practiced by the state governments, he added.1

Besides these, he tried at his best level to demolish the anti-national destructive activities. Islam does not support any type of terrorism. It bears peace and integrity amongst the people. In this regard, I may refer to The All India Anti-Terrorism Conference convened by Darul Uloom at Deoband on 25 February 2008. More than 20,000 people including leaders from major Muslim schools of thought, delegates of madrasas and Ulama, attended this conference. The conference was attended by delegates and representatives from Jamiat Ulama Hind, Jamat Islami Hind, Darul Uloom

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1 Ummid-Tuesday, August 18, 2009 11:51:04 AM, Pervez Bari
Waqf Deoband, Nadwatul Ulama Lucknow, All India Muslim Personal Law Board, Muslim Majlis-e-Mushawarat, Markazi Jamiat Ahl-e-Hadith, Milli Council, Firangi Mahal, Jamiatul Falah Bilaria Ganj, Dargah of Ajmer Sharif and so on.

Rabe Hasani Nadwi was a representative there in the conference from Nadwatul Ulama, Lucknow and The All India Muslim Personal Law Board. He argued his view in favour of this conference and wished it as the unique conference on All India Anti-Terrorism atmosphere.¹

He was also in pros to the opinion of Maulana Marghoobur Rahman while he asserted, "We do not have any link or association with terrorism whatsoever. We reject all forms of terrorism and do not allow any discrimination. Terrorism is completely wrong and unthoughtful act whoever commits, irrespective of his association to whatever religion, community and class he belongs to. Islamic madrasas, which are the real flag-bearers of the Islamic teachings, hereby declare without mincing words that they do not have any truck with terrorism. Terrorism negates completely the teachings of Islam as it is the faith of love and peace and any terrorist activity which targets innocent people directly contradicts Islamic concept of peace."