



# Al-Azhār

Volume 6, Issue 1 (Jan-June, 2020)

ISSN (Print): 2519-6707



Issue: <http://al-azhaar.org/ojs/index.php/rj/issue/view/12>

URL: <http://al-azhaar.org/ojs/index.php/rj/article/view/256/195>

Article DOI: <https://doi.org/10.46896/alazhr.v6i01.256>

**Title** “Critical review of the book  
“Sadaqat-i- Islam written by  
Maolana Muhammad Qasim  
Nanotvi”

**Author (s):** Wali Ul Haq and Dr. Rashid  
Ahmad

**Received on:** 29 June, 2019

**Accepted on:** 29 May, 2020

**Published on:** 25 June, 2020

**Citation:** Wali Ul Haq and Dr. Rashid  
Ahmad, “Critical review of the  
book “Sadaqat-i- Islam written by  
Maolana Muhammad Qasim  
Nanotvi”, Al-Azhār: 6 no, 1  
(2020): 250-256.

**Publisher:** The University of Agriculture  
Peshawar



[Click here for more](#)

**“Critical review of the book “Sadaqat-i- Islam written by Maolana Muhammad Qasim Nanotvi”**

**\*Wali Ul Haq**

**\*\*Dr. Rashid Ahmad**

*ABSTRACT*

*Ilm-ul-Kalam is one of the most important disciplines of Islamic sciences. It is an effective weapon for removing doubts inculcated about Islam by different quarters from time to time. Muslim scholars addressed this issue from very beginning. A rich literature came into existence as a result. The contribution of Ulema-E-Deoband is not less than any predecessors in this regard by any means. Maolana Mohammad Qasim Nanotvi is one of them. His most famous book on the beliefs of Islam is “Sadaqat-e-Islam”. It is actually explanation and clarification of the objections raised by Hindu & Christian religious scholars.*

*The best efforts were made to evaluate the book and its contents critically, and to examine, how much Maolana has succeeded to satisfy the readers and how he responded rationally to those who have raised questions on these Islamic beliefs.*

---

\* PhD Research Scholar, Sheikh Zayed Islamic Center, University of Peshawar.

\*\* Associate Professor, Sheikh Zayed Islamic Center, University of Peshawar.

**A Critical Review of Sadaqat-e-Islam by Maulana Muhammad Qasim Nanotavi:**

**Book Name:** Sadaqat-e-Islam

**Number of pages:** 261

**Author's Name:** Maulana Muhammad Qasim Nanotavi

**Brief Introduction of the Author:**

Muhammad Hashim who arrived in Saharanpur India from Balkh (a renowned town near Mazare-e-Sharif Afghanistan). "Saharanpur" is the name of the city which used to be called "Shah Haroonpur" but later it was called Saharanpur. An elder Sheikh Asad Ali Siddiqui was born in his seventh generation whose lineage goes back to Qasim bin Muhammad bin Abi Bakr through 43 generations.<sup>1</sup>

Maulana Qasim Nanotavi was the brilliant son of this Sheikh Asad Ali Siddiqui and he was born in January 1833. Maulana Nanotavi was very intelligent and was distinguished among students during his education from his childhood. He was educated by many teachers. But most of his education came from Maulana Mamluk Ali Nanotavi, a well-known scholar and teacher of his time. Nanotavi obtained the lessons of Abu Dawud and Sahah-e-Sittah from Shah Abdul Ghani Dehlavi—a well-known Mohadith.

**Main theme of the book:**

The main theme of his book is "Theology and Ilm-ul-Kalam", and he has mostly written against the intellectual attacks upon Islamic beliefs and has successfully tried to weigh the beliefs and rules of Islam in the scales of reason and expediency.<sup>2</sup>

When the British occupation of India was consolidated and the flag of British rule was hoisted over Delhi in 1857. Consequently, the Muslims were forced to bargain upon the faith of Islam. The famous thinker Sir Syed Ahmad Khan has cited a letter from the priest Admand to all employees of the British government of India in 1855 as below.

"Now all India has become one religion, the news of electricity everywhere has become one, religion is also one; therefore it is appropriate that you people also become one Christian!"<sup>3</sup>

The British wanted the people of India to become British as a nation. The government used financial greed and greed for employment on the one hand, and on the other hand, a large number of Christian priests and preachers were sent from town to town, and village to village. They were inviting to apostasy, as a result not only the common people but; even many weak-minded and greedy educated Muslims succumbed to this call for apostasy. They became regular official Christian pastors and preachers.<sup>4</sup>

Maulana pursued the Christian clergy publicly in various places to counter this temptation, answered their questions and gave them such answers that they either had to admit their mistake or run away from the debate.<sup>5</sup>

Maulana Muhammad Qasim Nanotavi stood as a strong rock against this sedition of apostasy. He gave evidence of manipulations in the Bible; and the turn of Muhammad (P.B.U.H) as the last Messenger of Allah. He proved the virtue of the Prophet, giving arguments from the Bible. His arguments appeal human reason and human nature, and has been very eye-opening. He has created such points that may not be found anywhere else.<sup>6</sup>

**Research writings and scholarly services:**

Maulana Nanotavi's scholarly services can be divided into three parts:

1. Teaching of religious books;
2. Correction of religious books;
3. Authorship (Writing books).

He used to teach some subjects even during his student life at the behest of his teacher. He used to work as an editor of books to earn means of livelihood after completing his education, but he also used to teach Hadith books on his own, especially in the lessons of Bukhari and Saheh Muslim. He has also taught other sciences and arts. Maulana Mahmood Hassan Deobandi, who is a teacher of Indian scholars and is nicknamed "Shaykh-ul-Hind" is his student, besides Maulana Fakhr-ul-Hasan Ganguhy. Maulana Ahmad Hassan Muhaddith Amrohi, Maulana Abdul Rehman Amrohi, Maulana Hakim Mansoor Ali Khan, Maulana Abdul Ali Merthi, who hold a distinguished position among Indian scholars due to their research writings are among his students.<sup>7</sup>

Most of his writings are in defence of Islam and in response to objections raised by Christians and Hindus scholars.

#### **Introduction of his famous books:**

##### **Hujjat-ul-Islam:**

This famous book discusses on philosophical background what is the purpose of man's creation, the proof of monotheism and prophet hood, and the falsehood of the doctrine of the trinity. There is a very wise and reasoned discussion on other such issues.<sup>8</sup>

##### **Intisar-ul-Islam:**

Pandit Dayanand Saraswati-the founder of Arya Samaj, a sect of Hindus wrote a book against Islam and raised strong objections against Islam. Moulana answered all the questions in detail in this book logically and rationally.<sup>9</sup>

##### **Tuhfa lahmia:**

Hindus and Jains call carnivore and animals' slaughter cruelty in India. This book refutes it from a rational and medical point of view and states that carnivore is a part of human nature. It is need of other animals in the Universe and is very important nature's equilibrium.<sup>10</sup>

##### **Baraheen-e-Qasmia:**

This book is in response to the objections of the Hindu sect Arya Samaj, over the existence of Allah Almighty and the attributes of Allah Almighty as Aleem and Wahid etc.<sup>11</sup>

##### **Qibla-Numa:**

One of the objections of Pandit Dayanand Saraswati was that Muslims call Hindus idolaters and themselves prostrate to a stone fixed in Kaaba. Therefore, Maolana Nanatovi has showed reasons and explained it logically the difference between idolatry and the reception of the Qiblah in the light of reason.<sup>12</sup>

##### **Taqrer-e-Dil Pazeer:**

This is a very important compilation of Nanotavi, which has been written from the point of view of invitation to Islam. There are eye-opening discussions on the creation of the actions of the servants and the issue of forced destiny<sup>13</sup>. This book is now called as Sadaqat-e-Islam.

##### **Abb-e-Hayat:**

The old objection of the shias is that Hazrat Sheikhain Abu Bakar and Umar (RA) have transgressed by not giving inheritance to Hazrat Fatima (RA) in the land of Tabuk. This book actually removes this false objection against them.<sup>14</sup>

##### **Some essential contents of the book:**

There are about 21 topics to prove the authenticity of Islam, so that this book was named Sadaqat-e-Islam. The contents are purely related to "Ilm-ul-kalam" in nature,

and are beyond the comprehension of average reader. Some best examples are as follows:

• Existence of Maker of the universe • Existence of Maker is argumentated from Tawheed. what is meant by caste system? \* The existence of Allah is ancient in nature.

These topics are so interesting and alluring that compels me to write down some very useful and easy to understand points of discussion as below:

### **Sifat-e-Ilm:**

It means overwhelming knowledge of Allah Almighty. Maulana Nanotavi writes that one of the attributes of Allah is "knowledge" which means that Allah has pervasive knowledge from whom no particle in the heavens and on the earth is hidden. Therefore, all that is happening and all that has happened were known to Him in full detail from time immemorial. It means that He knows well that at some time such a person will do this and at some time this will happen. Even a person whispers something in his heart, He also knows it and that He create the world and then keep it and it is impossible to nurture and meet the needs of every person with His knowledge.

It is stated in Surah At-Taghabun:

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ<sup>15</sup>

Allah knows what is in the heavens and what is in the earth, and He knows what you conceal and what you declare, and Allah knows what is in the hearts."

Then the knowledge of Allah Almighty is not only of possibilities but also of those things which are obligatory or impossible in terms of their caste. Allah Almighty has instructed

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ<sup>16</sup>

"Allah is well aware of all things."

### **Sefat-e-Irada wa Masheyat:**

Maulana Notawi writes that Allah Almighty has the property of intention by which He can make a person special in any way he wants, whenever and however he wants while discussing the property of intention and what to do with His Will . Therefore, whatever happens is with his intention. What he had intended in eternity is now happening according to it. It is divine instruction "فعال لما يريد" That is, He does, what He intends, and what He does not intend something, then that thing does not happen. Otherwise, impotence will be necessary, because it is impossible to create this world without the intention of creating, a world whose system astonishes the minds of the intellectuals and the various wonders in which the thinkers are distracted. Actions without intentions are like the movements of the hands of the vibrator, they do not have this strange system and arrangement.<sup>17</sup>

Nothing in the world is beyond the will of Allah. What Allah wants happens and what He does not want does not happen. The angels and the devils, and the jinn and mankind, are created by Him.<sup>18</sup>

The will of creation is subjected to the will a of Allah. It is narrated in Surah Takweer.

وَمَا تَشَاؤُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ<sup>19</sup>

"You cannot want anything without the will of Allah, the Lord of the worlds."

The whole universe was in a state of non-existence. Allah, by His will and authority preferred their existence to their non-existence and fixed a time for their existence. According to His will, the universe came into being in His own time by His command.

### Sifat-e-Qudrat:

It means the power of being omnipotent. The attribute of power is one of the basic attributes of Allah Almighty, which means that Allah is full of power, and nothing is beyond His Will. There is no way of humility. As instructed by the Almighty.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.<sup>20</sup>

"Allah is Able to do all things." (He can annihilate the existing and annihilate the non-existent).

Divine power has to do with the possible and impossible, and He has the manifestation of both existence and non-existence. As for the things which are intellectually necessary and which are impossible, such as wajib-ul-wujud, that is, the divine existence itself and the divine attributes, divine power has nothing to do with such things.

In Surah Al-Sajda, Allah says

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَٰكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ.<sup>21</sup>

"And if We willed, We could have given to every soul its guidance, but I am sure that I should fill it with Hell, together with the jinn and men."

This is what Allah has promised to Iblis when he said: لاغوينهم اجمعين الى عبادك منهم المخلصين He replied:

فَالْحَقُّ وَالْحَقَّ أَقُولُ. لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ.<sup>22</sup>

"That is the truth, and the truth I utter. I will fill Hell with you and all those who follow your way."

In a holy hadith, the Prophet (peace and blessings of Allah be upon him) narrates:

يَا عِبَادِي إِنِّي حَزَمْتُ الظُّلْمَ عَلَىٰ نَفْسِي<sup>23</sup>

"O My slaves! I have forbidden injustice to myself."

Allah Almighty is praising non-oppression while praising is always done for that which is in His power and authority. If Allah Almighty has no power over oppression, then what is the point of praise? Therefore, the fact is that Allah Almighty has power over oppression and other things mentioned above, but Allah Almighty does the things by His wisdom.<sup>24</sup>

### Sifat-e-Kalam:

It means that Allah is being the omniscient i.e the word is His attribute and is ancient and eternal and is established with His existence, but His word is not like our word.

Allah says:

قَالَ يَامُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي<sup>25</sup>

"OMusa: I have chosen you over the people with my letters and my words"

Similarly, in Surah Al-Baqarah, Allah Almighty exalted the ranks of some of the Prophets by directing them to His Word. Allah says:

مِنْهُمْ مَن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ<sup>26</sup>

"Some of them are those to whom Allah has spoken, and some of them He has exalted in many ranks."

Just as we express our psychic words through the tongue in the guise of words and sounds and thus bring out our hidden desires and goals for a long time, so the Almighty has revealed His psychic words without the means of language. He has appeared in the field of revelation only by bestowing the garment of letters and voice with His perfect power. So the word is applied to both types of speech i.e. word and literal truth of the word of the Almighty just as both types of our word are psychological and literal reality.

**Evaluation of the book:**

Maulana Nanotavi laid the foundation of modern theology on the eternal guidance of the Qur'an Hakim in which the knowledge of Allah and monotheism of Rabbani was presented to the Minhaj Muslims instead of theology inspired by Greek philosophies. Among the theologian of Islam Nanotavi is one of the great visionary personalities who are born in centuries later. Every moment of his borrowed life was devoted to the service of the religion of "Din-e-Matin". He raised the slogan of truth and jumped into the arena of debates at such difficult time, when expressing the truth itself was tantamount to inviting death. The names of such personalities may be counted on the fingers of history who have devoted all the energies of their language and pen to the service of Islam.

Maulana Nanotavi had a revolutionary mind and did not believe in narrow-mindedness in matters of language and knowledge. Therefore, Sanskrit was once included in the syllabus of Darul Uloom Deoband, which is the language of Hindu religious sources. Hazrat Maulana Nanotavi did not consider English language or modern sciences as forbidden trees at all, but he had formulated the syllabus of Darul Uloom according to the need of the time and according to the need of the people.<sup>27</sup>

Maulana Nanotavi wrote on the debatable issues and on the authenticity of Islam, and the reader was reluctant to turn to many books for the details. He opened the door to new discussions for the satisfaction of the audience.

Now many books have come to light to prove the authenticity of Islam but Sadaqat-e-Islam is considered to be a coin and the first authentic book of letters on this subject.

He gave a fair and concise answer to the questions that arise in the mind of the people regarding theology, and by looking only at the old-fashioned objections and keeping in mind the modern-day mental doubts, which satisfies "Fitrat-e-Saleema", and steadfastness on the religion of Islam and compliance with the rules of the presidency becomes a blessing.

Christians believe in "one in three" and "three in one". Maulana Sahib has refuted this by saying a beautiful parable that it is never right and reasonable to call day a night and night a day. Therefore, to say trinity "one in three" and "three in one" is irrational and a clear manifestation of lack of rational evidences.

Rejecting the Magians' God of Good and God of Evil, Maulana argued that on the one hand, God is good, as called "Yazdan", we also acknowledge, and on the other, God is evil. Since God is not evil, it is devil that is evil and Allah remains the only creator.

The Hindus consider God as one and the others as incarnations, that is, one God appears in different manifestations at different times, changing the forms. Maulana Nanotavi clarified its invalidity of Hindu doctrines in the light of Holy Scriptures.

To summarise, "Sadaqat-e-Islam" which means the authenticity of Islam is indeed an effective tool in defending Islam and answering questions posed by false sects, and is of a great help in attracting the younger generation to Islam.

## REFERENCES

- 
- <sup>1</sup> Hafiz Muhammad Akbar, "Akbar Ulema Deoband", p. 2, Institute of Islamic Studies, Lahore.
  - <sup>2</sup> Sir Syed Ahmad Khan, The Bright Future of Muslims, p. 43 Darul Naeem Urdu Bazaar, Lahore, 2015
  - <sup>3</sup> Rahmani Khalid Saifullah, "Those who used to sell heart medicine", Darul Naeem Urdu Bazaar, Lahore, 2015 p.30
  - <sup>4</sup> Manazer Gilani, Biography of Qasmi, Volume 3, Page 358, Al-Mizan Publishers, Lahore, 2006.
  - <sup>5</sup> Ibid, p. 350

- <sup>6</sup> Manazer Gilani, Biography of Qasmi, p. 350, Maktab-ul-Kitab Lahore
- <sup>7</sup> Mohsin personalities of the nation of Islam, p. 156
- <sup>8</sup> Rahmani Khalid Saifullah, "Those who used to sell heart medicine", p. 25, Darul Naem Urdu Bazaar, Lahore, 2015
- <sup>9</sup> Ibid, p.26
- <sup>10</sup> Ibid, p. 26
- <sup>11</sup> Ibid, pp. 26, 27
- <sup>12</sup> Ibid, p. 27
- <sup>13</sup> Ibid, p. 27
- <sup>14</sup> Ibid, p. 27
- <sup>15</sup> Surah At-Taghabun: 4
- <sup>16</sup> Surah Baqara, 282
- <sup>17</sup> Emadi, Abdullah, Maulana, "The Rise and Fall of Nations", p. 23, Al-Mizan Urdu Bazaar, Lahore, 2006.
- <sup>18</sup> Nanotavi, Mohammad Ahsan, Maulana, Mazaq-ul-Aarfeen, Volume 3, Page 9 Maktab-e-Rahmaniya Ghazni Street Urdu Bazaar Lahore.
- <sup>19</sup> Surah Taqveer, 29
- <sup>20</sup> Surah Baqara, 109
- <sup>21</sup> Surah Sijdha, 139
- <sup>22</sup> Surah Swad, 83-85
- <sup>23</sup> Saheh Muslim Hadith, 2577
- <sup>24</sup> Kandhlavi, Mohammad Idrees, Maulana, Beliefs of Islam, p. 37, Maktab-ul-Harmain Ghazni Street, Urdu Bazaar Lahore, Muharram 1431 AH
- <sup>25</sup> Surah Aaraf, 144
- <sup>26</sup> Surah Baqara, 253
- <sup>27</sup> Hafiz Muhammad Abu Bakr, Hazrat Shaykh-ul-Hind, p13