



# THE FRAGRANCE OF EAST

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# The Fragrance of East

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#### S. Abul Hasan Ali Nadwi

The view of life arising from prophetic teachings has equity and moderation as its two immutable bases. Speaking of the right-guided persons, the Qur'an says:

"And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two."

(AI-Furqan: 67)

Again, the dominant characteristic of the followers of the Qur'an is stated to be their remarkable moderation:

"Thus we have appointed you a middle nation, that ye may be a witness against mankind, and that the messenger may be a witness against you." (Al-Baqarah: 143)

The Prophet himself afforded an illustrious example of complete and ennobling moderation. The distinguishing feature of Islam too, described as "the straigth path" and "a right religion", is natural temperance and moderation and refraining from the aberrations of excess and extremism. Addressing the Prophet of Islam, says. God Almighty:

"Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater."

(AI-Anam: 162) ■

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#### Wisdom of Qur'an

"Tell them: 'Call upon those whom you fancy to be [your helpers] beside Him! They have no power to remove any affliction from you, nor can they shift it.' Those whom they call upon are themselves seeking the means of access to their Lord, each trying to be nearer to Him. They crave for His mercy and dread His chastisement. Surely your Lord's punishment is to be feared."

#### (AI-Qur'an-17:56-57)

These verses throw a challenge to the unbelievers and polytheists to call upon their self-made deities whom they consider to be their helpers beside God to come to their rescue at times of affliction. They assert that these deities have no power to remove any affliction.

Not only prostrating oneself before someone other than God but also praying to and invoking anyone other than God amounts to associating others in His Divinity, i.e. to polytheism. Prayer and invocation are modes of worship and anyone who invokes someone other than God is as guilty of polytheism as an idolworshipper.

Nor can anyone other than God avert a calamity or alter anyone's plight. If someone entertains such beliefs about anyone other than God, then such beliefs are false and betray the fact that he associates others with God in His Divinity. How ironic that those whom the polytheists invoked and whom they sought to intercede with God on their behalf were themselves in need of God's mercy, dreaded His punishment, and were constantly on the look-out for the means which would bring them close to Him. ■

## Pearls From the Prophet Mohammad (PBUH)

It is reported on the authority of Ibn Abbas that Muadh said: The Messenger of Allah (peace and blessings of Allah be to him) sent me (as governor of Yemen) and (at the time of departure) instructed me thus: you will soon find yourself in a community one among the People of the Book; so first call them to testify that there is no god but Allah, that I (Muhammad) am the messenger of Allah, and if they accept this, then tell them that Allah has enjoined upon them five prayers during the day and the night, and if they accept it, then tell them that Allah has made Zakat obligatory for them that it should be collected from the rich and distributed among the poor, and if they agree to it, don't pick up (as a share of Zakat) the best of their wealth. Beware of the supplication of the oppressed for there is no barrier between him and Allah.

#### (Sahih Muslim)

The People of the Book never denied the existence of God. Their belief however was not correct as it was alloyed with wrong conceptions and mistaken notions. This shows that mere faith in God is not enough. Therefore, the Holy Messenger asked Muadh to call the People of the Book to testify God, first and foremost. Calling to the prophethood of Muhammad is indicative of the fact that belief in his prophethood is an integral part of the faith. This hadith highlights the practical wisdom with which Dawah should be imparted to the fellow beings. ■

## Editor's Note

#### The Politics of Language: The Significance of Arabic

Language is a method of human communication. In both its spoken and written form it insists on the use of words in a structured and conventional way. In fact it is language, which distinguishes man from other living beings. The newly born baby learns to speak from mother. As he or she grows up and starts speaking we say he is talking in mother tongue.

The issue of language has sadly been much politicized. It is unfortunate that often a language is associated with a particular religion and its followers. English, the widely spoken language in the world is linked with Christians and it is popular in UK and USA and in the anglophile world. Sanskrit is known as the language of Hindus. Arabic is considered to be the language of Arabs and Muslims in the Islamic world. This concept of associating languages with particular groups or religion is not only illogical but also misleading. The issue needs some discussion, and we hope to come back to it in our later issues. The ever-increasing popularity of the Arabic language in lands where Islam spread is the subject matter of our consideration in this column.

Arabic as its name suggests is related to Arabs. It is the language, which is written from right to left, in contrast to other languages, which start from the left to right. The classical or literary language is based largely on that of the holy Quran. This was to be expected Prophet Muhammad (pbh), the last prophet of Islam, was born and brought up in Arabia and the holy Ouran was revealed to him in the language he understood-Arabic. After Islam spread to Syria and Mesopotamia, Persia, North Africa and Spain, different forms of contact between members of the two faiths sparked the polemical debate between Muslims and Christians. And this contact made Arabic-the language of the conquering Arabs - the spoken language of the Christian *dimmis* of the urban centres.

There is no denying the fact that Islam helped Arabic in becoming one of the most popular languages of the world. It acquired sophistication and helped in the social and cultural development as well of Islamic civilization. The Arab historian Ibn-i-Khaldun (1332-1406) has aptly remarked that inquisitiveness to' learn science is not restricted to' any particular religious group. Science in Islamic societies was international; it inherited all the earlier scientific traditions and fused them into one new whole. The most important factor contributing to' the universality of the Islamic scientific culture was the Arabic as the universal language of communication. It may be noted that many of the scientists who wrote in Arabic were not themselves Arabs. Yet, so much was the lingua franca status of Arabic that between 9th and 16th centuries most of the scientific works were written in Arabic.

Of late, the Arabic language is assuming greater importance because lack of its

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knowledge is considered a big hurdle in developing cordial relations between Arabs and non-Arab nations. Moreso, according to' an Indian Social Scientist, Dr. Satish Sharma of Sagar University, after every two weeks one language of the world is eliminated. If this process is continued then by the end of this century only English, Chinese, Hindi/Urdu and Arabic will survive.

Realising the importance of Arabic in develeping cordiality with the Arab world the government of USA is showing keen Interest that Americans in good number should learn Arabic. Before 1998 only two percent students were taking lessons in Arabic but during 1998-2002 the percentage has risen to' 92 and about 10,600 students are taking tuitions in Arabic. The American Center for Applied Languages in its survey found that Arabic is taught in 70 primary and secondary schools. Though Muslims run most of these schools, the US government is quite liberal to' assist any institution, which imparts knowledge of Arabic. Apart from according all facilities in America, Americans are encouraged to' go' to' Egypt, Lebanon, Syria and Tunis to' learn Arabic. Presently 480 American students are on the rolls of Egyptian Universities to' learn Arabic. In Journalism too Arabic Journals and newspapers are no less than of ether languages.

In India we have a better infrastructure to' promote the Arabic language. With littlo interest and proper patronage the famous Islamic seminaries like Darul Uloom Deeband, Darul Uloom Nadwatul Ulema, Mazahirul Uloorn Saharanpur, Jamia Salfia, Varanasi and ether reputed centres can help in the popularizing of Arabic learning. Darul Uloorn Nadwatul Ulema is playing a pivotal role in promotion of Arabic. The Arabic language and literature occupy prominent place in its curriculum. It has produced eminent Arabic litterateur and scholars. The Arabic language is not confined to' only Islamic works but it helps in establishing cordial relations with Arabic speaking countries. It has a rich treasure of art, literature and culture. New modern subjects too are being translated and assimilated in this language. In countries where Arabic is the medium of instruction books on science, medicine, philosophy, psychology and social sciences are being translated in Arabic from ether languages. The importance of Arabic can be gauged by the simple fact that in international conferences Arabic knowing interpreters are engaged and automatic translation facilities are provided to' delegates. Government of India, realizing the importance of Arabic has also established centres for the promotion of the language. A good number of Nadwa educated persons are proving quite helpful in this task. ■

S.A.

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#### The Glorious Qur'an-An Infalliable Guide

#### - S. Abul Hasan Ali Nadwi

"And now We have sent down a Book to you, Wherein there is admonition for you. Can you not even now understand (what you have to do)."

Surah al-Ambiya: 10

The above verse tells us that the glorious Qur'an is a clear, faithful and honest mirror in which everyone can see his image and know his position in the sight of Allah and in society. Because it describes the morals and manners, character and conduct the attributes which are desirable for all men. It contains the characteristic traits of all types of men-high and low, rich and poor, good and bad, etc.

The glorious Qur'an gives an account of the qualities and position of man as understood by a majority of 'ulama' (exegesists). Our forebears considered the glorious Qur'an as a 'living' book. They did not consider it to be a book of history or archeology which deals with the past events and peoples of former times, and that it has nothing to do with living peoples and changing times, innumerable and unaccountable types of men who inhabit the world. Everything was quite clear and well-defined for them. They used to seek guidance from the Scripture and looked

for their morals and manners in this unique and wonderful book and find their true 'self' in it. If it was what it should be they used to thank Allah for that. If, on the contrary, it was other than what it should be, they used to ask forgiveness of Allah and try to mend their ways.

This verse reminds me of Syedna Ahnaf bin Qais, who was an eminent disciple of the companion (Sahaba) of Prophet (peace be on him)-a "Taba'i" and one among the close associates of Syedna 'Ali ibn Abi Tallb, His gentleness was proverbial. But inspite of it when he got angry his sense of honour and zeal knew no bounds. It was said that when Syedna Ahnaf gets angry, one lac swords are unsheathed.

It is said that once he heard somebody reciting the above quoted verse. He was startled to hear it. He asked that the glorious Qur'an be brought to him, adding that he wanted to know his position as where he stood and with which people he bore resemblance or affinity.

He went on turning the pages of the glorious Qur'an and came across the following verses one after the other.

(1) "They used to sleep but little of the night, and ere the dawning of each day

would seek forgiveness. And in their wealth the beggar and the outcast had due share"

Surah adh-Dhari yat: 17-19

(2) "Who forsake their beds to cry unto their Lord in fear and hope, and spend of what We have bestowed on them."

Surah as-Sajdah: 16

Then he came across the reference to a group of people which has been praised in the following words:

(3) "And who spend the night before their Lord, prostrate and standing."

Surah al-Furgan; 64

(4) "Those who spend (of what which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving towards mankind; Allah loveth the good."

Surah al-i-Imran: 134

(5) "Those who entered in city and the faith before them, love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer the (fugitives) above themselves though poverty became their lot. And whoso is saved from his own avarice-such are they who are successful."

Surah al-Hashr: 9

(6) "And those who shun the worst of sins and indecencies and, when they are

wroth, forgive. And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them,"

Surah ash-Shura: 37-38

He stopped here and said, Oh Allah! 'I do not find myself among these people'. He started looking elsewhere in the glorious Qur'an. He found the description of a people as below:

(7) "For when it was said unto them. There is no god save Allah, they were scornful. And said: Shall we forsake our gods for a mad poet?"

Surah as-Saffat: 35-36

Then he found the description of some other people:

(8) "And when Allah alone is mentioned, the hearts of those who believe not in the Here- after, are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad".

Surah az-Zumar: 45

He also came across the people who will be questioned:

(9) "What hath brought you to this burning? They will answer: We were not of those who prayed: Nor did we feed the wretched: We used to wade (in vain dispute) with (all) waders, and we used to deny the Day of Judgement, till the

inevitable came to us.

Surah al-Mudath-thir: 42-47

He stopped again and prayed, 'Oh Allah! 'I disavow such people.' He started turning the pages of the glorious Qur'an again, and came across the following verse:

(10) 'And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Relenting, Merciful."

Surah at-Tauba: 102

When he read the above verse, he cried out, 'Allah be praised, I am one of them.' Let us now see our position in the glorious Qur'an seriously and sincerely- It is a messenger of good news as well as a warner. Along with righteous people, it contains the description of infidels and atheists. It draws the true picture of individuals and communities both: It says:-

(11) "And of mankind there is he whose conversation on the life of this world pleaseth thee (Muhammad) and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents. And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not

mischief. And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.".

Surah al - Baqarah: 204-206

Then it says:

(12) "And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen."

Surah al-Baqarah: 207

A community has been described thus:

(13) "O y e who believe! whose of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him humble toward believers, stern toward disbelievers striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is all-Embracing, all Knowing"

Surah al-Maidah: 54

Another community has been described thus;

(14) "Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are awaiting; and they have not altered in the least."

#### Surah al-Ahzab: 23.

The glorious Qur'an advises to offer thanks and acknowledge obligations. It has narrated the true stories of prophets (peace be on them all) and their followers. It also frightens of the ill-effects of thankless-ness and ingratitude, pride and misbehaviour instead of humility and good behaviour:

(15) "Hast thou not seen those who gave the grace of Allah in exchange for thankless- ness and led their people down to the Abode of Loss."

Surah Ibrahim: 28

It describes the condition of a community which had been ungrateful for the bounties of Allah and they were proud of their affluence:

(16) "Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from everyside, but it disbelieved in Allah's favours, so Allah made it experience the garb of dearth and fear because of what they used to do."

#### Surah Al-Nahl-112

These are the specimen of human beings and their moralsexamples which the glorious Qur'an has described under different nomenclatures; at some place by the name of an autocratic rulers like Pharaoh or some stubborn and perverse officials or rich men like Haman or a proud and miserly capitalist like Korah, or tyrant and oppressive community like 'Aad or expert artisans like Thamud. These are immortal symbols of different human characteristics which are not bound by time and place. They represent specimen of human weaknesses.

The glorious Qur'an throws light on the deplorable end of these individuals and communities and makes it clear that those who will follow their characteristic traits or accept them as their leaders will meet the same fate which befell these defaultant people;

(17) ".....That was Allah's way with those who passed away of old - and the commandment of Allah is certain destiny."

#### Surah al - Ahzab: 38

We have placed a 'mirror' in your hands. It is for you to see your image in the light of these selected verses of the glorious Qur'an-thank Allah if you find yourself among those people who were guided aright and graced with the bounties and munificence of Allah or recant and mend your ways, if God forbid, you find yourself among those people who followed their own wishes and invited the wrath of Allah here and in the Hereafter.

### **Democracy in Any Shape**

#### - S.M. Wazeh Rasheed Nadwi\*

Sir Winston Churchill on a particular occasion had said that democracy is a bad system but other systems of government are even worse. Mr. Churchill had said this when the democratic system was in force in few countries only; most of the countries were slaves of imperialistic countries; many countries had kingships. Those countries which had democracy, there citizens were, to some extent, educated, and knew the efficacy of elections, its usefulness and its necessity. And the political life was not defiled as it is now. Even then some defects of democracy had become visible.

Mr. Churchill did not get the chance to see the progress, prosperity and popularity of the democratic system so that he could see its developed shape otherwise his view would have been different and he would have been compelled to say that this democratic system is most defective and undesirable of all the reforms of government and this thing would not have been against facts; instead, it would have been reflective of the fact because democracy has failed in most countries. It has given birth to such defects which have forsaken its good objectives and its goals have fallen victim to deterioration and evils, owing to its malfunctioning. Today democracy has become a target place of trouble, disorder, insecurity, anarchy and lawlessness. The defects of the system and its evil effects do not show up in Asian countries only but they are also evident in western countries

as well. A British philosopher of democracy has expressed his opinion that the democratic system has completely failed in attaining its objectives and motives. In the present age, democracy is a target place of confusion, selfishness, pursuance of self-interest.

Virtually democracy itself is responsible for disorder, anarchy, lawlessness, terrorism and other evils of the like in the democratic countries. The likeness of democracy is that of a witchcraft, by which trickery is demonstrated to the spectators, their support is gained and with their support, people are placed in authority. It is the reality that democracy is less a resolver of problems and more a creator of problems because it instigates to achieving the rights and does not distinguish between right and wrong in its course of activity. Instead, a democratic government gives full freedom to obtain ones rights by effective means and then puts restrictions on those rights which clash with the interests of its leaders.

The most important cause of defect and disorder in democracy is the election system in which every adult, man and woman has the right to vote and stand up as a candidate. In this connection, his character, his morality, his habits, his practical ability and capability is not taken into account. Therefore, often times, artists, mischievous persons and convicted persons of moral and illegal offences also reach the parliament.

Nobody, who has resided in a democratic country, seen the elections or seen the list of the candidates and who would cast an investigative eye on the Member of Parliament, will have doubt about this fact. There are abundant instances of this in India, Pakistan and Bangladesh.

In every election, the conditions are deteriorating from bad to worse. Election time assassinations are increasing. Capturing of the ballot boxes, detaining voters from casting their votes, manipulation in the announcement of election results, etc. are increasing. Often those candidates are announced winners who have received the minimum votes.

Heavy expenses are incurred on other means and resources of elections. putting pressure on voters, enticements, threats and intimidations, murder of opposition candidate, kidnapping and restraining voters from casting their votes, using money and power to alter results, exploiting communal and religious feelings, which, although unlawful, but it is openly implemented. These conditions are worse, deplorable in communistic and military democracies because the election results are shown to be 99% in favour of the ruling party. The system of voting in these countries are in the form of 'yes' or 'no' or there are candidates of one party seeking election, or fictitious elections are held or the democracy lasts very long without election.

In the democratic countries which do not hold elections, they are not real democracies but they are a sort of feudal system where the president makes use of the name 'democracy' in order to prove that his government is lawful. There is no freedom of expression and the nation is compelled to support the leader. The press and radio of that country keeps chanting slogans of virtues of the president and his party because it is dedicated to his prosperity; so that his achievements and works are named after the nation and its critics are called imperialist agents. From to time, conspiracies, are unearthed in order to exterminate the opposition critics.

There are some supporters of democracy who leave no stones unturned to praise the virtues of democracy and consider it a cure of all problems. They like to have democracy even if it is for namesake. The democratic leader might be a tyrant and oppressor, people might be disdained and loathed in the democracy and the economy might have entered the crisis of insolvency. In spite of all these demerits, the lovers of democratic system dislike non democratic system even if the leader of non-democratic government is a lover of justice, fair play and generous person; and the life of people during his rule reflects prosperity and wellbeing, the country becomes a token of prosperity and abundance. Even some people have said "give us democracy and communism and take away our wealth and riches". This is an example of being browbeaten by slangs. The present democratic system and communistic system have both failed to deliver prosperity, peace and security and development to the nations. Now, a new experiment is required which should conform to the temperament, condition, educational standards and the capabilities of the nations.

## The Doctrine of The Inter - Faith Unity

- N.I. Noorani

Every major and minor religion has many schools and cults. Conflicts within the same religious community often engages in bloody skirmishes as well as battles. On the intra-faith differences Mawlana Azad adopted the reconciliatory approach. In his autobiography, India Wins Freedom Mawlana said, "I could not understand why they could be opposed to one another when all of them claimed to derive their inspiration from the same source."

The different schools and sects within Muslims are the later day invention. Islamic history records that all sectarian and Juristic school of different affiliations have derived their sources from alien elements. So, Mawlana deliberately avoided the so-called sources of guidance and put belief and conviction on pristine Islam of earliest generations. He condemned the later generations who randomly derived the religious sources from Greek, Persians and other alien cultures and philosophies. He abruptly rejected his father's religious deeds and creeds. Rather he professed the creed and deed of Shah Waliullah (1703-62) and his disciples, Ibn Taimiya and his disciples' and Muhammad Abduhu and Rashid Reda.

SayyidAbdul Latifin his English translation of the Tarjuman al-Quran in

preface to first edition dealt with the alien influence on Islam. He writes: "The tragedy of the Qur'an is that no sooner had the first generation of believers passed away, even before the first century of the Hijra was over, the influence of Greek thought closed round the Muslim mind."

Mawlana in his preface to First Edition of Tarjuman al-Qur'an writes: "But hardly had the first generation of Muslim passed away when the influence of the Roman and Iranian civilization began to sweep over the new Arab Empire. Translation from the Greek literature gave them new literary tastes and initiated then into the art of dialectics. Lest for novelty and inventiveness in approach to everything came to be ever on the increase, with the result that the simplicity of the Quranic manner gradually lost its charm for them."

According to his perception their influences and elements corrupted the pure and pristine Islam which culminated in emerging different sects and schools. Mawlana's interpretation of prevailing views regarding burning issues of modern days exposed his authority on lithhad or reinterpretation of the dogmas. On woman's right, on modern art and science he dealt on detail.

Mawlana was a relentless

crusader against different cults and schools within his faith. During the first generation of Islam there was no question of any offshoot schools of thought among the adherents of Islam. In case of Islam the differences originated during the reign of Umayyad autocratic rule. The vices of the pre-Islamic Arab: internal disturbances. conflicts, prejudices and innovations emerged during this period. In the first phase of this reign alien nations, cul-tures, religions and customs were imported into Islam and started an unending debates and conflicts among Muslims. In the early phase, Islam prevented it effectively. But later the grip loosened. The flood of alien faiths and cultures engulfed the domain of Islamic faith.

Mawlana held the views that adherence to the authentic Prophetic traditions is a key to the solution of the imbroglio among the different sects and schools and he appreciated the contributions of Hafiz Zahawi and Ibn Hajar Asqalani to Hadith literature in this re-gard. He observed: "this is the outcome of the noble contributions of Hafiz Zahawi and Ibn Hajar Asgalani. . . ..... It is so much clear from ambiguities that those who wanted to live according to the Prophetic traditions have no excuses to pretend. Nobody of the Ummah can say that it is more difficult to follow the Prophetic traditions than following the books of quarrel and conflicts. There is no place in pristine

Islam of he says', 'I say', 'it is the opinion of Zaid' or 'opinions of so on and so forth'. Rather those who seek the truth may shut up their eyes and may run along the straight path without hesitation and fear."

Mawlana was born and brought up in a family which had a long history and legacy of representing a version of Islam which was not recognized by a large number of Muslims across the world. From his childhood he observed around himself the purported version of Islam. From very early childhood Mawlana could remember hearing oft-repeated use of terrible and hateful word 'Wahhabi'. He used to think of the word referred for a sort of hateful monster or demon. His father constantly lambasted "Wahhabis". Even he repeatedly said that their 'Kufr' (Infidelity) was worse than the 'Kufr' of Jews and Christians. According to his belief the Jews and Christians do not deny their Prophets. But these wicked people deny their Prophet.

According to Mawlana's different accounts in his autobiographies and works his father's religious faith was based on medieval obscurantism. They claimed to uphold the Waliullahi legacy but op-posed his progeny on the question of reform efforts initiated by Shah Waliullah himself. His father condemned the reform efforts of Shah Ismail in unequivocal terms and his esteemed book Taqwiyat al-iman (Strengthening the faith) was

sarcastically uttered by him as Tagwiyat al-Iman (Taking away the faith).

In Kahani he said, as a child he was "surrounded by four walls of taqlid and veneration of the past. . . . no winds of change had any chance of passing within. . . . . . as if I were living the life of a hundred years before.

Such strict surveillance and imposition of barrier to the children was the outcome of his father's belief that the so-called Muslims other than him and his hand full of ilks are not Muslims or at least good Muslims. This type of obscurantism created reverse ac-tion in Mawlana's sensitive mind. Later. Mawlana remembered his experimentation with truth and said, "suddenly, when I was at most thirteen years old, my heart became disgusted with my present cir-cumstances and what I saw around me.... The unrest increased until I was ashamed by, and despised, the things that in other people's eyes were so honurable and estimable. Now, when people kissed my hands and feet, I felt as if some great evil were taking place."

The legacy of Islam in Persia, Turkey, South Asia is influenced by Sufis of different types of doctrine, local beliefs and customs. So, it is interesting to realize the legacy of Mawlana's family one should learn the history and tradition of the regions. Mawlana on his own legacy of divinity said, "My earliest recollection is of the aura of dignity and

sanctity all around me, and I found my family honoured and revered as if they were idols. While I was still a child. thousands of men used to come and kiss my hands and feet as the son of a pir Apart from my family elders, any man I ever saw was bowing before me, overawed with respect and homage. Extremely disabled and elderly men used to come and .... .sit with respect and homage just as if I were in fact their idol. To every word that escaped my lips, no matter how worthless and meaningless, they listened with bowed heads and very great confidence and respect, and to everything they responded with, hear! Hear! And yes, indeed.

"A few days before, the very same spectacle had been for me the source of the greatest pride and self-satisfaction." Mawlana also realized some evil and false within truth for himself After intense reflection he explored that the fallacy founded on the false legacy. It was nothing but taqlid of ancestors, devotion to ancient customs and inherited dogma.

The perception led him to explore the truth. During the intellectual search he was fascinated with Sir Sayyid Ahmad Khan. The study of Sir Sayyid inspired him to learn English and study science, philosophy and literature. Sir Sayyid's rationalistic approach to religion influenced him, In his own words "Suddenly a new way opened before me. I refer to the writings of Sir Sayyid.

Because this experience had a very great influence on my religious and intellectual life, I want to recount it in some detail."

In his autobiographies he described in detail his attachment to the works and philosophy of Sir Sayyid. But his search and quest for the ultimate truth look natural roots in the following successive stages during this period:

- 1. The bondage of taqlid and custom was broken.
- Even if all traces of ancestral taqlid were not obliterated, they were greatly weakened.
- Mental freedom instead of bringing peace brought new doubts. With no power at hand to deal with them, he permitted the doubt to gain the upper hand. As his reading broadened, his doubts increased and led to new areas of mental conflict.
- 4. When he was 'naturally ready and waiting psychologically for some new condition.' Sir Sayyid's writings introduced a new world to him.

Mawlana was very energetic and enthusiastic. Within a short span of time he perused all works of Sir Sayyid. He felt he had surpassed the stage of 'Wahhabiyat' and now regarded all juristic schools and sects, and all their controversies, with disdain. But it was ultimately proved unable to lead him to salvation. He later became renegade from the doctrine of religion and politics

of Sir Sayyid.

He recalled: "The first thing which troubled me was the exhibition of differences among different sects of Muslims. I could not understand why they could be opposed to one another when all of them claimed to derive their inspiration from the same source. Nor could I reconcile myself with the dogmatic assurance with which each sect branded the others as mistaken and heretical. These differences among the orthodox schools began to raise doubts in my mind concerning religion itself If religion expresses a universal truth, why should there be such differences and conflicts among men professing different religions? Why should each religion claim to be the sole repository of truth and condemn all others as false?

Mawlana believed that Islam must be understood in the sense of the contemporary audiences of the Prophet because; they were directly addressed in their own language and according to their needs. Later, the import of Greek and Persian philosophy and logic contaminated the pure and simple doctrine into a complicated one. If we try to stamp out the innovations and the outside influences, we surely arrive at a uniform faith.. Mawlana was not an adherent to any dogmatic schools and sects. Rather he deliberately avoided association with those schools. He had a clear perception regarding all prominent Islamic schools.

## **Islamic Economics: Philosophy And Strategy**

#### - Shah Abdul Hannan

The history of modern Economics is not so long, may be two hundred years. In the beginning, it was included in political science and named Political Economy. In the meantime the Islamic Economics has become another science.

For the last 50-60 years, many researchers have been done on Islamic Economics. Many economists including Professor Khurshid Ahmed, Dr. Nezat Ullah Siddiqi, Professor Dr. Umar Chapra, Dr. Monjer Kahf, Dr. Tarikullah Khan, Dr. Munawar Ikbal have been doing their work on it. With the work of these scholars Islamic Economics has become a full science.

The philosophy and the strategy of Islamic Economics are the first things in the discussion on it. This philosophy (Tawhid, Khilafat, Justice) is the base of Islamic Economics. It dictates the strategy.

But before that I want to discuss about the present world in short. The most conventional economic structure is the capitalism. If we can understand the problems of this capitalism, we will be able to understand the importance of Islamic Economics. This is important because the modern ruling ideology seems like so strong and so successful. Many may guess that it has not any

weakness. But it is not the truth and I am willing to show this in this article.

Capitalism starts from 16<sup>th</sup> century. It is now almost 500 years old. In this 500 years, it has played an important role in the world undoubtedly but there is no contradiction to accept that it cannot be able to eliminate poverty, inequality from the world. So it cannot be claimed that capitalism is perfect in present as well as in thepast.

We have observed the crisis of the capitalistic world in last 20-25 years. In the last part of the previous century, there was a large economic crisis in South East Asia which is still going on. There were many economic crisis in Latin America. The new economic crisis throughout the world is going on since 2008.

We all can understand capitalism more or less. There are many Economical Ideologies launched and developed in the west. Western scholars have worked on it mostly. This is not only applicable for capitalism but also for socialism. So called Welfare Economics is the achievement of western scholars. They are producing this type of ideologies.

The Christian Ethics was in the background of capitalism because the

pioneers of this concept were the members of Christian society. The citizens believed in Christian Ethics primarily. As a result, whatever the limitations were in the capitalism, it was getting moderated and controlled by the Christian Ethics.

In 18<sup>th</sup> century, the movement of Enlightenment started by some scholars was basically the hatred against religion. They took some steps to eliminate religion from day to day life. For this movement, the secularism got the priority and the society became

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secularist. Morality became worthless and the logic got the priority. The concept was taken that logic can solve all the problems. But we know that logic has many limitations and all problems cannot be solved by it. Despite of the logic, there are disagreements among the citizens and the thing may seems illogical today which was logical yesterday. There were some times when logic or reasons were almost worshiped and they started working instead of God or Allah which was a complete illusion.

Materialism, in the form of individualism and selfishness has come out as the result of capitalism and high consumption has come out for the result

of materialism. On the other hand, it created social Darwinism. We know about Darwinism. It is the concept invented by Darwin which says about the Natural Selection and Survival of the Fittest. The social edition of this Darwinism has got too much importance throughout the world as the result of the movement of Enlightenment or materialism. The idea of Natural Selection and the survival of the fittest in economics has spread out which virtually says that there will be a little or no space for the poor in the economy.

For the reason of materialism, enlightenment and the social Darwinism, capitalism became a doctrine. 'Only the fittest will survive' has become the philosophy of economics and by this the sympathy for the poor has gone and they failed to handle the situation where poor dies for poverty. This type of result started to come in 18<sup>th</sup> century for the reason of the movement ofenlightenment.

There were some unacceptable concepts behind the theory of capitalism. They are literally unacceptable. For example, it says that the laws of economics are like the physical laws. It wants to say that the economics is running on the basis of some universal laws like the earth and the sun etc. but this is not correct as the markets change continuously and the solar system and our bodies do not

change like it. So the capitalism stands on such kind of mistakes.

Moreover, they want to make Pecuniary Interest as the only one motivator or the inspiration of working. They use the term 'Rational Economic Man' technically for this motivation. Man is rational and they say that men work for rational reasons. This is not full truth. Humans do many things without money such as for the family and the society.

And in the third, the secular scholars gave birth to an unethical economics in the name of positivism. Positivism says that there is no ethics in economics and the economics will be persuaded negatively if the ethics come here. Economics will be out from its natural course. It will not be a science anymore. But this type of unethical perspective is so dangerous and if it will be established, then on what basis we will work for the poor and for reducing poverty? Why would we want to eliminate illiteracy? All of these are related toethics.

Capitalism thinks market system as perfect. Market system is not perfect, it could not stop monopoly, concentration of wealth, high consumption by rich and poverty.

Islam believes in strong market control to ensure Justice. It is the Islamic concept of Hisba or supervision of market. Islam abolishes Interest or Sood

and all investments are made on profit and loss sharing basis.

Interest or Sood must be eliminated to break up and stop concentration of wealth. I give an example, if a person has 100 billion dollar and he keeps it on interest in Bank, next year it will become 105 billion dollar and so on. But if 100 billion dollar is invested through profit sharing or Islamic system, it will take several years to invest this amount, making factories etc, then there may be profit or loss or low profit. Difference is I hope, clear.

Islamic strategy is based on Tauhid, Khilafat and Justice that is based on equality and honorable position of all human beings.

Apart from change in investment system, it tries through education and motivation to reduce high consumption.

Islam is in favor of restructuring expenditure, taxation and monetary policy in the light of basic Islamic principles. It asks the central Bank (its freshly printed money) and commercial Banks to invest its created money read books on general economics to understand) in welfare projects or government schemes.

Read books of Er Umar Chapra and others on Islamic Economics for details.■

#### Maulana Azad

#### - Jawaharlal Nehru

A comment in a British newspaper on the Congress Presidential election seems to indicate that Maulana Azad's election was arranged especially as he was a Muslim, and that in view of the communal situation, this would be to the advantage of the Congress. Nothing could be farther from the truth. The suggestion is unfair to the Maulana and the Congress. Of course Maulana Azad is eminently qualified to tackle the communal problem and the country should take full advantage of his services in this as in other matters. But Congress President today have to bear a terribly heavy burden and they are elected because Congress delegates consider them worthily of this, never before has India had to face more difficult problems. In the national and international field, than today. Even the communal problem, important as it is, occupies a back place in relation to these vast issues.

It is right that Muslims and members of minority groups should occupy the honourable and responsible position of Congress Presidents as they are as much concerned with this election and with India's future as any others. We welcome therefore the election of a Muslim. But it is wrong to think that Congress Presidents are elected for communal reasons. Certainly not Maulana Abul Kalam Azad.

We welcome Maulana's election because he represents in an eminent measure the Congress tradition and the Congress view point, and is respected by all sections of the Congress. I do not speak of the great ability and learning, which he carries so lightly, or of his long and proud record of service in the case of Indian nationalism and freedom, for every child in India knows about him. Though giants of old still fortunately with us, and he combines in a rare measure the solidity and strength of the old guard with a flexibility of the mind and an understanding of youth and the new currents that are disturbing and yet vitalising the country.

It is well known some years past the Congress President ship has been his, if he would but agree to accept it. Last year, after much persuasion he agreed but then changed his mind. Probably he would have been elected unopposed then if he had not withdrawn. This year he has at last agreed, though not without hesitation, for he is not of the sort who care for honour and office. It is good for the Congress and for India that he placed the interests of our country over his personal inclination. We welcome him therefore as a brave and tried captain of our forces in an hour which will demand from him and from each of us the best that we can give.

## The Manifesto of Language And Identity

#### - Mahmoud Dhaouadi

My more than two decades exploration of the impact of French use on Arabic in North African societies (The Maghreb) has led me to make the following remarks which might be fit to constitute a Manifesto on language and identity:

- 1. The epistemological view of my long linguistic research findings stresses that what distinguishes humans from the other beings on this planet is what I call the Third Human Dimension/THD or Cultural Symbols/CS: spoken and written language, thought, religion, knowledge/science, cultural values, and norms.
- 2. The THD cannot exist without at least the spoken language. So, language is the Mother of all CS. This means that language is the first determinant of human identity and as such, it is the marking symbol of humanity in the identity of both men and women. Thus, it could be said with some modification to Descartes saying: "I think, therefore, I am" to become in my new conceptualization of language: "I use language, therefore, I am a human".

- Languages are also the compelling determinants of individual and collective identities in various human societies over the long human history.
- 4. The impact of languages in determining the identities of peoples and societies can be shown in countries where there are two languages or more. English and French are the two official languages in Canada. Likewise, Flemish and French Belgium's official languages. Arabic and Kurdish are the dominant languages in Iraq. Finally, Arabic and Berber are the two main languages in Morocco and Algeria. It is widely observed that the maternal used local languages in these bilingual societies do determine peoples' identities. The majority of the French speaking Quebecois/ Quebeckers define their identity in terms of their own language. The same thing is also true of Kurdish Iragis. This should explain as well the call of both Quebeckers and Kurdish Iraqis for political separation from the bigger societies: Canada and Iraq.

- 5. Languages are not the only factors which determine the identities of individuals, groups, and societies. Religion, color, ethnic origin do also determine individual and collective identities. However, common languages play a crucial role in the creation of a collective identity in a society where individuals and groups belong to different religions, colors and ethnic origins.
- The important link between languages and identities as outlined in the above examples shows that this link is valid in the case of native/local languages and not of foreign ones. That is, peoples most often link their identities with their native/local languages as the wide and long presence of French in North Africa indicates. Fluent French speaking Algerians, Tunisians. Moroccans and Mauritanians hardly identify themselves with the French identity. Nonetheless, the negative impact of French on the relation citizens of the Maghreb have with their national languages (Arabic and Berber) is widely observed in these four countries. For instance, Arabic remains excluded from use in many various sectors after more than a half century of independence from

French colonialism. Consequently, Arabic is looked at with inferior outlook in the mainstream of those societies. This situation is bound to lead to manifestations of a confused and troubled Arab identity among many citizens of the Maghreb. The Tunisian society has recently witnessed an example of this after its 2011 revolution. A small group of Tunisian francophone intellectuals has questioned the credibility of the Tunisian people's belonging to the Arab Muslim identity.

## The clauses of normal relationship with one's language

Peoples can have normal relationships with their own languages if they fully satisfy the following clauses:

- They speak only their own languages among themselves in their societies.
- They write only in their own languages in their own personal as well as in their social and institutional activities in their societies.
- They must have a full command of knowledge of the meaning of words and the grammatical and spelling rules of their own languages.

 They must have strong intimate relationships with their own languages: they must have a positive psychological attitude which defends, praises, feels proud and uses only their own languages as individuals and in their social interactions with their citizens and institutions in their own societies.

These four linguistic clauses can visibly and easily make equations that describe with transparency the state relationship that people might have with their own languages. Two equations express well that state relationship:

- Normal relationship with the language/s = the full satisfaction of the four clauses: A+B+C+D.
- 2. Lack of normal relationship with the language/s missing the fulfillment of one or more of the four clauses (A, B, C, D). That is, the more citizens and societies miss a greater number of the four clauses the more their relationship with their own language/s becomes abnormal. Algeria, Morocco, and Tunisia are a case in point. They hardly fulfill the four clauses with Arabic, their national language.

#### The ABC of intimacy with languages

The Sociology of Knowledge

helps to understand the intimate relationships which tie people with languages if they only use them in speaking and writing (A+B) in all individual and collective affairs in their societies from early infancy and if they master good knowledge of their languages (C). As such, the intimate relationship with languages is the outcome of the intense usage/ interaction process of the languages. This state of usages of languages creates and develops strong psychological relationships among the citizens and their societies toward the languages. In sociological terms, this intense language usage leads to primary relationships with languages. That is, tender relationships with language fully dozed with emotions, consciousness, and compassion in favor of languages. This is the result of natural/normal (A+B+C+D) sociolinguistic socializations since early childhood. It is credible to express all these issues in two semi-mathematical equations: 1-full engagement of fulfilling all (A+B+C+D) = normal / naturalrelationships with languages. 2- Partial engagement or no-engagement at all for the (A+B+C+D) = great or medium or very weak abnormal relationship with the languages. This should be a sound guide that maps up today the status of Arabic in Arab societies.■

#### **Duties of a Woman in Islam**

Islam is a fair and balanced system of life. While it specifies the rights of women, it also lays down duties. A Muslim woman is expected to observe the following:

- 1. Belief in One God (*Tawhid*) and the practice of Islam should be her foremost duty. A Muslim woman must perform her Prayer (*Namaz*), observe Fasting (*Sawm*) during Ramadan, pay Almsgiving (*Zakah*)on her own wealth (if it is applicable) and go to Pilgrimage (*Hajj*) if she can afford it.
- 2. She is required to maintain her chastity at all times. She must not have any extra-marital relationship.
- 3. She should dress modestly and should put on Hijab, (Hijab means a long outer garment or head scarf) while going out and meeting adult males beyond her close relatives (see Quran, 33.59, 24.30-31).
- 4. It is her duty to bring up children with the best character, according to the rules of Islam. She has to look after the family and has almost absolute control over domestic affairs, although the family is run by mutual consultation and cooperation. She is the Queen of the family.
- 5. She is her husband's helpmate. A faithful wife is like a garment, a source of peace, love, happiness and contentment for her husband. (See Quran, 30:21, 2:187)
- 6. If she is asked to go against the command of Allah, she must defy even her husband, father or brother. (See Quran, 9:23)
- 7. Islam considers a husband and a wife as complementary to one another. Neither dominates the other. Each has his or her own individual rights and duties together they form a peaceful and happy family which is at the core of a sound, stable and peaceful society.

(The Facts Vs. Fiction by Syed Hamid Mohsin)

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## A Reminder on The Essence of Genuine Leadership

#### - Habib Siddiqui

Elections are held in many parts of our globe for a plethora of reasons – from electing the head of an organization (including but not limited to social, cultural, financial, business) to the head of a state. Not all elections are fair, though, and not all elected leaders are good for their constituencies either.

Election wins usually translate into wielding power for the winner or the winning group or platform, which when abused or misused can be a matter of serious concern for many. It is, thus, important that good leaders are elected when election provides such an opportunity to choose leaders.

The religion of Islam has put special emphasis on selecting leaders. In this regard, consider the well-known Prophetic hadith that says:

"When three people set out on a journey they should appoint one of them as a leader." [Abu Dawud: narrated by Abu Sa'eed al-Khudri (RA)]

This hadith alone is sufficient to point out the importance that Islam has attached to leadership.

So, what are the criteria for good leadership in Islam? In his two-volume

work, The Qur'anic Foundation and Structure of Muslim Society, Dr. Fazlur Rahman Ansari (one of the greatest scholars of Islam to come from South Asia in the last century) deals with the issue of Tazkiyahand Islamic Leadership at length. He writes,

"The foundations of Islamic society are basically ethico-religious. Hence, anyone who honestly comes forward to lead the Muslims to the goal prescribed for them in the Holy Qur'an should possess a personality refulgent in its spiritual, moral and intellectual dimensions. That is the verdict of the Qur'an, and this is the verdict of the Islamic history."

To elucidate this theory further, Dr. Ansari says,

"Let it be noted that these three dimensions are so essential for leadership that they bear references not only to God-affirming societies but also to Godless societies, such as Communist, where an effort is made to forge an idealism – even though with materialistic bias."

A good Muslim leader should, therefore, transform his or her personality into the alchemy of pure gold through the rigorous discipline of tazkiyah-e-nafs (meaning: purification of the self). In such chemistry, ego has no place but only servitude that matters.

Anyone craving for leadership in a Muslim community (where Muslims comprise the overwhelming majority) should look at the Prophet Muhammad (saws), as his/her role model, teacher and guide, and surely not people like Abu Jahl and Abu Lahab of the yesteryears and Sisi, Assad and Trump of our time.

Sadly, most Muslim leaders of our time are either oblivious of the essence of leadership or imagine that they don't have any accountability for their misrule and bad deeds, both to the very people that they lead or rule over and to Allah (swt) whim they will have to face on the dreadful Day of Resurrection. They are dead to at least one of those three dimensions of leadership. They surely can't comprehend what had made Amirul Mumineen Umar ibn al-Khattab (ra), one of the best rulers in Muslim history, to say,

"Should a lost goat die in the Shat al-'Arab I tend to think that Allah, the Most Exalted, will question me about it on the Day of Judgment." [Hilyat'ul Awliya wa Tabaqatul Asfiya: Abu Na'im al-Asfahani] They are also unmindful of Muhammad's (saws) warning:

"If you wish, I could tell you about leadership and what it is. Firstly, it is blame; secondly, it is regret; and thirdly, it is punishment on the Day of Resurrection – except for one who is just." [Tabaraani in al-Kabeer; Saheeh al-Jaami']

Despite such stern warnings, there is no shortage of individuals who would rather lead than be led, even though most of them don't qualify as leaders.

People are misled and often end up choosing bad leaders when such opportunities for voting do come on their way. And this is not surprising since immorality and unethical mindsets and behaviors are slowly but steadily either eating away the very foundation of the good old values or displacing the old order, creating new norms and confusing too many, esp. those who have not learnt the discipline of tazkiyah to bridle their nafs.

The Prophet (saws) of Islam famously said:

"As you will be, so will you have rulers put over you." [Baihaqi: Abu Ishaq (RA)]

The reason that the Muslim world

has too many tyrants today is because of that very problem: the individuals that make up their society are dead in at least one of the three dimensions: spiritually, morally and intellectually, thus, they end up choosing one of their own as their leaders.

The same verdict goes for the USA and many of the countries that have elected bad rulers in a liberal democracy. It is difficult to surmise that if American voters were a moral majority that they would have elected an immoral and unethical president like!

Muhammad (saws), the Messenger of Allah (swt), said:

"Your best leaders and rulers are those whom you love and who love you (in return), and for whom you pray and who pray for you. And your worst leaders and rulers will be those whom you hate and who hate you, and whom you curse and who curses you. [Muslim: 'Auf bin Malik (RA)]

In closing, let me cite a story.

One day, Molla Nasreddin Hodja was going down the street on his donkey's back. The beast all of a sudden started rushing forward. When asked, "Hey, Molla! where are you going?" – the Molla, pointing to the donkey, replied, "Sorry, I don't know where I am going;

ask the beast." [See this author's book –Anecdotes of Molla Nasreddin Hodja for children of all ages – for many such stories.]

Most Muslims of this century are exactly in the same situation as the Molla was. They simply don't know where their state beasts, the political leaders in the government, are taking them.

Man's need of guidance is the basis of the teachings of the Prophets (asws) and the philosophy of their mission. Just like gasoline, which needs to be discovered, extracted, refined and then used, the human asset within men also require being discovered, guided, managed and turned to action.

Good leaders promote action but – more importantly – they improve the society by changing the character of the people. Leaders give those under their charge the chance to own the challenge, along with the glory of overcoming it. That is exactly what leadership is all about.

First things first. Leadership starts with tazkiyah-e-nafs. How long will our people wait to have leaders that care about those led or ruled, and that know of their accountability for every act he/she was responsible for on this earth?

(Cont. from page 38)

The Qur'an was recited in the Taraweeh for the first time during the era of Caliph Omar.

So far as the memorization of the Qur'an in Qur'anic schools is concerned, many Huffaz and Islamic scholars have been killed in different parts of the world at different times. But still there is no dearth of Islamic scholars who can recite the complete Qur'an from memory. Severe campaigns have been launched against the Qur'anic schools, which teach the study. recitation and memorization of the Qur'an. The Qur'an is the main Book of the Muslims: it is the duty of the Muslims to learn Qur'an, which contains their code of life and ethical values whose benefits have been experienced by man-kind throughout the ages.

I have already mentioned the objective and importance of the Qur'an and how its originality and purity have been maintained. Our Prophet (peace be upon him) and his Companions dedicated their days and nights for worship. Their lives revolved completely around the Book of Allah, the Qur'an, reciting it in and out of Salah.

The Qur'an is the basis of the religion of Islam, and on the preservation and propagation of the Qur'an depends the very existence of this Faith. Hence the virtue of learning and teaching the Qur'an is self-evident and does not need further elucidation. The Prophet (peace be upon him) said, "The best amongst you is he who learns the Qur'an and teaches it." (Bukhari, Daud and Tirmidhi).

We see that many of the Pious Predecessors exerted themselves in the

recitation of the Qur'an. Some would complete recitation of the whole Qur'an in three days. Others would recite it in seven or ten days as they realized its value.

Sometime we are so engrossed in the pursuit of our material objectives that we neglect the recitation of this great source of blessing. In its recitation there will always be benefit whether we truly comprehend the meaning of it or not.

Truly the benefits of reading the Qur'an are immense and in this month of Ramadan we should make a firm decision to make the recitation of the Qur'an a essential part of our daily diet which will Insha Allah pave our path to eternal happiness.

May Allah Ta'ala guide us to recite, appreciate and understand the true wisdom of the Qur'an and may He bless our hearts with the true noor (light) of the Qur'an. Ameen

A great Islamic scholar wrote in his book entitled Toward Understanding of the Qur'an: "The present arrangement of the Qur'an is not the work of later generations, but was made by the Prophet under God's direction. Whenever a surah was revealed. the Prophet summoned his scribes, to whom he carefully dictated its contents, and instructed them where to place it in relation to the other surahs. The Prophet followed the same order of surahs and verses when reciting during ritual Prayer as on other occasions, and his Companions followed the same practice in memorizing the Quran. It is therefore a historical fact that the collection of the Qur'an came to an end on the very day that its revelation ceased." ■

#### The Constitution of the State

#### - Shibli Nu'mani

Though the Caliphate was founded in the time of Abu Bakr, administrative development started with the accession of 'Omar. Many vital problems were no doubt settled in the two year Caliphate of Abu Bakr. The "Apostates" were exterminated and invasions abroad commenced but no special constitutional forms were yet established, nor was the brief period of his reign sufficient for such evolution. While on the one hand he carried his conquering arms so far afield that the whole empire of the Chosroes and great province of the Eastern Rumis Empire were annexed to the Muslim state, on the other hand, 'Omar established a complete network of civil administration and brought it to such a high state of development that most of the major administrative departments of the state had come into existence before he died.

But before we come to discuss the details of constitution and laws of his government, it is necessary to determine whether the nature of the state was autocratic or democratic. The Arab civilization had not yet reached the stage where this could be decided but it is enough here to find out whether the methods of his government resembled those of an autocracy or a democracy, that is, whether the state tended to depend upon the personal authority of the Caliph or upon public opinion.

## DEMOCRACY AND AUTOCRACY CONTRASTED

The principal distinction between a democracy and an autocracy is whether or not the public has a right to have a say in the governance. The greater the right or opportunity the public has to interfere the more democratic will government be considered to be, and the ultimate end of a democratic state is that the personal authority and prerogatives of the head

of the state should completely vanish and he should be counted no more than as a member of the executive body. In an autocracy, on the contrary, the whole administration of the state depends upon the personal will of one man. That being so the following consequences follow inevitably from an autocracy:

- The affairs of the state, instead of employing the talents of all capable persons, are determined by the wisdom and statesmanship of only a few executives.
- As nobody has any concern with the affairs of the state with the exception of a few officials, administrative talents gradually disappear from the majority of the people.
- 3. Special rights and interests of different groups and communities remain unprotected for, those interested in the safeguarding of those rights, possess no influence in the state administration, while those who have the influence can have no such sympathies with the rights of others as latter themselves would have.
- 4. As nobody with the exception of a few state officials has any right to interfere in the affairs of the nation and the country, the spirit of public service gradually vanishes from among the people and selfish interests become the only motives of life.

These are the necessary consequences of autocratic rule and are its unavoidable concomitants, whereas democracy tends to create exactly opposite results. Therefore the question whether a state is autocratic or democratic can also be decided by reference to its consequences.

It is not enough to contend that democracy being in keeping with the Arab character any state established in Arabia must of necessity have been democratic. Three big kingdoms, namely, the Lakhmid, the Himyarite and the Ghassanid, had existed in Arabia from remote past and were all of them autocratic. Tribal heads were no doubt elected on democratic principles, but they had no powers of government and their position was no more than that of army commanders or judges. The Caliphate of Abu Bakr left the matter undecided for, though his election took place by the will of the majority, it was after all a sudden decision, as 'Omar himself explained,' :'Let no one fabricate the lie that Abu Bakr's election was a mere accident and has ended. Though It was sudden. Allah safeguarded us against its unsafe implications.'

None of the states around 'Omar was democratic. Persia had never evinced any talent for democracy. Rome had had this distinction in ancient times, but democracy had vanished from the Rumi world long before the age of 'Omar and had given place in his day to a pure despotism. Without having any pattern or example before him, 'Omar yet laid the foundations of a democratic state, and though owing to the peculiar conditions of the age, the principle could not be developed in all its aspects and implications, the prerequisites essential to a democratic form of government were brought into being.

## CONSULTATIVE ASSEMBLY DURING OMAR'S CALIPHATE

The most vital and fundamental of them was the establishment of a Consultative Assembly. Whenever an important question came up for decision, the Consultative Assembly was called, and no question was decided without free debate and without the consent of the majority. The whole body politic of Islam was divided at the time into two groups, namely the Muharjirin and the Ansar. They were the leaders of the people, and the whole of Arabia looked upon them as their

representatives.

## MEMBERS OF THE ASSEMBLY AND HOW IT WAS CONVENED

Members of both the groups necessarily always took part in the deliberations of the Assembly The Ansar consisted of two tribal groups, the Aus and Khazraj, and it was considered essential that members of both the groups should be present in the Assembly meetings. We are not in a position to give the names of all the members of the assembly. We know, however, that 'Uthman, 'Ali 'Abdur-Rahman b. 'Auf, Mu'adh b. Jabal, Ubayy b. K'ab and Zaid b. Thabit were included. The assembly was called in the following manner: A public crier went out in the capital calling the people to prayers. When the people had collected, 'Omar would enter the Prophet's Mosque and say two rak 'ats of prayer with them. He would then ascend the pulpit and address the congregation on the matter in hand.

#### **MEETINGS OF THE ASSEMBLY**

In ordinary matters of daily occurrence, decisions of this congregation were considered sufficient. But for deciding matters of unusual importance a general assembly of the Muhajirin and Ansar was convened. For instance, when on the conquest of Syria and Iraq some Companions of the Holy Prophet insisted that the conquered lands should be divided up among the army and given away to them as their private estates, a large assembly was held comprising, besides the commonality of all old Muhajirin and Ansar, ten leading men, five from among the Aus and five from Khazraj, who commanded high esteem in the whole nation. The assembly sat for several days, and men spoke with the utmost freedom and without fear. We quote here a few sentences from the speech which 'Omar made on this occasion, as they enable one to understand the nature of the Caliph's office and make an estimate of his powers and prerogatives. He said: I have given you the trouble to assemble here in order that you might participate in the burdens put upon me in respect of the state, for I am only one from among yourselves, and I do not desire that you should follow my wishes.

In 21 A.H. on the occasion of the battle of Nihawand when the persians had made such vast preparations that the people at Madinah thought it was necessary for the Caliph to lead the expedition in person, a large consultative assembly was held, at which Uthman, Talhab. 'Abdullah, Zubairb. al-'Awwam, 'Abdur-Rahman b. 'Auf and others made speeches. They were of opinion that the Caliph should not go in person. 'Ali was also of the same opinion, and it was finally decided by the will of the majority that 'Omar should not go to the battlefield. Similarly, the pay of the soldier organization of the secretariat, appointments of civil officers, freedom of trade to foreigners and assessment of import duties and other questions of state were, as expressly stated by historians of the period, decided by free discussion in the consultative assembly. Books of history contain even reports of speeches made on such occasions. These assemblies were held not merely out of piety, but because, as explained by' Omar, Caliphate were not lawful without consultation, There is no Khilafat without consultation." he said.

The consultative assembly was called only on special occasions when vital issues had to be decided. There was another council in which current administrative and other questions of lesser importance were discussed. This council sat always in the Prophet's Mosque and only the Muhajirin took part in it. Daily reports from districts and provinces that arrived in the Caliph's court were presented to this council by 'Omar who consulted with them on any details that called for discussion. The question of levying Jiziyah on the Magians was discussed in the first

instance in this council. Baladhuri speaks of this council as follows: "The Muhajirin used to gather in the mosque and 'Omar used to sit with them, and talk with them about world affairs. One day he said he did not know how he should treat the Magians."

## CITIZENS' ROLE IN THE ADMINISTRATION

Apart from the consultative assembly, every citizen had a voice in the state administration. Provincial governors and district officers were often appointed with the approval of the people, and at times appointments were made even by election. When the question came up of appointing revenue officers for Kufah, Basrah, and Syria, orders were sent by 'Omar to the three provinces that the people of each province should select from their midst a person whom they considered to be the most honest and-capable and send him up to Madinah. They selected 'Uthman b. Farqad, Hujjaj 'Allat and Ma'n b. Yazid for the three provinces, respectively, and the three were appointed accordingly."

S'ad. b. Abi Waqqas was a Companion of eminence and conqueror of Anusherwan's capital. He was appointed governor of Kufah. But when the people complained of his administration, he was removed.

It is one of the most important principles of democratic governance that every citizen should have the right and be given the opportunity to defend his rights and interests. Omar's government vouchsafed this right to every individual and the people exercised it with utmost freedom. Deputations came nearly every year from the districts for the purpose of keeping the Caliph posted of all affairs, representing their hardship and seeking redress of grievances. 'Omar himself had the right proclaimed on several occasions, so much so that he addressed public audiences especially for the purpose of informing them of their rights,

clarified it in official orders, and on one occasion, as shall be explained later in fuller detail when we come to speak of the civil services, he invited provincial governors from all over the empire at the time of Hajj and announced the principle of individual liberty in public assembly.

## NO SPECIAL PRIVILEGES OF THE CALIPH

The great beauty of a truly democratic system of government that the ruler stands on a level of perfect equality with the common mass of the people in the matter of personal rights and can claim no special privileges or exemption from any law; that he should receive no more for from the public revenues than what is necessary for his maintenance; that in ordinary civil life he should enjoy no distinction by virtue of being the ruler, and that his powers should be limited and every citizen should have the right of criticising him. These principles were evolved to such a high degree during the Caliphate of 'Omar that no room was left for further development, and whatever evolution was effected was achieved by virtue of the Caliph's own example. He himself explained on several occasions what his position and powers as Caliph were. A few sentences from a speech he delivered on one of these occasions may be cited here to illustrate the point. He said: I have no greater right on your money (i. e. the public treasury) than the guardian of an orphan has on the latter's property. If I am wealthy, I shall not take anything. If I am needy, I shall take for my maintenance according to usage. Yemen, you have many rights on me, which you should demand of me. One of those right is that I should not collect revenues and spoils of war unlawfully: the second is that the revenues and spoils of war that come into my possession should not be sent unlawfully; another is that I should increase your stipends and protect the frontiers, and that I should not cast you into unnecessary perils. "

Addressing 'Omar on one occasion a man said again and again, "Fear Allah, O 'Omar". One of those present rebuked the man and said he had had enough, whereupon 'Omar said, "Let him say it. If these people did not exhort me so, they would be useless, and if I did not listen; I would be in the wrong. " These details are enough to show that the nature of Khilafat, its power and limitations had become well known to the people, and the awe and majesty of despotism had vanished from their hearts. The speech M'aadh b. Jabal made on the nature of Omar's Caliphate when he was on an embassy to the Rumis is a true picture of what a democratic state ought to be, nor can it be improved upon even today.

We have learnt the nature of Omar's Caliphate and turn now to his administration.

One of the first requirements of a sound administration is a clear departmentalization which is an evidence of a progressive culture. As one room suffices for all the' needs of a home in the earlier stages of civilization, and as civilization advances, separate rooms are built for eating, sleeping, receiving guests and other needs and occasions, so also the case with governments. In the earlier stages of development all departments of administration remain mixed up: the governor of a province becomes commander of the army in time of war; for resolving disputes he becomes a judge and carries out the functions of the police for the punishment of crimes. As civilization progresses, separate departments come into existence for dealing with different matters and each department is placed under a separate officer. It is one of the most remarkable achievements of 'Omar that though Arab civilization was as yet at an elementary stage and the state had been in existence only a few years, many branches of the state administration, which were formerly combined, were organized into separate departments, which we now proceeded to study in detail.

### **Animal and Communities Like Human Beings**

#### - M.I.H. Faroogi

Protecting biological diversity on Earth is the duty of every Muslim. This ecological ethic is one of the moral principles of Islam based on Quranic Injunctions (Verses) and Prophetic Sayings ( Hadith). In this context two very important verses of Quran may be cited, namely.

He it is Who have made you regents (Inheritor, Khalifa) in the earth; so he who disbelieves, his disbelief be on his own head. (Surah Faatir, 35:39) and

There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples (communities) like unto you. (Qur'an Surah An'aam. 6:38).

Notion of Khalifah (vicegerent) for man on earth (Verse of Surah Fatir) shows his obligation towards environment and all creatures as defined and emphasized in the second verse of Sura An'aam. Allah gives all the rights and privileges to man for using the wealth provided on the earth in a just manner. However, the Khalifa (the man and the woman) who occupy the highest place among all creatures, has to treat animals with compassion and not to abuse them. Wastage of even water is a sin in the light of Quranic injunction which reads as follows:

Eat and drink: But waste not by excess, for Allah loves not the wasters (Al-A'raf 7: 21). There are numerous passages in the Holy Qur'an which sheds light on the animal and plant life in various contexts. Mention of some of the animals, their uses and benefits for mankind have been made in Quran. Wonderful diversity, beauty and charm are the subject matter of several verses of the Quran.

Human beings cannot harm the biodiversity of the earth and in case he fails to conform to the conditions that limit his right on Earth, Allah warns that "then We reduce him (to the status of) the lowest of the low." (Qur'an Surah Teen, 95:4,5)".

In Surah AI Rum (Verse 41), Allah says that "Corruption (destruction) do appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return". This verse is a clear warning to those who wish to alter the biodiversity maintained by Allah.

In Surah Bagarah (204-205), Allah warns the man in these words 'And when he turn away (from him) his effort in the land is to make mischief therein and to destroy the crops and the cattle: and Allah loves not mischief.' Thus for Allah, any alteration or destruction of animal or plants (crops) is the mischief (Arabic: Fasad fil Arz) by Man for which he would be punished. Quran has a warning for such people in these Words". "They are those whom Allah has rejected and whom He has condemned because they served evil" (Qur'an Surah Maidah, 5:63). We clearly learn from the injunctions of the Quran, Allah does not like those who create disturbance/ mischief (Ecological or otherwise) on Earth (Arabic: Fasad Fil Arz).

It is important to note that Six Surahs of Quran have been named after animals, namely: Surah Al-baqarah (The Cow); Al-An 'am (The grazing livestock,), An-Nahl (The Bee),' An-Naml (The Ants); Al-Ankaboot(The Spider), Al-Feel(The Elephant). Surah Al- 'Aadiayaat (The racers) also refers to horses.

In view of the fact that the Qur'an strongly enjoins Muslims to treat animals with mercy and compassion, Prophet of Allah issued several advises to Muslims to follow the injunctions of Allah with regard to Animal Life. Some of such sayings (Ahadith) are listed below.

"The world is sweet and green (alluring) and verily God is going to install you as vicegerent in it in order to see how you act" (Sahih Al Muslim, Kitab al-Riqaq, Chapter 36).

#### **THE FRAGRANCE OF EAST, June, 2019**

"There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him (Sahih al-Bukhari, Volume 3, Chapter 39: Agriculture).

At another place Prophet (PBUH) says: "All creatures are like a family (Ayal) of God: and he loves the most those who are the most beneficent to His family. (Narrated by Anas. Mishkat al-Masabih: Sahih al Bukhari.)

Allah, the Creator of Earth, requires mercy to all living creations by human beings. Cruelty to them, animals or birds, is a sufficient reason for a person to be thrown into the Fire. Causing pain and suffering to the defenseless and innocent creatures of God is a sin in Islam. As a matter of fact Allah's Apostle is reported to have said that: "A good deed done to a beast is as good as doing good to a human being; while an act of cruelty to a beast is as bad as an act of cruelty to human beings," (Al-Bukhari).

Some other important Hadiths related to animal lives are listed below:

Several Hadiths clearly suggest that being brutal towards animals is a grave sin and Allah (SWT) will punish him who treats the animals without kindness. It is Obligatory for the owner of the animal to feed it.

Once on return from a campaign, a few Companions took away the chicks of a bird from their nest. The mother bird came back and when it could not find its chicks in the nest, it began to fly around screeching. When informed of the matter, Allah's Messenger became angry and ordered the chicks to be put back in the nest. (Sunnon Abu Dowood)

During a journey, somebody picked up some birds eggs. The bird's painful note and fluttering attracted the attention of the Prophet who asked the man to replace the eggs. (Al-Bukhari)

Narrated By Abu Huraira: Allah's Apostle said, "While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and

then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself "This dog is suffering from the same state of thirst as I did." So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah thanked him for that deed and forgave him." The people asked, "O Allah's Apostle! Is there a reward for us in serving the animals?" He said, "(Yes) There is a reward for serving any animate (living being)." ( Sahih al Bukhari, Sahih Al Muslim)

Similarly Prophet told his companions about a wicked woman, who filled her shoe with water and gave it to a dog that was lolling its tongue in thirst. For this deed she was granted the ultimate reward: eternal Paradise.

And for the other women, Allah's Apostle said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Apostle further said, (Allah knows better) Allah said (to the woman), 'You neither fed it nor watered when you locked it up, nor did you set it free to eat from the earth." (Sahih Al Bukhari)

If someone kills a sparrow for sport, the sparrow will cry out on the Day of Judgment, "O Lord! That person killed me in vain! He did not kill me for any useful purpose." (Sunan an-Nasa'l)

Once the Prophet passed by an emaciated camel due to hunger, he said: "Fear God in regards to these animals who cannot speak their will. If you ride them, treat them accordingly (by making them strong and fit for that), and if you [plan to] eat them, treat them accordingly (by making them fat and healthy)." (Sunan Abu Dawood)

Islam forbids using animals or birds for targets while practicing shooting. When Ibn Umar, one of the Companions of Prophet Muhammad saw some people practicing archery using a hen as a target, he said:" The Prophet cursed anyone who made a living thing into a target (for practice).

Prophet of Islam used to say: "Whoever

is kind to the creatures of God, is kind to himself."

When the Holy Prophet migrated to Medina from Mecca in 622 A.C., people there used to cut off camels' humps and the fat tails of sheep. The Prophet ordered this barbaric practice to be stopped.

Hazrat A'ishah narrates: "I was riding a restive camel and turned it rather roughly. The Prophet said to me: 'it behooves you to treat the animals gently' (Sahih al Muslim)"

It is encouraged for Muslim to let Animals eat of the plants that they have planted. Prophet Muhammad (saw) is reported to have said: (Narrated By Anas bin Malik):, "If any Muslim plants any plant and a human being or an animal eats of it he will be rewarded as if he had given that much in charity." (Sahih Al Bukhari).

Another Hadith about gentle treatment to Animal is as follows:

Narrated By Salem: Ibn 'Umar disliked the branding of animals on the face. Ibn Umar said, "The Prophet forbade beating (animals) on the face." [Sahih Al Bukhari, Sahih Al Muslim).

In Jami al-Tirmidhi as well as Sunan Abu Dawood it is mentioned that Prophet Muhammad (SAW) prohibited the act of inciting animals against each other.

People of Medina once complained that the street dogs were being a nuisance to them (May be because of Rabies). Due to the complaints by the people regarding these stray dogs, Prophet Muhammad (SAW) ordered that such dogs who are hazardous (due to rabies) to the people should be killed. But permission to keep dogs, though unclean, was granted for (the protection of) herds, for hunting and (the protection of) cultivated land.- (Sahih Al Muslim)

Prophet Muhammad (SAW) also instructed men not to overburden their domestic animals. Burdening a donkey with more load than that which he can easily carry is again a wrongful practice which was forbidden in Islam.

If the Prophet saw, any animal overburdened or ill fed he would speak mildly to the owner and say, "Fear God in your treatment of animals." (Sahih Al Bukhari)

The Prophet (SAW) forbade striking the face or branding on the face of animals. He said, when he saw a mule which had been branded: "God curse the one who branded it."

On the way to a battle, the Prophet's army marched towards Makkah, they passed a female dog with puppies. The Prophet not only gave orders that the mother dog and puppies should not be hurt or disturbed, but posted a man to see that this was done.

Prophet Muhammad (SAW) forbade blood sport {like cock fighting, animal fighting) which is cruelty to the animals. The Prophet also forbade his followers to hunt for sports, like shooting birds and animals with bows and arrows.

Sitting idly on the back of camels is reprimanded by the Prophet who said "Do not treat the backs of your animals as pulpits, for God has made them subject to you only to convey you to a place which you could not otherwise have reached without much difficulty." Similarly he forbade keeping horses saddled unnecessarily. [Sahih Al Muslim]

Whenever Prophet Muhammad (SAW) saw any animal overloaded or ill-fed he would pull up the owner and say: "Fear Allah in your treatment of animals." [Sunan Abu Dawood]

According to a Hadith in Jaml al-Tirmidhi and Sunan Abu Dawood, Prophet Muhammad (SAW) prohibited the act of inciting animals against each other. He also banned the slaughtering of any animal in front of the other.

He also forbade people to keep animals tied to their working equipment for a long time and said, "Don't make the backs of animals your chairs." Animal fights were also made unlawful. Another custom was to tie up an animal and practice arrow shooting on it. This was also prohibited.

He also stated, "Verily, there is heavenly reward for every act of kindness done to a living

animal."

Abdur Rahman ibn Uthman narrated: When a physician consulted the Prophet (PBUH) about putting frogs in medicine, he forbade him to kill them.

Ibn Abbas narrates: We were on our way with Prophet Muhammad when we saw a man who tied his sheep up to slaughter it. Yet, he was sharpening his knife in front of the animal. Prophet Muhammad (SAW) scolded the man: Do you want to kill him plenty of times? (Mustadrak)

Once Prophet saw a camel on the road, whose belly had shrunk so much because of extreme hunger that it had become one with its back. He said, "Fear Allah in your treatment of these animals who cannot speak."

Muezza (or Mu'izza) (Arabic:) is said to have been the Prophet's favorite cat.

About taking care of animals while traveling, the Holy Prophet used to give the following advice:

When you journey through a verdant land, {go slow to} let your camels graze. When you pass through an arid area, quicken your pace {lest hunger should enfeeble the animals}. Do not pitch your tents for the night on the beaten tracks, for they are the pathways of nocturnal creatures. (Narrated by Abu Huraira. Sahih Al Muslim).

Anas narrated that "When we stopped (during travels with the Prophet) at a halt, we did not say our prayers until we had taken the burdens off our camels' backs and attended to their needs."

A Hadith is reported from the Prophet that he issued advice to kill the sinful (fawasiq) animal within the holy area (haram) of Mecca, such as the rat and the scorpion. However, killing any animal or bird, domesticated or otherwise, was forbidden.

Abu Hurayrah, a close Companion of the Prophet, was known for being very sympathetic and loving towards animals so much so that although his name was Abdur-Rahrnan, he was known as Abu Hurayrah, meaning "father of the kitten." He was called so because of a small

cat that he used to feed and care for and carry with him everywhere he went.

It is well known that camel named Qaswa, was very dear to our Prophet. Muhammad (SAW) is said to have loved his cat Muezza so much that "he would do without his cloak rather then disturb one that was sleeping on it." Allah's Apostle prided himself in being part of a rich Traditions of Prophets who' found their means of livelihood as being shepherds.

Usually in Muslim culture, animals have names (one animal may be given several names), which are often interchangeable with names of people. Muslim names like asad and ghadanfar(Arabic for lion), shir and arsian (Persian and Turkish for lion, respectively) are common in the Muslim World. Prominent Muslims with animal names include: Hamza ibn Abdul Muttalib (called "Asad Allah", God's lion), Abdul- Qadir Gilani (called "al-baz alashhab", the white falcon) and Lal Shahbaz Qalandar of Sehwan (called "red falcon"). The Holy Prophet Muhammad (SAW) prohibited the use of skins of wild animals. (Narrated by Abu Malik on the authority of his father - Sunan Abu Dawood and Jami at-Tirmidhi).

The Holy Prophet (SAW) said: 'Do not ride on saddles made of leopard skins.' (Sunan Abu Dawood). All kinds of animal fights are strictly forbidden in Islam.

According to Al Hafiz B A Masri (Animals in Islam), using animals for research may be permitted in Islam. The animals must not suffer pain or mutilation and there must be a good reason for the experiment. Actions shall be judged according to intention. Any kind of medical treatment of animals and experiments on them becomes ethical and legal or unethical and illegal according to the intention of the person who does it.

Well known historian Montgomery Watt states that "Muhammad's kindness to animals was remarkable", He cites an instance when Prophet posted sentries to ensure that a female dog with newborn puppies was not disturbed by his army traveling to Mecca in the year 630.

### Revelation of The Qur'an for The Guidance of Mankind

#### - Mozammel Haque

The Noble Qur'an was revealed in the month of Ramadhan (Al-Qur'an, 97:1-3.). The Qur'an was sent down in the month of Ramadhan on the Night of Power Lailatul Qadr. (Al-Qur'an, 91:1-3.). It is the month of Ramadan that Allah has honoured by revealing the Qur' an. Because of this strong relation between the Qur'an and the month of Ramadhan, Prophet Muhammad (peace be upon him) used to read the Qur'an to Archangel Jibreel every Ramadhan.

First of all, Allah the Most High, created man- kind and gave him the gift of expression. For the guidance of mankind Allah sent Prophets (peace be upon them all) to every single community. In the words of the Qur'an, "There has been no community to which God's messengers have not come" and "Muslims should make no distinctions between them." So it is the duty of a Muslim to honour all the prophets equally.

The Qur' an represents the culmination of all other earlier Revealed Books. The Qur'an is the last of the Revealed Books. The Qur'an is the first religious book in the world, which requires the belief in other revelations, a part of its Faith. This Sacred Book was revealed to the last Messenger, Prophet Muhammad (peace be upon him) in the month of Ramadan. Allah Himself said in the Qur'an: "Ramadhan is the (month) in which was sent down the Qur'an, as a guide to Mankind, also clear (Signs) for guidance and judgment (between right and wrong)."

(2:185). Allah the Most High has especially mentioned the exact date and month of the revelation: "We have indeed revealed This (Message) in the Night of Power." (97: 1) So the purpose of the revelation of the Qur'an was for guidance of Mankind.

The Qur'an is emphatic in proclaiming that Islam is the religion of Jesus, Moses, Abraham and the Prophets Jesus and Moses were not Jews but Muslims. "Surely those who believe (in that which is revealed to Muhammad Peace be upon him) and those who are Jews, and the Christians, and the Sabaeans - whoever believes in Allah, and the Last Day and does good, surely their reward is with their Lord, and there is no fear for them nor shall they grieve." (2:62). "A Guidance for mankind and clear proofs for the guidance and judgement (between right and wrong)." This is the most important characteristic of the Qur'an, the Book that Allah has revealed in the month of Ramadan.

It is guidance for mankind. It is clear proof, clear proof of guidance and of judgement. The Qur'an is indeed a great miracle and source of blessing. The month of Ramadan, is a time that many Muslims rejuvenate their faith and take heed of the truth sent by Allah in the Qur'an unto mankind. Allah says; "This is the Book (the Qur 'an), whereof there is no doubt, a guidance to those who are Al-Muttaqoon (the pious and righteous persons)" (Qur'an-Al-Bagarah, . Verse 2):

In it is a solution and guidance for all of Humanity. Allah Subhanahu Wa Ta'ala

says; "This is the Book (the Qur'an.), whereof there is no doubt, a guidance to those who are Al-Muttaqoon (the pious)" (Qur'an Al-Baqarah 2:2)

Before the revelation of the Qur'an, it was preserved and guarded from corruption in the "Mother of the Book". Allah Himself said: "Nay this is a Glorious Qur'an (inscribed) in a Tablet Preserved" (85:21-22). When Allah wanted to give this Trust to someone, the Heavens, the Earth, and the Mountains, i.e. other creatures of Allah. besides man, refused to undertake this Trust or responsibility. They preferred to submit their will entirely to Allah's Will, which is All-Wise and Perfect, and which would give them far more happiness than a faculty of choice, with their imperfect knowledge. Allah says in the Qur'an: "We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it: He was indeed unjust and foolish." (33-72).

So it is the human beings who took the responsibility of the Trust without realizing its importance. The Qur'an is the revealed book of God which has been in existence for more than four hundred years and the Word of Allah is available in its original form. There has not been an iota of change in this unique historic record. Its originality and authenticity has been guaranteed by no other than Allah the Almighty who challenges in the Qur'an itself.

Allah said, "This Qur'an is not such as can be produced by other than Allah: on the contrary it is a confirmation of (revelation) that went before it, and a fuller explanation of the Book - wherein there is

no doubt -from the Lord of the Worlds." (10:37). In another verse of the Qur'an Allah challenges, "Or do they say, "He forged it?" Say: "Bring then a Surah like unto it; and call (to your aid) anyone who can, beside Allah if it be you speak the truth!" (10:38). "Or they may say, "He forged it." Say, "Bring you then ten Suras forged, like unto it, and call (to your aid) whomsoever you can, other than Allah! - if you speak the truth!" (11:13).

The world is challenged to produce a Book like it and has not produced one. It is the only Revealed Book whose text stands pure and un-corrupted today. Allah said, "Say: "if the whole of mankind and jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support." (17:88)

The Qur'an is the only Book in the world which has remained for the past fourteen centuries pure without any interpolation or change and will remain so till the Last Day as Allah has guaranteed its purity. (15:9).

The purity, preservation and propagation of the Qur'an were maintained by two methods: memorization of Qur'an in Qur'anic schools and the recitation of the complete Qur'an in Ramadan. In the month of Ramadan every year the Noble Prophet (peace be upon him) was asked by Archangel Jibreel to recite the whole of it twice. It was a Muzakira between the two. Abu Huraira reported that Jibreel used to repeat the recitation of the Qur'an with the Prophet once a year, but he repeated it twice with him in the year the Prophet (peace be upon him) passed away.

(Cont. to page 28)

## **Appeal Regarding Construction of New Hostel**

Darul Uloom Nadwatul Ulama is progressing well under the patronage of Hazrat Maulana S.M. Rabey Hasani Nadwi in disseminating knowledge of Islam. Because of heavy rush of students the institution is facing problem of the accommodation. Because of this Nadwa had to restrict the flow of students and many good students are deprived of admission. The Executive Committee of Nadwatul Ulama has since decided to build a new hostel. Foundation stone of which has already been laid by Hazrat Maulana S.M. Rabey Hasani Nadwi with the hope that heavenly aid will come.

New hostel will be a three-storey building with 36 rooms and two big halls so the students may live there and enjoy recreation.

A sum of rupees 3, 61,74,600 are estimated to cost this project. About four and half lakh rupees will be spent on one room.

We hope you will come forward to help Nadwatul Ulama in this project. We have firm belief that Allah will help us in achieving success in this project.

#### Saeedur Rahman Azami Nadwi

#### **Athar Husain Khalidi**

Mohtamim Darul-Uloom, Nadwatul Ulama

Motamid Ma'l, Nadwatul Ulama

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