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The Fragrance of East

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The Quranic Dictum

S. Abul Hasan Ali Nadwi

The Qur'an lays stress on following the way of the prophets and asks the believers, time and again, to pattern their lives and conduct after the example set by the messengers of God.

"Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much."

It directs the Muslims to beseech God always to show them the right path.

"Show us the right path, The path of those whom Thou hast favoured;

Not (the Path) of those who earn Thine anger nor of those who go astray."

This prayer which forms part of the service repeated several times a day, teaches man to seek the companionship of the prophets, their leaders and guides and God-loved souls. Whoever shall live up to this supplication by coming close to the appearance and behaviour of these pious souls shall undoubtedly be sanctified and redeemed by divine grace. ■

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Wisdom of Qur'an

“This is the Book of Allah, there is no doubt in it; it is a guidance for the pious, for those who believe in the existence of that which is beyond the reach of human perception, who establish Prayer and spend out of what We have provided them, who believe in what has been revealed before you, and have firm faith in the Hereafter. Such people are on true guidance from their Lord; such are the truly successful.”

(Al-Qur'an – 2:2:5)

Nothing in the Qur'an can be subject to doubt. Books which deal with supernatural questions, with matters that lie beyond the range of sense perception, are invariably based on conjecture and their authors, despite their brave show of competence, are therefore not immune from scepticism regarding their statements. The Qur'an, which is based wholly on Truth, a Book which is the work of none other than the All-Knowing God Himself is distinguishable from all other books. Hence, there is no room for doubt about its contents despite the hesitation some people might express either through ignorance or folly.

While the Book is potentially for all, only those who possess certain qualities can benefit from it. The first such quality is piety: those who want to benefit should be disposed to distinguish between good and evil, and to shun evil and do good. Those who never stop to consider whether their actions are either good or bad are altogether incapable of deriving any benefit from this guidance. There are some other prerequisites for a person to benefit from the Qur'an. ■

Pearls From the Prophet Muhammad (PBUH)

Usman relates that the Messenger of Allah (peace and blessings of Allah be to him) said: “The best among you is the person who learnt Al-Qur'an and taught it.”

(Bukhari)

The Qur'an is the Book of God revealed to His Messenger Muhammad (peace and blessings of Allah be to him). It is meant for all human beings and for all times and climes. Naturally its importance is prime most. In Islam the criterion of being good and great is excellence in Taqwa. And this spiritual height cannot be achieved unless one learns the Qur'an and strives to impart Qur'an learning to his dependents, neighbours and other fellow beings. There are many other kinds of goodness like charity and providing help for the needy. But nothing can surpass the goodness of learning and teaching the Qur'an. That is why the Holy Messenger (peace and blessings of Allah be to him) has declared those who care for learning and teaching the Qur'an as the best among the believers.

In another hadith narrated by Ibn Abbas on the authority of Baihaqi, the Blessed Messenger said, “The most noble persons of my Ummah are those who have committed the Qur'an to memory or those who observe the Tahajjud (late night prayer).”

This is the Book that has been providing guidance in all walks of life for those who believe, and those who reject its teachings stand as losers. Allah's Messenger (peace and blessings of Allah be to him) said, “Through this Book (Qur'an) God exalts many people and humiliates others.” ■

Editor's Note 

The Islamic Shariah

Before the prophet Muhammad (SAW) a good number of prophets had come to reform the society and warn the people to eschew their infamous activities and live peacefully. People were also advised that Creator is all powerful though He is invisible but commands the universe from above. He is supreme and one should obey His orders sent through prophets. Some of these prophets have been mentioned in the holy Quran. About the rest He merely stated that there were prophets sent to each and every people.

Six hundred years after Jesus Christ (Hazrat Isa) Muhammad (SAW) was born in an elite Arab community. God favoured him with his blessings and this unlettered and quiet person was chosen as the last messenger of God on earth. Through him Divine instructions were communicated to the unsophisticated people on earth. The prophet after going through the strong opposition finally laid the foundation of Islam.

The unity and oneness of Allah (Tauhid) was set to be the first belief of a person calling himself Muslim. According to it Allah alone is to be believed to be the Creator, the Master and the Sustainer of humans and all other creatures and that he is

the one who has created this heaven and this earth and the entire universe and operates them.

After admitting the “Tauhid” one becomes Muslim and has to follow the other issues of Sharia:

- (1) Prayer (Salat) offering as prescribed five time a day and praise Allah and submit himself to his wishes.
- (2) Fasting (Saum) that is keeping fast once in a year in the month of Ramzan.
- (3) Donation (Zakat) that is parting a percentage of his income for poor.
- (4) Pilgrimage to Mecca (Hajj) is for those who can financially afford it.

Each of these issues and basic principles of Islam need detailed discussions and this journal has been trying to carry articles on the subjects time to time. ■

S.A.

We solicit articles for publication in The Fragrance of East. Suitable remuneration will be paid to writers. We prefer receipt of articles on:
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along with a hard copy, duly signed, by post.

Mutual Love and Cooperation

- S. Abul Hasan Ali Nadwi

Allah reminds the Muslims that although they were divided into bitter opponent camps before Islam, He by His grace united their hearts and made them love one another like brothers. The verse in the Quran bearing this reminder has a reference to a real situation in the Prophet's time.

When the Prophet of Allah, blessings and peace be on him, proclaimed the message of Islam in Makkah, the people there opposed him and his mission so severely that worshipping Allah in Makkah became difficult. The Makkans did not realize due to their ignorance how sincerely the Prophet wished them well. He wished to take them out of the depth of ignorance and raise them as a nation which would spread light of love through a faith all over the world. He wished to promote love in the world so that disputes and differences throughout the world might come to an end forever. He wanted to establish that man was created for a purpose and that in the absence of man's realization of that purpose his best faculties were grossly misused. One nation was fighting with another nation, one country was opposing another country, one community was inimical to another community. Mutual trust and love had

ceased to inspire human relationships and disobedience to Allah was common. Man hunted man as mercilessly as he hunted animals in the forest.

When it became impossible for the Prophet and his Companions to follow Islam in Makkah, they emigrated to Madinah for their faith was dearer to them than the birthplace. On arriving Madinah, they saw that the people there, specially the Aws and the Khazraj tribes, were sharply divided and had been shedding one another's blood on petty issues for long. They did so because they did not have any noble aim in front of them. When the Prophet and his Companions introduced to them the message of Islam, the members of the warring tribes of Aws and Khazraj saw the beaming promise of love and tolerance beckoning upon them. They accepted Islam, buried their long-standing hatred for ever and were united as loving brothers. Their common love for Allah and the Prophet washed away all bitterness from their hearts and they started feeling ashamed of their past.

When once the Ansar (residents of Madinah) and Muhajireen (emigrants from Makkah) accidentally picked up a quarrel at a water well, the Prophet gave his historic call to them by saying, "Kick

out such a dirty thing” and reminded them of the blessings of unity and mutual love. With Islam and with the training of the Prophet the Muhajireen and Ansar as well as the warring tribes of Madinah were so much transformed that in a battlefield an injured Muslim died thirsty insisting that another wounded Muslim breathing his last next to him be given water first. The true love for Allah and the Prophet created in them such a sincere love for one another that, for example, the Muslim residents of Madinah gave equal share to the Muslim emigrants from Makkah in their shops, fields and all other kinds of property.

Malice a Serious Evil

The thing that the Prophet of Allah, blessings and peace be on him, has denounced most after Shirk (ascribing partners to Allah) is malice. It is related in a Tradition that in the Night of

Deliverance in which Allah generously forgives the sinful, three kinds of people are not granted forgiveness: persons disobedient to their parents, habitual drunkards, and those who nourish ill-will and malice for other Muslims. The Prophet, blessings and peace be on him, has specially instructed Muslims to remain mindful of the rights of relationship on one another. It comes in another Hadith that the Prophet, blessings and peace be on him, said that Allah had ordered him to do nine things, one of which was -’that I establish relationship with him who severs relationship with me, forgive him who offends me, and give him who withholds from me.’ It is not really a matter of credit that one should treat those courteously with whom he has good relationship. Islam urges upon its adherents that they treat even those with courtesy and goodwill who hurt them.■

Obituary

Prominent Islamic scholar Syed Sulaiman Nadwi’s third daughter Syeda Shakila Passed away on August 20, 2019 at Aligarh. She was 95. She was wife of late Syed Hussain IAS. She was righteous, virtuous and God-fearing. Like her father she led a pious life. She is survived by seven sons. All are well educated and possess scholarly caliber. Her younger brother Dr. Syed Salman Nadwi visited her every year from Durban, South Africa. May Allah adorn her grave with luminosity and refulgence and grant peace to her soul. Ameen!

The Message of Tauheed for the Entire Humanity

- S.M. Rabey Hasani Nadwi*

It was about two and a half or three millennium years before Hazrat Muhammad (SAW) that the very great and important ancestor of his family itself and the favourite Prophet of Allah Almighty, Hazrat Ibrahim (AS), had, having made enormous sacrifices, laid the foundation of the universal movement of *Tauheed*. The innate, unaffected disposition of Hazrat Ibrahim (AS) had comprehended *Tauheed* from the very childhood and had, having discarded the '*shirk*', started calling towards '*Tauheed*'. His anecdote has been described in the holy Quran itself:

(And assuredly We gave rectitude to Ibrahim aforetime, and him We had ever known. Recall when he said to his father and his people: what are these images which you are cleaving to? They said: we found our fathers their worshippers. He said: assuredly you, you and your fathers, have been in error manifest.)

(*Al-Anbiaa*: 51-54)

Thereafter such a benediction he had that plenty of Allah's Prophets kept being raised from amongst the descendants of his son, Hazrat Ishaque. They kept promoting and pushing this message forward. "Because of this very distinction Allah Almighty granted his line of descendants lofty position. But, later this line of descendants of Hazrat Ishaque (AS), which was used to be called 'Banu Israil', kept gradually deviating from the straight path.

Then, lastly, Allah Almighty had Muhammad (SAW), from amongst the

descendants of another son of Hazrat Ibrahim, Hazrat Ismail, raised as the universal Prophet. He told him categorically that the very path pursued by Hazrat Ibrahim (AS) was the path that was to be pursued by him. It was he amongst whose descendants Allah Almighty had raised Prophets and all of them had, in their respective times, called the people towards '*Tauheed*' and kept calling towards compliance with Allah Almighty's dictates as they were instructed and exhorted by Hazrat Ibrahim (AS). The holy Quran states:

(And Ibrahim enjoined the same to his sons and so did Yaqub also saying: O my sons: surely Allah has chosen for you the religion; so die not except you are Muslims.) (*Al-Baqra*: 132)

Hazrat Ibrahim (AS) had all his might and strength that he had at his disposal devoted to the propagation of this very message and to having that put into practice. He had, having suffered great hardships and making sacrifices, built anew the House of Allah on the preordained spot in Makkah Mokarramah in order to have the banner of *Tauheed* raised from there. There he got his first sucking babe, Hazrat Ismail, settled along with his mother. It was this very child of his, Hazrat Ismail, through whom the dissemination of '*Tauheed*' had taken place here. His descendants, getting cut off from each and every one, remained steadfast in worshipping the One Allah. They had taken the pledge that they would call the people towards '*Tauheed*' and tell them the truth.

This practice had consistently been pursued when a man from that place got

* Rector, Nadwatul Ulama, Lucknow.

impressed, during a journey he had made of Iraq and Syria, by what he saw there of the idol worshipping. He brought the idol here with him. As a result thereof, the practice of idolatry got introduced here. Ultimately, once again Allah Almighty selected a peerless individual of this very clan for the revival of the Ibrahimite message and getting the world back to the same ideology and creed. It was he on whom He had the Prophecy culminated. He had his followers entrusted with the task of promoting, generation after generation, this mission of making mankind bound to worshipping the One God and comprehending that their whimsical and their-own-hand-made gods were spurious. They should have this creed inculcated in minds that the functions and operations of all the worlds was only in the Hands of Allah, the One. It is He who has created each and everyone; and, after having created them, has not left them loose. Instead, He has commanded them to be duty-bound to worship and obey Him. The entire creation has to follow His commands. Whosoever would refuse to obey His commands would have to be accountable in the Hereafter and would get punished.

In the days preceding the manifestation of the Prophecy of the Prophet Muhammad (SAW), the people of Makkah had gone far astray from their path in respect of '*Tauheed*'. It was direly needed to be rectified. This need was fulfilled by Allah by making Hazrat Muhammad (SAW) the Prophet. The primogenitor of the people of Makkah, Hazrat Ibrahim (AS), had already had this supplication made to Allah that the Prophet for the reform, edification and education of these people be sent from amongst these very people. Allah had already granted this supplication of his.

Then, having granted them a long term respite, He chose Muhammad (SAW) from amongst his descendants themselves. He also had this announcement made that after him there will be no other Prophet, nowhere and never at all. He, and he only, is the last Prophet and for all the people and for all times to come. Thus, the Prophecy conferred on Muhammad (SAW) was a sort of resumption of the self-same Prophecy that was conferred on his ancestral father, Hazrat Ibrahim (AS). And both of them were the followers of the same path.

In His Book that He sent down to His Prophet, Allah Almighty had the *Ayats* (verses) conveyed to him, gradually and as per the demands of the situations and requirements, through His angel. And, beside the guidance towards the Faith and deeds of righteousness, He had therein narrated, in very felicitous and impressive style, such events of the previous peoples and Prophets as would make it known in how many varied means and ways Allah Almighty's Wrath had descended on peoples because of their persistence on perpetrating acts of '*shirk*' and other sins.

Hence, if the similar conditions prevailed amidst the Arabs of Makkah and their accomplices from amongst the Arab tribes, Allah Almighty's Wrath, taking the form of Retribution, may descend on them, too. Hence, these people should learn their lessons from these events and remain mindful how much severe punishments were inflicted on previous peoples for their intransigence and irreligiousness. They should, therefore, comply with the Prophet's advice and get back to the right path, the path of truth. They should have their ways mended under the guidance of the Prophet, excellence of whose manners and morals are already well known to them. ■

The Poet As a Thinker

- Afzal Iqbal

When we talk of Rumi's thought, we should not be taken to mean that he had a systematic and coherent philosophy. His thoughts lie scattered and unconnected like broken threads, but a patient effort can weave them into an almost consistent pattern. The point is that we should not approach Rumi's thought in the same spirit as we approach the thought of a systematic thinker.

Another point of difference between Rumi and systematic thinkers is that, whereas the latter usually support their contentions with arguments, Rumi generally makes assertions and tries to invest them with power by means of analogies.

As Whinfield points out, the Mathnawi is an exposition of 'experimental' mysticism, and not a treatise of 'doctrinal' mysticism. Hence Rumi does not set out all this Sufi gnosis with the logical precision of a systematic thinker but rather assumes it all as known to his readers.

Muslim philosophers used to employ a priori reasoning in order to establish the truth of metaphysical dogma. This method, however, does not elicit ready approval from the average individual whose mind is not trained for abstract thinking of a high order. Rumi, therefore, employs analogies in order to drive home a subtle point — analogies from this matter-of-fact, sensible world of ours. Analogy used in poetry often assumes the form of a didactic story; and

a didactic story, in order to be successful, should possess three characteristics: the moral should entice our imagination by its originality, uniqueness and importance; the moral should appear like the 'soul' and the story like the 'body'; and both should be interwoven into each other, and during the perusal of the story the reader should not even think of the moral. It should come as a complete surprise, an original experience.

There are numerous stories in Rumi which aptly illustrate this method. In fact it is the effective employment of this method which has given unique influence and popularity to his Mathnawi. For example, here is an interesting story. There was a muezzin who had an extremely unpleasant voice. The people of his village offered him a lump sum with the request that he should proceed to Mecca for a pilgrimage. This was obviously a pretext to get rid of him. The muezzin, on his way to Mecca, halted in a village. There he went into the mosque and called the faithful to prayers. After a short while, a Zoroastrian came, laden with presents, and asked for the muezzin. People were naturally surprised. 'What is it?' they asked. 'What has he done for you that you bring him such valuable presents?' 'I am greatly indebted to him,' said the Zoroastrian; 'he has saved my daughter.' How?' came the anxious query, and this is what the Zoroastrian told the curious crowd: 'I have a young and beautiful daughter. Much to my embarrassment, of late she has

been showing a growing inclination towards Islam. I tried my best to dissuade her; all the influential members of my community helped in bringing pressure to bear upon her, but our efforts notwithstanding, she persisted in her designs of conversion. Today she heard the muezzin call the faithful to prayers; she was so much disgusted with his voice that she has now decided to abandon her plan. This decision has brought me great relief, and it is in recognition of this unique service that I bring these rich presents to the muezzin.'

The moral of this story does not seem to be evident. It becomes evident only when Rumi points it out, and administers an effective rebuke to the so-called Mussalmans who are bringing discredit to their religion by their wrong example.

It is by means of such delightful stories that Rumi discusses and analyses profound truths:

*Now hear the outward form of my story,
But yet separate the grain from the chaff.*

A systematic thinker usually has a set of ideas which he either wants primarily to communicate to others or he wants just to express them in words. Expression in words may ipso facto mean communication to others, but a thinker might only aim at expression and not at communication. It seems that Rumi is certainly not a thinker of this type. He does not primarily aim at communication; he is not thinking of conveying his ideas as such. On the contrary, it seems that Rumi is giving expression to an experience or a series of

experiences. There is an enormous difference between giving expression to an experience and giving expression to an idea — and this difference is the difference between Rumi and the systematic thinkers. Our experiences do not follow one another like premises in a syllogism. We can deduce one thought from another, but we cannot deduce one experience from another. While reading the Mathnawi we find ourselves not in the presence of a mind but in the presence of a personality. Experiences of a personality cannot possess a logical sequence, since logical sequence is a characteristic only of thoughts. Therefore, when thoughts are interwoven with experiences, and it is the expression of experiences which is primarily intended, thoughts have to be scattered and unconnected as they are in Rumi's Mathnawi. Any attempt, therefore, to summarise his thought will inevitably damage the spirit of his work.

The nature of Rumi's experience is essentially religious. By religious experience is not meant an experience induced by the observance of a code of taboos and laws, but an experience which owes its being to love; and by love Rumi means 'a cosmic feeling, a spirit of oneness with the Universe.' Love,' says Rumi, 'is the remedy of our pride and self-conceit the physician of all our infirmities. Only he whose garment is rent by love becomes entirely unselfish.' Love, according to him, is the motive force of the universe; it is because of love that everything restlessly travels towards its origin; it is love which

animates music and gives a meaning to life. It is in love that the contradictory forces of Nature achieve a unique unity. And love is not logic; it eludes reason and analysis and is best understood by experience. It does not ask why before it makes the supreme sacrifice for the Beloved; it jumps into the battlefield regardless of consequences.

It is love, not reason, which is heedless of consequences,

Reason pursues that which is of benefit.

(Love) never puts God to the test,

Nor does it weigh profit and loss (in its pursuit).

Love is a mighty spell — an enchantment. Reason dare not stand against it. Love puts reason to silence.

When those Egyptian women sacrificed their reason,

They penetrated the mansion of Joseph's love;

The cup-bearer of life bore away their reason,

They were filled with wisdom of the world without end.

Joseph's beauty was only an offshoot of God's beauty;

Be lost, then, in God's beauty more than those women.

The more a man loves, the deeper he penetrates into the Divine purpose. Love is the "astrolabe of heavenly mysteries," the "eye salve" which clears the spiritual eye and makes it clairvoyant'. Rumi compares it to the love of an affectionate child which divines the reasons for its

father's severity, and to the love of a lover who finds excuses for the cruelty of his mistress.

Love endures hardships at the hands of the Beloved with pleasure.

Through love thorns become roses, and

Through love vinegar becomes sweet wine.

Through love the stake becomes a throne,

Through love reverse of fortune seems good fortune.

Through love a prison seems a rose bower,

Through love a grate full of ashes seems a garden.

Through love burning fire is pleasing light,

Through love the Devil becomes a Houri.

Through love hard stone becomes soft as butter,

Through love soft wax becomes hard iron.

Through love grief is a joy,

Through love Ghouls turn into angels.

Through love stings are as honey,

Through love lions are harmless as mice.

Through love sickness is health,

Through love wrath is as mercy.

Through love the dead rise to life,

Through love the king becomes a slave.

And true love, he says, is ashamed to demand proofs of his beloved, and prides himself on trusting her in spite of appearances telling against her. 'Not only is faith generated by love, but, what is more, faith generated by any other motive is worthless. Faith, like that of respectable conformists, growing from mere blind

imitation and the contagion of customs, or like that of scholastic theologians, consisting in mere intellectual apprehension of orthodox dogmas and all mere mechanical and routine professions of belief, — is summed up by the poet under the general name of the “yoke of custom” (taqlid). They only produce the spiritual torpor called by Dante *accidia*. To be of any value, faith must be rooted and grounded in love. The mere external righteousness generated by taqlid — the mere matter-of-course adoption of the virtues of the age, the class, the sect, — is compared to a “veil of light” (formal righteousness) which hides the truth more entirely than the “veil of darkness” (open sin). For self-deluding goodness is of necessity unrepentant, while the avowed sinner is always self-condemned and so advanced one step on the road to repentance. Love is the essence of all religion. It has three important characteristics:

- (1) Any form in which love expresses itself is good — not because it is a particular expression but because it is an expression of love. Forms of love are irrelevant to the nature of religious experience.
- (2) Love is different from feelings of pleasure and pain. It is not regulated by any consideration of reward and punishment.
- (3) Love transcends intellect. We do not live in order to think; we think in order to live.

Rumi admits the utility of the intellect

and does not reject it altogether. His emphasis on intuition as against intellect is explained by the fact that some of his outstanding predecessors had placed an incredible premium on reason. Since the tenth century, those Muslim thinkers who are called ‘philosophers’ entrusted themselves completely to the guidance of Aristotle. Al-Farabi, the tenth-century philosopher, was so fanatical in his admiration of Greek thought that he considered it the final word in wisdom. For him Plato and Aristotle were the ‘Imams or the highest authority in philosophy.’ For Ibn Rushd, that fanatical admirer of Aristotelian logic’ (born in Cordova 1126), Aristotle is the supremely perfect man, the greatest thinker, the philosopher who was in possession of infallible truth. It was upon Aristotle that his activity was concentrated and it was because of this that he has been assigned the title of ‘the commentator’ in Canto IV of Dante’s *Commedia*.

Neoplatonism, which wielded such tremendous influence on Muslim thinkers, is theistic in teaching a transcendent God, and pantheistic in conceiving everything, down to the lowest matter, as an emanation of God. It is a ‘religious idealism’; the final goal of the soul is to find rest in the mind of God, and though this is impossible of attainment in this life, man should prepare for it by keeping his mind on God, by freeing himself from the shackles of the senses.

The doctrine of reason emerged for the first time with Kindi. According to him, all knowledge is acquired by reason; that

which lies between is either fancy or imagination. The faith in the capacity of the human mind to attain knowledge had become so great that philosophy itself had become dogmatic. Reason had presumptuously arrogated to itself functions which it was not fit to discharge.

The entire system of philosophy which had been built up in the East on Greek foundation was attacked and shattered by Ghazali. He started a crusade against the monopoly of reason in apprehending Reality. Ghazali formulated that Kashf (intuition) alone is the surest way to Reality. 'How great is the difference between knowing the definition, causes, and conditions of drunkenness and actually being drunk! The drunken man knows nothing about the definition and theory of drunkenness, but he is drunk; while the sober man, knowing the definition and the principles of drunkenness, is not drunk at all.'

It is against this background that we must consider Rumi's overwhelming emphasis on intuition rather than reason. Rumi gives an important place to knowledge, and makes a clear distinction between 'knowledge' and 'opinion'.

Knowledge has two wings, Opinion one wing: Opinion is defective and curtailed in flight.

The one-winged bird soon falls headlong; then again it flies up some two paces or (a little) more.

The bird, Opinion, falling and rising, goes on with one wing in hope of (reaching the

nest).

(But) when he has been delivered from Opinion, Knowledge shows its face to him: that one-winged bird becomes two-winged and spreads his wings.

After that, he walks erect and straight, not falling flat on his face or ailing.

He flies aloft with two wings, like Gabriel, without disputation.

Opinion, imagination or wahm is the counterfeit of reason and in opposition to it, and though it resembles reason it is not reason. 'Reason is the contrary of sensuality: O brave man, do not call Reason that which is attached to sensuality. That which is a beggar of sensuality — call it imagination.'

He regards vision as superior to knowledge. 'Knowledge is inferior to certainty, but above opinion Know that knowledge is a seeker of certainty, and certainty is a seeker of vision and intuition. . . . Vision is immediately born of certainty, just as fancy is born of opinion.'

Experience shows that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation can bring. That is why pure thought has so little influenced man, while religion has always elevated individuals and transformed whole societies. Even today, 'religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the

advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only, by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilisation which has lost its spiritual unity by its inner conflict of religious and political values. ‘

The apparent belittling of the intellect is only a protest against the gross exaggeration of its role in life. Like Goethe, Rumi looks upon Satan as the embodiment of pure intellect, which, though valuable in itself, is likely to become an instrument of terrible destruction without the guiding hands of love. Satan passionately defends himself in his meeting with Amir Mu’aviyah in Vol. II of the Mathnawi, and as you read his defence you feel that the sympathetic poet has striven hard indeed to do justice to his hero. Again, Hallaj, in his dialogues, asserts Satan’s superiority to Adam and to Moses, though he raises Muhammad above him. For this Satan Rumi has a soft corner but he realises that unless his powers are wedded to those of Adam, humanity cannot achieve its full development. Iqbal elucidates this point in his Lectures:

The modern man with his philosophies of criticism and scientific specialism finds himself in a strange predicament. His Naturalism has given him an unprecedented control over the forces of nature, but has robbed him of faith in his own future. . . . Wholly overshadowed by

the results of his intellectual activity, the modern man has ceased to live soulfully, i.e., from within. In the domain of thought he is living in open conflict with himself; and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger which is gradually killing all higher striving in him and bringing him nothing but life-weariness.

Rumi’s philosophy is at once a description, an explanation and a justification of his religious experience where description, explanation and justification should be regarded as different notes combining and merging into a higher unity Rumi’s symphony of Love.

In order to understand Rumi’s philosophy, we should begin by understanding what he says about the nature of the self. A spiritual philosophy has to start with the nature of the self, for the only thing which we can call spirit and of which we claim to have an immediate awareness is the self.

Rumi divides Reality into two realms: the Realm of Spirit and the Realm of Nature. Material objects belong to the realm of Nature but soul is the realm of Spirit. Soul is one and undifferentiated the that’ of all being. It is what Spinoza calls substance and defines as ethat which is in itself and is conceived through itself; in other words, the conception which does not need the conception of another thing from which it must be formed.’ It is a pertinent question to ask here: How does one

(Transcendental) soul differentiate itself into so many (Phenomenal) souls inhabiting the bodies of different human beings? Rumi, true to himself, gives a characteristically spiritual answer. One and many, he says, are categories of understanding. Soul is substance and its nature is super-sensual and super-rational. Therefore the popular belief that the soul was created by God is totally false; soul is itself the Ultimate Reality, how can it be created by something else?

The realm of Nature consists of the attributes of the eternal substance. Spinoza defines an attribute as that which the intellect perceives of substance as if constituting its essence'. The most important difference between the realm of Spirit and the realm of Nature is that the former is out of time (since time is a category of understanding) and the latter is in time. Rumi does not tell us clearly whether time is a mode (as Spinoza thought) or a category of understanding (as Kant thought). Khalifah Abdul Hakim is of the view that Rumi used it in the latter sense. It is not clear whether time is itself an attribute of substance or it is the category of time which is an attribute of substance. If time itself is an attribute of substance, then it is as much real as substance — a conclusion which contradicts Rumi's assertion that time is a characteristic only of the phenomenal world and not of the Ultimate Reality. If, on the other hand, time is a category of understanding only, then time, as such, can in no sense be an attribute of substance. This conclusion is quite in accordance with

Rumi's utterances about time — but this is certainly a precarious position to hold. Rumi is a firm believer in evolution. But can evolution and the unreality of time go together?

Evolution, according to Rumi, started with matter. But matter is not what it appears to be. Rumi does not regard matter as 'independent of mind,' 'my body is a product of my soul, not my soul a product of my body.'

It seems, therefore, that Rumi not only regards matter as having been produced by mind but also as being dependent for its existence on mind. Not only that. He regards mind as independent of matter. The question how matter, which is an attribute of the soul, can be also a product of the soul is left unanswered by Rumi. The other question, how matter, which is an attribute of the soul, can be dependent for its existence on the soul, without the soul being dependent for its existence on matter, is also left unanswered.

An attribute is as real as the substance. Attributes without substance are as unreal as substance without attributes. We may even go so far as to say that 'the what' without 'the that' is conceivable but not 'the that' without 'the what'.

Matter is the foundation-stone of Evolution. There was 'fire and water as wind and cloud' until the emergence of a new form of existence — the plant life. From plant life emerged animal life which assumed its highest form (so far) in human life. Rumi does not believe that the process

of creative evolution has ended with the emergence of man in the existing spatio-temporal order. He has a contagious faith in the unlimited possibilities of man's development.

Man has developed through a dynamic process of evolution. He has passed through a series of deaths and with every death he has risen higher in the scale of human values. Why should he then fear the death of his body and not rise to a stage of life where death dies itself?

First you were mineral, later you turned to plant, then you became animal: how should this be a secret to you?

Afterwards you were made man, with knowledge, reason, faith: behold the body, which is a portion of the dust-pit, how perfect it has grown!

When you have travelled from man, you will doubtless become an angel; after that you are done with this earth; your station is heaven.

Pass again from angelhood; enter that ocean, that your drop may become a sea which is a hundred seas of Oman.

In the beginning God was, and there was naught besides Him.' The first thing created was the soul of man which lived and moved and had its being in God. The soul was originally pure; it then fell and can rise only if it flows back to the burning fountain whence it came. God alone is, therefore, a suitable object for man's quest and nothing less will satisfy the yearnings of his soul.

I was on that day when the Names were not, nor any sign of existence endowed with name.

By me Names and Named were brought to view; on the day when there were not 'I' and 'we'.

For a sign, the tip of Beloved's curl became a centre of revelation; as yet the tip of that fair curl was not.

Life is a passage through a series of deaths which cannot, however, quench its surging flame! It is open to every individual not only to become a saint but to become a prophet for a nation — a highly shocking assertion for the orthodox yet very much consistent with the thought of Rumi.

Evolution takes place, not as Darwinians thought, by 'mechanical and passive natural selection,' but according to the will of the organism to live a higher and fuller life, by assimilating the qualities of the higher organism. 'That a mystic should have shown the way to the scientists and the philosophers, is one of the rarest phenomena in the history of thought. But the mystic neither begins with naturalism nor ends with it. His matter, to start with, is not the matter of the materialists or the Darwinists. It was from the beginning only the outer form of the spirit; it consisted rather of the monads of Leibniz than the atoms of Democritus. Then again Darwin ends with man, but Rumi does not stop there. Nor do the mystic and the scientist agree about the forces that lead to this evolution. Darwin's doctrine consists of struggle for existence, chance variations

and natural selection. . . . With Rumi there is no development by chance variations. For him development consists in the creation of an ever-increasing need for expansion and by assimilation into a higher organism. ‘

But this conception of evolution suffers from three difficulties. Firstly, how can the new species assimilate the other unless it is already in existence? This difficulty has also been pointed out by Dr. Hakim, but he brushes it aside with the remark: CAS his [Rumi’s] purpose was not scientific so he has neither put nor tried this question.’ We are inclined to believe that this conception cuts at the root of the conception of evolution as being creative. If the new species is somehow already in existence, then the whole course of evolution is prearranged. Teleology in this sense, as Bergson has pointed out, becomes inverted mechanism.

Secondly, the conception of a definite cyclic order runs counter to the conception of creative evolution. A truly creative organism is one which has infinite possibilities of growth and expansion and none of the forms it assumes can ever be predicted. We cannot say for certain that man in his development will become an angel. For a creative individual the future exists as an open possibility and like a work of art it is unpredictable. No fixed order of events with definite outlines can, therefore, be visualised consistent with the theory of Creative Evolution.

‘Every act of a free Ego creates a

new situation and thus offers further opportunities for creative unfolding . . . every moment in the life of Reality is original, giving birth to what is absolutely novel and unforeseeable. ‘ And does not Rumi himself declare:

Every instant I give to the heart a different desire, every moment I

lay upon the heart a different brand.

At every dawn I have a new employment.

The third difficulty follows from the second. Rumi admits that evil does not exist for angels and yet he talks of angels as being the next stage in evolution after man. It means that the higher stage of life is bereft of choice and responsibility, two characteristics which constitute the essence of creative individuality.

Everything else, according to Rumi, is controlled by influences outside it; man alone carries his star, his destiny within him.

’Tis wonderful that the spirit is in prison, and then, (all that time) the key of the prison is in its hand!

That youth (the spirit) is plunged in dung from head to foot, (whilst) the flowing river is (almost) touching his skirt.

This world is a stage where man — the principal actor — continues his experiment in living. In the words of the Qur’an he is the trustee of a free personality which he accepted at his own peril.’ This freedom is at once most dangerous and most valuable. Freedom to choose good involves also the freedom to choose what is opposite of good. That God

has taken this risk shows His immense faith in man; it is for man now to justify this faith.

Free-will is as the salt to piety, otherwise heaven itself were matter of compulsion.

In its revolutions rewards and punishment were needless, for 'tis free-will that has merit at the great reckoning.

If the whole world were framed to praise God, there would be no merit in praising God.

Rumi does not believe in the theory of predetermination which absolves men of their responsibilities and tends to work for the decay and degeneration of nations and individuals. He, however, believes that the universal laws of Nature are unalterable. It is predetermined, for example, that if you take a few steps, you will be walking, but the direction in which you walk is certainly a question of your choice; it is entirely left to your discretion and judgment. It is predetermined, for instance, that if you aim a pistol at somebody that person will be mortally wounded, it is now your free choice to select the object — he can be your dear brother, he can be your most deadly enemy.

It is to this extent that Rumi believes in predetermination. He goes thus far and no further. Man is the paragon of existence only because he and he alone has the freedom of choice. For animals lower than man, good and evil do not exist. Therefore the question of their choice does not arise. It is man alone who is confronted by both good and evil. 'Here a world and there a world,' says Rumi, 'I am seated on the

threshold.' Man is potentially lower than the brutes and higher than angels.

Angel and brute man's wondrous leaven compose

To these including, less than these he grows,

But if he means the angel, more than those.

Evil indeed plays an important role in the development of man's personality; without it, realisation of values would become impossible. Things are known through their opposites, and had evil remained uncreated Divine omnipotence would have been incomplete.

He is the source of evil, as thou sayest,

Yet evil hurts Him not. To make the evil

Denotes in Him perfection. Hear from me

A parable. The heavenly artist paints

Beautiful shapes and ugly: in one picture

The loveliest women in the land of Egypt

Gazing at youthful Joseph amorously;

And lo, another scene by the same hand,

Hell fire and Iblis with his hideous crew:

Both master-works, created for good ends,

To show His perfect wisdom as confound

The sceptics who deny His mastery,

Could He not evil make, He would lack still;

Therefore he fashions infidel alike

And Muslim me, that both may witness bear,

To Him, and worship One Almighty Lord.

But why, it may be asked, has God created that to which man has given the name of evil? And since He is the only real

Agent, who are we to blame for the actions that we are caused to commit? It is characteristic of Rumi that he finds the answer to this old riddle not in thought but in feeling, not in theological speculation but in religious experience. We can feel as one what we must think as two. Everything has an opposite by means of which it is manifested; God alone, Whose being includes all things, has no opposite, and therefore He remains hidden. Evil is the inevitable condition of Good: out of darkness was created light. From this standpoint it possesses a positive value: it serves the purpose of God, it is relatively good.

Rumi, therefore, welcomes evil as being helpful for the development of man's personality. In fact, the conflict of good and evil is inherent in man and his greatness depends on the extent to which he resolves this conflict.

While Rumi certainly concedes that everything is not good in this world, he refuses steadfastly to adopt an attitude of quietude and renunciation but urges, on the contrary, a relentless war against all forces of evil, which, he believes, man by his very nature is capable of overcoming. Indeed, he would be betraying the very ingredients of his nature by refusing to recognise in evil a golden opportunity to carry his personality a step further on the path of development. The existence of evil has, therefore, a positive contribution to make and the development of a man's personality is reflected proportionately to

his success in this struggle. Man is, therefore, not left with any justification to complain on this score, for how could he hope to be the paragon of creation without the presence of evil?

Where there is no enemy, there is no Holy War and the question of success does not arise; where there is no lust, there can be no obedience to the Divine Command. And has not the Holy Qur'an made this position abundantly clear with the declaration: And for trial will We test you with evil and with good?' Good and evil, therefore, though opposite, must fall within the same whole.

'Moses and Pharaoh are in thy being: thou must seek these two adversaries in thyself. The (process of) generation for Moses is (continuing) till the Resurrection: the Light is not different, (though) the lamp has become different. '

Nothing, however, is absolutely evil: what is bad for me may be good for you. And what is more important, evil itself can be turned to good for the righteous. But the soul of goodness in evil can be discerned by love alone.

The freedom of choice, however, is not an end in itself; the end of all freedom is to freely determine to live according to your higher self. So the end of all freedom is self-determination on a higher plane. At the end freedom and determination are identified. Life starts with determination at the lower plane, develops to the capacity of Free Choice in man, in order to rise to a Higher Determinism again, where man

makes a free offer of his freedom. Kant perhaps is the first thinker of the West who believed that it is the innermost self of man that expresses itself in the moral law: the moral law is his command, he imposes the law upon himself, this is his autonomy.

While Satan considers it a servitude of the worst order to serve somebody other than his own self, the loyal angel recognises quite clearly that servitude comes when you serve your own baser self and not when you bow to God's command. Milton has beautifully brought out this point in Paradise Lost.

This is servitude

To serve th' unwise, or him who hath rebelled

Against his worshipper, as thine now serve thee,

Thyself not free, but to thyself enthrall'd.

Man's love of God is God's love of man, and in loving God, man realises his own personality:

The word 'compulsion' makes me impatient for Love's sake.

'Tis only he who loves not that is fettered by 'compulsion'.

The shining of the moon, not a cloud

Or if it be 'compulsion' exerted by self-will inciting us to sin.

And again:

When the predestination of God becomes the pleasure of His servant, he (the servant) becomes a willing slave to His decree,

Not (because of) tasking himself, and not

on account of the (future) reward and recompense; nay, his nature has become so goodly.

He does not desire his life for himself nor to the end that he may enjoy the life that is found sweet (by others).

Wheresoever the Eternal Command takes its course, living and dying are one to him.

He lives for God's sake, not for riches: he dies for God's sake, not from fear and pain.

His faith is (held) for the sake of (doing)

His will, not for the sake of Paradise and its trees and streams.

His abandonment of infidelity is also for God's sake, not for fear lest he goes into the Fire.

That disposition of his is like this originally: it is not (acquired by) discipline or by his effort and endeavour.

He laughs at the moment when he sees the Divine pleasure: to him Destiny is even as a sugared sweetmeat.

And if such a state be called compulsion, it is not 'common compulsion,' as Rumi puts it:

They possess free will and compulsion besides,

As in oyster shells raindrops become pearls.

Outside the shells they are raindrops, great and small;

Inside they are precious pearls, big and little.

These men also resemble the musk deer's bag;

Outside it is blood, but inside pure musk.

To be united with the world-soul is, therefore, the most exhilarating bliss for man.

And mind you, man does not attain this union with perfection by contemplation but by a consistent effort at creating in himself all the attributes of Perfection.

Whether one be slow or speedy (in movement), he that is a seeker will be a finder.

Always apply yourself with both hands (with all your might) to seeking, for search is an excellent guide on the way.

(Though you be) lame and limping and bent in of figure and unmannerly, ever creep towards Him and be in quest of Him

Greatness or smallness are meaningless in themselves. We are great or small because of the greatness or smallness of our ideals and because of the varying strength of faith and determination with which we seek to achieve them. Given love, faith, determination and an effort at consistent search, our frailty and infirmity can move mountains.

Do not regard the fact that thou art despicable or infirm; look upon thy aspiration, O noble one.

In whatsoever state thou be, keep searching;

For this seeking is a blessed motion; this search is a killer of obstacles on the Way to God.

Farabi offers an interesting contrast

to this attitude. About three centuries before Rumi he declared in vigorously accentuated terms that if a man knew everything that stands in the writings of Aristotle, but did not act in accordance with his knowledge, while another man shaped his conduct in accordance with Aristotle's teachings without being acquainted with it, preference would have to be assigned to the former. Rumi completely reverses the emphasis. For him development does not consist in idle metaphysical speculation. He completely rejects the pseudo-mystic quietism which produces a class of irresponsive dervishes who 'remain unmoved in the midst of sorrow, meet praise and blame with equal effect, and accept insults, blows, torture and death as mere incidents.'

When Aristotle drew up his table of Categories which to him represented the grammar of existence, he was really projecting the grammar of the Greek language on the cosmos. The grammar has kept us to this day ensnared in its paradoxes: free-will and determination, mind and body, ends and means — this categorical structure acts as a screen between the mind and the reality. Arabian and Persian metaphysics is so permeated by Greek philosophy that even Rumi who consciously sets out to repudiate it calls love his Plato and Galen.

Rumi rejects the idea of a closed, predetermined universe which is subject to Nietzsche's gloomy law of Eternal Recurrence'. 'There is nothing more alien

to the Qur'anic world than the idea that the Universe is a temporal working out of a preconceived plan — an already completed product which left the hand of its Maker ages ago and is now lying stretched in space as a dead mass of matter to which time does nothing and consequently is nothing.'

He is emphatically opposed to those pseudo-mystics, other-worldly idealists, and self-centred aesthetes who would cheerfully ignore the evil, injustice and imperfection of this world, and abandon all active effort on behalf of its reconstruction and seek a cowardly compensation in pursuing their own selfish interests — intellectual, artistic and spiritual — in seclusion. It is only by flinging ourselves into the struggle that we can fulfil the purpose of our life — not by shunning the struggle on earth because our head is in the clouds.

The motive force behind creative evolution is love. It is love which compels matter to become life, and life to become mind. 'This striving for the ideal is love's movement towards beauty which . . . is identical with perfection. Beneath the visible evolution of forms is the force of love which actualises all striving, movement, progress. . . . The indeterminate matter, dead in itself, assumes . . . by the inner force of love, various forms, and rises higher and higher in the scale of beauty. All things are moving towards the first Beloved — the Eternal Beauty. The worth of a thing is decided by its nearness to, or distance from, this ultimate principle.'

Life is a journeying back to God; it proceeds according to a process of evolution. The minerals develop into plants, and plants into animals, animals into man and man into superhuman beings ultimately to reach back to the starting point — a glorious interpretation of the Qur'anic verses God is the beginning and God is the end' and eTo Him do we return. '

Rumi compares the soul to a moaning dove that has lost his mate; to a reed torn from its bed and made into a flute whose plaintive music fills the eye with tears; to a falcon summoned by the fowler's whistle to perch upon his wrist; to snow melting in the sun and mounting as vapour to the sky; to a frenzied camel swiftly plunging in the desert by night; to a caged parrot, and fish on dry land; a pawn that seeks to become a king. It is because of love that everything travels towards its origin.

How can a man know God? Not by senses, for He is immaterial, nor by intellect, for He is unthinkable. Logic never gets beyond the finite; philosophy sees double; book learning fosters self-conceit and obscures the idea of the truth with clouds of empty words.' Rumi addressing the sceptics asks:

*Do you know a name without a thing
answering to it?*

*Have you ever plucked a rose from R, O,
S, E?*

*You name His name; go seek the reality
named by it;*

Look for the moon in the sky, not in the

water!

If you desire to rise above mere names and letters,

Make yourself free from self at one stroke,

Become pure from all attributes of self,

That you may see your own bright essence.

Yea, see in your own heart knowledge of the Prophet,

Without book, without tutor, without perception.

This knowledge comes by illumination, revelation, inspiration and inward co-operation. Those who have reached the highest degree of perfection — Muhammad topping the list — have not reached it through logical calculation or laborious cogitation. They have discovered the truth and reality by means of an inward and Divine illumination.

For Rumi, revelation is not a historical fact of the past; it is a living reality and it is open to everyone. To those who are sceptical about the possibility of revelation, Rumi puts a pertinent question. Wherefrom, asks he, did the first man learn to dispose of the dead body of his brother? Was it through revelation and intuition?

When was grave-digging, which was the meanest trade (of all), acquired from thought and cunning and meditation?

Reason, in fact, is blind and unimaginative, and argument at best is a weak support. Sense-perception does not carry us far and is certainly no equipment for probing the deep realities of Nature. And revelation is nothing but the eternal spirit

of man himself. The characteristic of all that is spiritual is its knowledge of its own essential nature. We cannot treat life and consciousness mathematically, scientifically and logically, for how can we depend upon our senses which do not carry us very far? Knowledge is and must remain a vision of reality, a Weltanschauung, an intuition.

Love alone takes us to the Reality. For love, ceaseless effort is necessary. Peace comes only when you identify yourself with the one that stands outside this struggle. An impetus is given to this love by intense, zealous desire; a compelling urge and a wish devoutful. Decadent Sufism had created useless drones and hypocrites. Such passive life is of no use to Rumi. In his world there is no scope for parasites. Rumi's lover cannot afford to be static and ascetic. He is constantly at war — at war with his own baser self, at war with those elements in the world which hinder or prevent his ascent. It is the very fate of man to struggle.

We have seen that life emanates from matter and mind emanates from life. It seems, however, that even matter is really spiritual, yet the trend of evolution is only unconsciously felt by it. It is only in man that a full awareness of the trend of evolution is present. We have seen that Rumi explains Evolution by referring to the concept of Assimilation. Man has assimilated into himself all the attributes which belong to the lower species. Thus we may divide man into two parts, viz. one which he has assimilated from the lower

species and the other which constitutes its essence — the Divine spark in man. This division of man's nature into two parts corresponds exactly to the bifurcation of human nature effected by Kant and now completely discredited by modern psychology. Man is animated by two naturally hostile principles — animality and divinity. It is on the basis of this distinction that Rumi builds up his moral system. A person who obeys his animal self-lives the life of a slave determined for him by forces alien to his essential nature. A person on the contrary who complies with the demands of his higher self-lives the life of a free man — determined from within. The higher self is the Divine spark in man and its realisation makes one the source of infinite power and knowledge. Realisation of the ideal self rids one of fears and hopes. 'I am the ruling power in both the worlds here and hereafter; in both the worlds I saw nobody whom I could fear or from whom I could hope to get any favour; I saw only myself.'

One also transcends discursive knowledge and attains to Divine knowledge — which is not sensuous in origin and character. Knowledge is itself a great power — and the ideal man of Rumi, purged of fear and anxiety, enriched by Divine knowledge, holds complete sway over the spiritual and material world.

Such a man moves the world according to his desire:

.... According to whose desire the torrents and rivers flow, and the stars move in such wise as he wills;

And Life and Death are his officers, going to and fro according to his desire.

Such is the 'Man of God,' the perfect man, who assimilates God himself but does not lose his own individuality. Such a man eludes all description.

The man of God is drunken without wine,

The man of God is full without meat.

The man of God is distraught and bewildered,

The man of God has no food or sleep.

The man of God is a king 'neath dervish-cloak,

The man of God is a treasure in a ruin.

The man of God is not of air and earth,

The man of God is not of fire and water.

The man of God is a boundless sea,

The man of God rains pearls without a cloud.

The man of God hath hundred moons and skies,

The man of God hath hundred suns.

The man of God is made wise by the Truth,

The man of God is not learned from book.

The man of God is beyond infidelity and religion,

To the man of God right and wrong are alike.

The man of God has ridden away from Not-being,

The man of God is gloriously attended.

The man of God is concealed, Shamsi Din,

The man of God do thou seek and find!■

Mohammad Talha Kandhalvi

- Obaidur Rahman Nadwi

Maulana Mohammad Talha Khandhalvi, a distinguished Islamic Scholar, patron Jamia Mazahirul Uloom Saharanpur and son of Sheikhul Hadith Maulana Zakariya (RAH) Passed away on August 20, 2019 at Meerut.

He was successor of his father an undisputed cleric, a good preacher of Islam. He was an example of Ulama-e- Salaf (right guided Ulama of the past). He was an influential and active member of Tablighi Jamaat. Maulana Talha devoted himself to the cause of Dawah movement. Reformation of society was his main mission. Enjoining good and forbidding evil was the main task of his life. He played a leading role in the field of Dawah. He was famous for his generosity and magnanimity: Doors of his house were always open for all and sundry. He proved himself as a philanthropist for poor and downtrodden sections of society.

He had good rapport with noted Islamic Scholar late Maulana Syed Abul Hasan Ali Nadwi. After his demise he perpetuated this spiritual nexus with his successor Maulana S.M.Rabey Hasani Nadwi Rector Nadwatul Ulama Lucknow and President All India Muslim Personal Law Board.

In his condolence message Maulana S.M.Rabey Hasani Nadwi said, "The demise of Maulna Talha is a great loss to Muslim Ummah in general and to Jamia Mazahirul Uloom and Tablighi Jamaat in particular." He was educated and trained in Madrasa Kashiful Uloom of Markaz Nizamuddin and

Mazahirul Uloom Saharanpur. We had hearty ties with him as being son of Shaikul Hadith Maulana Zakariya (RAH). Like his father, he always remained concern for Muslim Ummah. May Allah give strength to his successors to continue his reformative and well-fare works left by him."

Dr. Saeedur Rahman Azami Nadwi, Principal Darul Uloom Nadwatul Ulama described him as one of the most influential preachers of Islam. He was a true representative of Islam. His life is ideal for all of us.

Maulana Syed Hamza Hasani Nadwi, vice Rector Nadwatul Ulama stated that death of Maulana Talha is a personal loss to him. Because he enjoyed his love and affection since childhood. Maulana Talha strived hard to convey his father's legacy throughout the World. He prayed for peace to the departed soul.

Maulana Dr. Taquiuddin Nadwi, Director of Education Nadwatul Ulama said that his connection was with Maulana Talha and Jamia Mazahirul Uloom since 1951. He recalled his meetings and discussions with him and acknowledged his scholarly calibre. He further added that once Maulana Abdul Qadir Raipuri had said, "Molvi Talha is a born saint."

Thousands of his admirers from various parts of the country thronged to attend his last rites. Maulana Arshad Madani President Jamiat Ulama-I-Hind led the funeral prayer. He was buried in his ancestral graveyard in Saharanpur, U.P. ■

(Cont. from page 39)

with him who will most faithfully follow this code (*sahifah*) in action.

(37) (a) And the Jews shall bear the burden of their expenses and the Muslims theirs.

(b) And if any one fights against the people of this code, their (i.e., of the Jews and Muslims) mutual help shall come into operation, and there shall be friendly counsel and sincere behaviour between them; and faithfulness and no breach of covenant.

(38) And the Jews shall be bearing their own expenses so long as they shall be fighting in conjunction with the believers.

(39) And the Valley of Yathrib (Madinah) shall be a *Haram* (sacred place) for the people of this code.

(40) The clients (*mawla*) shall have the same treatment as the original persons (i.e., persons accepting clientage). He shall neither be harmed nor shall he himself break the covenant.

(41) And no refuge shall be given to anyone without the permission of the people of the place (i.e., the refugee shall have no right of giving refuge to others).

(42) And that if any murder or quarrel takes place among the people of this code, from which any trouble may be feared, it shall be referred to God and God's Messenger, Muhammad (peace and blessings of God be to him) and God will be with him who will be most particular about what is written in this code and act on it most faithfully.

(43) The Quraish shall be given no protection nor shall they who help them.

(44) And they (i.e., Jews and Muslims) shall have each other's help in the event of any one invading Yathrib.

(45) (a) And if they (i.e., the Jews) are invited to any peace, they also shall offer peace and shall be a party to it; and if they invite the believers to some such affairs, it shall be their (Muslims) duty as well to reciprocate the dealings, excepting that any one makes a religious war.

(b) On every group shall rest the responsibility of (repulsing) the enemy from the place which faces its part of the city.

(46) And the Jews of the tribe of al-Aws, clients as well as original members, shall have the same rights as the people of this code: and shall behave sincerely and faithfully towards the latter, not perpetrating any breach of covenant. As one shall sow so shall he reap. And God is with him who will most sincerely and faithfully carry out the provisions of this code.

(47) And this prescript shall not be of any avail to any oppressor or breaker of covenant. And one shall have security whether one goes out to a campaign or remains in Madinah, or else it will be an oppression and breach of covenant. And God is the Protector of him who performs the obligations with faithfulness and care, as also His Messenger. ■

The Spirit of Islam

- Hiranmay Karlekar

The average educated Hindu has little knowledge of, and no appreciation for, immense revolutionary significance of Islam, and the great cultural consequences of that revolution. The prevailing notions could be laughed off as ridiculous, were they not so pregnant with harmful consequences. These notions should be combated for the sake of Indian people as well as in the interest of science and historical truth. A proper appreciation of the cultural significance of Islam is of supreme importance in this crucial period of the history of India.

That was MN Roy in *The Historical Role of Islam*, which was first published in 1939. His words perhaps deserve as much attention today, when Hindu-Muslim ties are becoming increasingly acrimonious with the rise of fundamentalist forces among the followers of both religions, as they did then when the Muslim League was surging ahead of its agenda. To many Hindus, Islam is an intolerant and violently proselytising religion whose followers effect conversion at the pain of death, destroy shrines and idols of other religions, and enforce a grossly reactionary social order marked by the reduction of women to virtual slavery.

This is because religions are often

judged by what their most debased, fanatical and intolerant followers do. It has been the same in the case of Islam. It tends to be judged by the vandalism of a Mahmud of Ghazni or a Mohammad bin Qasim in the past and the Taliban, with their barbaric and medieval social practices and destruction of Buddhist statues, in the present. This is unfair as judging Christianity by the savage tortures perpetrated by the inquisitionists of Spain or the degeneration of the Catholic Church under Popes like Alexander VI, or Hinduism by the vandalism of those who destroyed Babri Masjid.

“Seyyed Hossein Nasr (*Ideas and Realities of Islam*) writes, “The root ‘salaama’ in Arabic, from which Islam is derived, has two meanings, one peace and the other surrender. He who surrenders himself to the Divine Will gains peace. The very idea of Islam is that through the use of intelligence which discerns between the Absolute and the relative one should come to surrender to the will of the Absolute.”

Khalif Wahid reprimanded Mohammad bin Qasim on hearing from him that he had waged wars against Hindus, destroyed temples and made converts, and said that all this was against the sanction and usage of the

Holy Law and ordered him to pay compensation. Of course, Muslim rulers like Chengiz Khan, Taimur-I-Lung, and Halaku Khan slaughtered hundreds and thousands of people; but so did Alexander the Great during his conquests, The Romans as they spread their empire, and Napoleon in the course of his campaigns; so have Hitler, Mussolini and Stalin in our time. Even the Kalinga campaign of the Great Ashoka, an experience which turned him into a Buddhist and an apostle of peace, involved, according to his own account, the deportation of 150,000 people and the killing of 100,000; many more that number perished otherwise.

Nor have Muslims been anymore savage than followers of other religions during wars. In this timeless masterpiece, *The History of the Decline and Fall of the Roman Empire*, Edward Gibbson writes that Prophet Mhammad readily granted to his Christian subjects the security of their person, the freedom of their trade, the property of their goods and the freedom of their worship. On Conquering Jerusalem, Omar, the second Khalif, left its inhabitants in possession of all their worldly goods, and allowed them freedom of worship. He allotted a special quarter for the residence of Christians with their patriarch and clergy. And all this for only two pieces of gold to be paid by the entire Christian population.

In sharp contrast was the conduct of the Christian crusaders when they re-captured Jerusalem. Gibbson writes that they indulged themselves for three days "in promiscuous massacre. After seventy thousand Muslims had been put to the sword, and the harmless Jews had been burnt in their synagogues, they could still reserve a multitude of captives whom interest or lassitude permitted them to spare." Seyyed Hossein Nasr points out that "Spain and Anatolia changed hands between Islam and Christianity about the same time. In Spain all the Muslims were either killed or driven off and no Muslims remain there today, whereas the seat of the Orthodox Church is still located in Turkey."

The bloodthirsty Christian warriors in Jerusalem and Spain were a disgrace to this great religion, as are thé Taliban and other Islamic fanatics of today to their own, Muslim rulers of the Abbassid, Fatimid and Omayyad dynasties were remarkably tolerant, and great patrons of learning and the arts. So were the Saracens. For centuries, persecuted Jews as well as the unorthodox Christian sects found asylum in their empire. Tolerance was extended also to Catholics after the completion of the Saracen conquests. Greek scholars, under increasing pressure from the church with its headquarters in Byzantium, fled first to Persia and then to Baghdad. The

Khalifs received them with great respect, and sent people to different parts of the Roman Empire to collect all works of Greek classical learning they could. The works of Aristotle, Hipparchus, Hyppocrates, Galen and other scholars and scientists were translated into the Arabian language and taught in schools established at State expense. Roy writes, "It was through the (sic) Arabian philosophers and scientists that the rich patrimony of Greek learning reached the fathers of modern rationalism and the pioneer of scientific research, Roger Bacon, was a disciple of the Arabs." The Renaissance, which ushered in the modern world, might not-have occurred but for Islam, and Arab scholars.

What explains the rise of fanaticism and violence among many followers of Islam? Makhan Lal Roy Choudhury (The Din-I-Ilahi or The Religion of Akbar) attributes it to the conversion to Islam of the Turks and other nomadic tribes of Central Asia some of whom and their rulers were extremely violent. Since one could ascend to heaven by becoming a Shahid (martyr) or a Ghazi (a killer of the enemy), they perceived Islam to promise, through war, "power in this world and pleasure in the next. Consequently, in their hands, the true precepts of Islam underwent distortion, as was the case with Christianity in the hands of the barbarian conquerors of Europe. "

This distortion, however, by no means affected all Muslims, or Muslim rulers. We have seen the tolerance of the Saracens. While the tolerance of Akbar, one of the greatest rulers the world had seen, is celebrated in history, there were many other Muslim rulers of India who were tolerant and just. Whether in governance or in the arts, the Islamic contribution to India has been profound and many-splendoured.

Every Indian needs to recognise and honour it. Sister Nivedita has recorded Swami Vivekananda's pride in the Indo-Mughal heritage and "the great national genius that decreed the birth of Indian sovereigns to be of a Moslem father and a Hindu mother." Swami Vivekananda, who had a profound regard for Islam, strongly denied that such rulers were foreigners. He sought an India "with a Islamic body and a vedantic heart." This can only happen if followers of all religions in this country, particularly Hindus and Muslims, respect one another. ■

(Courtesy: The Pioneer)

(The facts are that Chengiz was not a Muslim at any stage in his life, and Halaku was, to be sure, not a Muslim at the time of his mad and murderous sacking of Baghdad. Like Ashoka's post slaughter conversion to Buddhism, Halaku got converted to Islam at the end of his own slaughtering career.) Editor

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have said: ‘the feet which get daubed with dust in the cause of Allah are made inaccessible and immune to Hell-fire’.”

Disbursement of Funds:

For the people to have their needs met he had the grants sanctioned to them. Whatever revenue was received in the Bait-I-Mal, was disbursed by him among the people. While disbursing, he would be very careful lest someone should get less than his due. Instead of having them stacked he would very intently see to it that whatever revenues were received get spent on meeting the needs of the people. Sometimes he would have the entire income of the Bait-el-Mal distributed leaving not a single grain in it. In this regard, his behaviour was very similar to that of the Prophet (SAW). It was the Prophet’s (SAW) regular practice that whenever some money was received by him (SAW), he would be in great hurry to get it distributed. Once he received a huge quantity of wealth. When even after the day-long distribution drive it could by no means be disposed of, he (SAW) did not set his foot inside his house. Ultimately, when the following day the entire wealth was given away to the needy, then only did he (SAW) step into his house.

This practice (the Sunnah) of the Prophet (SAW) had all through his life been before Hazrat Siddique’s (RAA) eyes. He (RAA), too, kept lending priority to regularly expending the wealth in the service of Allah’s creatures over keeping it piled up in the treasury.

Gracious Towards Non-Muslims:

In his eyes, the subjects were all equal to each other. To the extent that in this regard there was no discrimination among Muslims and non-Muslims. Exactly the way he used to look after the Muslim subjects and be solicitous about fulfillment of their needs, he would deem it his duty to look after, and fulfill the needs of, the non-Muslim citizens. In a way the non-Muslims had a better lot. They were exempt from military service. They were not levied upon any Zakat-like tax that keeps increasing with the increase in the income. Instead, only a very light tax was levied and that, too, only on those who could easily afford to pay that. The aged, the handicapped and the destitute were, in any case, exempted. On the contrary, they were provided for their subsistence from the Bait-el-Mal.

On occasion of military incursions, commanders-in-chief were strictly directed not to kill any woman, child or the elderly one; fruitful trees were not to be cut down; settlements were not to be devastated; trees were not to be put on fire; animals were not to be killed unnecessarily; places of worship and monasteries were not to be damaged and the monks and the worshippers living therein were not to be harmed. ■

The Siddiquee Era

- Abdus Salaam Qidwai Nadwi

Let us have a flashback to an era in history about fourteen centuries ago. Here it is the era of the first Caliph of Islam, Hazrat Abu Bakr Siddique (RAA). The responsibilities of governance are onerous. On the one hand, consequent upon the demise of the Prophet (SAW), the chain of the Divine Revelation has already been snapped off and the Earth-dwellers have already been deprived of guidance from Heavens. On the other hand, the tumult of apostasy within the Arabian Peninsula is on the rise. The wave of opposition to the Islamic regime is in full swing. Payment of revenues (Zakat, etc.) is denied. Thirdly, yet on another front, the Roman and Persian emperors are hatching plots to exterminate the Arabs. But, even in such a time, along with the responsibilities of governance and running the state machinery, the zest for rendering services to God's creatures is not waned in the least.

General Proclamation:

In the address delivered immediately after getting elected the Caliph, Hazrat Abu bakr (RAA) expressed this very resolve of his that: the Caliphate would not be allowed to be made a foothold to gain access to eminence and power, comfort and luxury. Instead, it would be used only as a tool to serve the creatures of God. He said:

"Gentlemen! I have been appointed ruler for you, even though I am not better than you. (So) if I do something good, do assist me. And, if I do something bad, do set me right. Godwilling, the weak among you would be strong in my eyes till I get him his due. And, the strong among you would be weak in my eyes till I make him restore others' dues that he owes them. Do obey me so long as I am obedient to Allah and His Prophet. But, when you find me disobeying Allah and His Prophet, you are no more bound to obey me."

This passion for serving Allah's creatures was inherent in Hazrat Siddique (RAA). Even from his very early days, he used to extend succour to the destitute and the indigent, come to the rescue of the distressed and extend hospitality to the traveler. Even his enemies recognized his above-mentioned qualities.

Directive Issued to Vicegerents:

That itself was the directive issued by him to vicegerents also; that is, to treat their subordinates and subjects kindly and to consider the governance an opportunity to serve the people, instead of making it a means to gain ease and comfort, and an expedient to attain eminence and power. The strict mandamus issued was:

'Remain in awe of Allah, both in

public and in private. Whoever stands in awe of Allah, Allah exonerates him of his sins and rewards him exceedingly. Be solicitous of the weal and welfare of the creatures of God. Do abstain from indulging in cronyism and nepotism within the domain of your authority. Do not try, bringing the influence of governance to bear, to benefit your relatives more than what the others get. It must be very strictly shunned. Do empathize with your subordinates on occasion of their anguish and agonies. It should not happen that they grovel under distress while you wallow in luxuries.'

A Nonpareil Episode:

This fervor to serve others had gone to the extent that he did not like to disappoint even the children. To cite an instance, in his pre-Caliphate days, he used to milk for some old woman her goat. After assuming the office of Caliphate, he happened to pass one day in front of her house. Incidentally the woman's little daughter was playing outside the house. Seeing him, she got to say playfully: "You have now donned the mantle of Caliphate; you would no more milk our goat." No sooner these words reached his ears than he (RAA) said: "No! No! Don't say so! I will still milk your goat for you." These were not merely the hollow words. Instead, he kept his words so strictly that throughout his entire tenure of Caliphate, he punctually milked her goats.

Rendering Service Quietly:

Another incident of similar nature

is worth mentioning. There was an aged, blind woman living in outskirts of Madina Munawwarah. Moved by her infirmity and helplessness, Hazrat Umar (RAA) would go daily in the morning to her house and have the necessary domestic chores of the day performed for her. After a while he started noticing that someone else gets there even before him and goes back after having the chores performed for that hapless lady. Hazrat Umar got anxious to know who that person was. Hence, one day he got there much before the break of dawn and sat down, hiding himself, in some corner of the house. After a while, he felt the footfalls of someone approaching. Looking with the eyes peering in the darkness, he found out it was Hazrat Siddique (RAA). When, after having performed the chores, he made to return, Hazrat Umar came up to him and reverently said to him: "O the Caliph of the Prophet! You are always ahead of others in serving the creatures of Allah!"

Selflessness:

Along with this intense fervor to serve the people, the extent of his self-denial and selflessness was that he would not even accept salary for his subsistence. After he was elected Caliph, people were awed to see him still carrying the huge bundle of bales of cloth loaded on his back on his way to and from the market and getting engaged in making sale-purchase deals. For, this very business was his sole means of subsistence. However, when the responsibilities of the Caliphate started getting, day in day

out, multiplied, the people told him vehemently that there was no more scope for conducting his personal business; lest his preoccupation in it should cause negligence towards the task of taking care of his subjects. At long last, merely in public interest, he had to accept a paltry amount for his subsistence. On this occasion he said: "My people know that my business was sufficient for the subsistence of my family and dependents. However, now that I am preoccupied in attending to Muslims' affairs, my family would be fed, as per the need, from their money and work for them."

Paltry Pay:

The pay was stipulated to cover clothes and board for him and his family. He would get two coverlets. Whenever they got worn-and-torn, he got them replaced with other two. The food items used to be very ordinary and the clothes very cheap. On occasion of journey a conveyance was provided'.

Abstinence from Delicacies:

The extent of austerity was such that even drinking a glass of syrup would make him lachrymose. Once he felt thirsty and asked for some water to drink. The people in attendance made a sort of syrup by mixing honey with the water and offered him. But, no sooner it was handed over to him and taken to his mouth than the tears welled up into his eyes and he wept bitterly. Seeing him in tears, the audience, too, got to weeping. For a while the assemblage continued to remain under the spell of

this lachrymal mood. When a bit of composure was regained, the people asked him as to what was, after all, the reason for this lacrimation? He (RAA) said: "One day I was in company of the Prophet (SAW). I heard him saying to something: 'Off with thee! Off with thee!' I said to him: 'O Allah's Prophet! What is this thing which you are saying to: 'Off with thee? Off with thee!''? To me apparently nothing is visible. Do tell me, please, what was which you were warding off?' In response to my request, he (SAW) said: 'The world had appeared in front of me personified. That is what I have warded off.' Presently, when this honey-mix appeared in front of me, I was suddenly reminded of that incident and dreaded that I might fall prey to wiles of the world."

On his Death-bed:

While on his death-bed, he had nothing that was allotted him from the Bait-el-Mal (The community chest) in his house except a slave, a camel and an old coverlet. Even for his shroud, he did not like a new piece of cloth to be used and said: "The piece of cloth which is on my body at the moment may be washed and, together with two other pieces may be used for my shroud." Hazrat Aishah (RAA) said: "Isn't it quite old?! There should be, for the shroud, a new one." He said: "Those alive deserve new clothes more than the dead. For me this worn-and-torn one is enough."

Whatever chattels were there in the house at the time of his death were deposited with the Bait-el-Mal. Despite

the stipend drawn by him from the Bait-el-Mal being very meager and the life led by him with it being extremely austere, his conscience did not feel at ease with having any money from the Bait-el-Mal (the community chest) spent on his personal needs. While breathing his last, this thought (of having spent some of Bait-el-Mal money on his own needs) made him extremely uneasy. He, therefore, made a will that his personal effects should be sold and this amount refunded to Baitel-Mal from the sale-proceeds. And, so was accordingly done. After his demise, when this incidence was brought to Hazrat Umar's (RAA) notice, tears welled up in his eyes. Tearfully he said: "May Allah shower His Mercy on Abu Bakr (RAA). He has gone away not without having made the matter very tough for his successors."

Anxiety about the Hereafter:

Despite all that, however, the conscientiousness about the responsibility was so great that whatever deeds he performed was not deemed worthy of any reckoning in his eyes. The dread of accountability in the Hereafter kept him shivering. Sometimes, he would cry so bitterly that those watching him would get to taking pity on him. On seeing the birds chirping, he would say: "Blessed are ye, O birds! Picking and pecking ye keep with abandon in this world, sit in the shades of trees while ye wouldn't be accountable on the Doomsday. Oh if Abu Bakr was also like ye! On seeing some green, verdant tree, he would say:

"Oh if I were a tree I would have got deliverance from the rigors of the Hereafter." Governance and Amirate (Authority) was deemed by him a matter of great responsibility. He used to say: "The responsibility of the Ameer in this world is enhanced manifold. The reckoning on the Doomsday would be very harsh; and his track record to be examined would be very large and lengthy."

Utmost Humility:

He was congenitally extremely humble. He would never approve of any such thing as would exhibit his eminence over others. Despite the governance and authority, he would lead his life just like an ordinary man. He would not approve of even somebody standing up out of esteem for him. Whenever people extolled him, he would say: "O God! Thou knowest me better than I do; and I know myself better than they do. O my God! I beseech Thee to make me better than the gracious opinion that they have about me. Do kindly forgive my sins and do not hold me responsible for the people's undue praise for me."

Whenever any expedition would set out, he would escort, on foot, the soldiers, up to a long distance. In case someone wanted to dismount in reverence to him, he would forbid him, saying "what harm is there if I, too, get my feet daubed with dust walking a little distance in the cause of Allah. Allah's Prophet (SAW) has been reported to

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First Written Constitution of The World

- Muhammad Hamidullah

In the name of God, the Beneficent and the Merciful

(1) This is a prescript of Muhammad (peace and blessings of God be to him) the Prophet and Messenger of God (to operate) between the faithful and the followers of Islam from among the Quraish and the people of Madinah and those who may be under them, may join them and take part in wars in their company.

(2) They shall constitute a separate political unit (*Ummat*) as distinguished from all the people (of the world).

(3) The emigrants from the Quraish shall be (responsible) for their own ward; and shall pay their blood-money in mutual collaboration and shall secure the release of their own prisoners by paying their ransom from themselves, so that the mutual dealings between the believers be in accordance with the principles of goodness and justice.

(4) And Banu Awf shall be responsible for their own ward and shall pay their blood-money in mutual collaboration, and every group shall secure the release of its own prisoners by paying their ransom from themselves so that the dealings between the believers be in accordance with the principles of goodness and justice.

(5) And Banu Al-Harith-ibn-Khazraj shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure

the release of its own prisoners by paying their ransom from themselves, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(6) And Banu Sa'ida shall be responsible for their own ward, and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom from themselves, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(7) And Banu Jusham shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom so that the dealings between the believers be in accordance with the principles of goodness and justice.

(8) And Banu an-Najjar shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom so that the dealings between the believers be in accordance with the principles of goodness and justice.

(9) And Banu 'Amr-ibn- Awf shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying

their ransom, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(10) And Banu-al-Nabit shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom so that the dealings between the believers be in accordance with the principles of goodness and justice.

(11) And Banu-al-Aws shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(12) (a) And the believers shall not leave any one, hard-pressed with debts, without affording him some relief, in order that the dealings between the believers be in accordance with the principles of goodness and justice.

(b) Also, no believer shall enter into a contract of clientage with one who is already in such a contract with another believer.

(13) And the hands of pious believers shall be raised against every such person as rises in rebellion or attempts to acquire anything by force or is guilty of any sin or excess or attempts to spread mischief among the believers; their hands shall be raised all together against such a person, even if he be a son to any one of them.

(14) And no believer shall kill another believer in retaliation for an unbeliever, nor shall he help an unbeliever against a believer.

(15) And the protection of God is one. The humblest of them (believers) can, by extending his protection to any one, put the obligation on all; and the believers are brothers to one another as against all the people (of the world).

(16) And that those who will obey us among the Jews, will have help and equality. Neither shall they be oppressed nor will any help be given against them.

(17) And the peace of the believers shall be one. If there be any war in the way of God, no believer shall be under any peace (with the enemy) apart from other believers, unless it (this peace) be the same and equally binding on all.

(18) And all those detachments that will fight on our side will be relieved by turns.

(19) And the believers as a body shall take blood vengeance in the way of God.

(20) (a) And undoubtedly pious believers are the best and in the rightest course.

(b) And that no associator (non-Muslim subject) shall give any protection to the life and property of a Quraishite, nor shall he come in the way of any believer in this matter.

(21) And if any one intentionally murders a believer, and it is proved, he shall be killed in retaliation, unless the heir of the murdered person be satisfied with blood-money. And all believers shall actually

stand for this ordinance and nothing else shall be proper for them to do.

(22) And it shall not be lawful for any one, who has agreed to carry out the provisions laid down in this code and has affixed his faith in God and the Day of Judgment, to give help or protection to any murderer, and if he gives any help or protection to such a person, God's curse and wrath shall be on him on the Day of Resurrection, and no money or compensation shall be accepted from such a person.

(23) And that whenever you differ about anything, refer it to God and to Muhammad (peace and blessings of God be to him).

(24) And the Jews shall share with the believers the expenses of war so long as they fight in conjunction.

(25) And the Jews of Banu 'Awf shall be considered one political community (*Ummat*) along with the believers – for the Jews their religion, and for the Muslims theirs, be one client or patron. He, however, who is guilty of oppression or breach of treaty, shall suffer the resultant trouble as also his family, but no one besides.

(26) And the Jews of Ban u-an-Najjar shall have the same rights as the Jews of Banu 'Awf.

(27) And the Jews of Ban u-al-Harith shall have the same rights as the Jews of Banu 'Awf.

(28) And the Jews of Banu Sa'ida shall have the same rights as the Jews of Banu 'Awf.

(29) And the Jews of Banu Jusham shall have the same rights as the Jews of Banu Awf.

(30) And the Jews of Banu al-Aws shall have the same rights as the Jews of Banu 'Awf.

(31) And the Jews of Banu Tha'laba shall have the same rights as the Jews of Banu 'Awf. Of course, whoever is found guilty of oppression or violation of treaty, shall himself suffer the consequent trouble as also his family, but no one besides.

(32) And Jafna, who are a branch of the Tha'laba tribe, shall have the same rights as the mother tribes.

(33) And Banu-ash-Shutaiba shall have the same rights as the Jews of Banu 'Awf; and they shall be faithful to, and not violators of, treaty.

(34) And the *mawlas* (clients) of Tha'laba shall have the same rights as those of the original members of it.

(35) And the sub-branches of the Jewish tribes shall have the same rights as the mother tribes.

(36) (a) And that none of them shall go out to fight as a soldier of the Muslim army, without the permission of Muhammad (peace and blessings of God be to him).

(b) And no obstruction shall be placed in the way of any one's retaliation for beating or injuries; and whoever sheds blood shall be personally responsible for it as well as his family; or else (i.e., any step beyond this) will be of oppression; and God will be

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