

# THE FRAGRANCE OF EAST

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# The Fragrance of East

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## Allah Absolute Owner of All Things

**S. Abul Hasan Ali Nadwi**

It is a basic principle of Islam's economic system that everything belongs to Allah. The Quran teaches man to submit all his affairs to Allah and emphasizes only one responsibility of man—his vicegerancy of Allah on earth. It addresses Muslims in these words:

Yea, give them  
something yourselves  
out of the means  
which God has  
given to you.

[XXIV: 33]

It also presents the same theme in the following way:

And spend (in charity)  
out of the (substance) whereof  
He has made you heirs.

[LVII: 7]

It is clearly stated in the above verses that the true owner of all things is Allah. Man, therefore, does not have any right to take pride in having given out as Zakah a very small portion of his wealth with which Allah has entrusted him.

And what cause  
have ye why ye should  
not spend in the cause  
of God? For to God  
belongs the heritage of  
the heaven and the  
Earth.

[LVII : 10]

Man should, therefore, realize and accept that he is in fact not the master of his belongings, land and property, but merely a trustee answerable to the Supreme Master, Allah the Almighty. ■

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### ***Wisdom of Qur'an***

**"Those who were unjustly expelled from their homes for no other reason than their saying: 'Allah is Our Lord.' If Allah were not to repel some men through others, monasteries and churches and synagogues and mosques, wherein the names of Allah is much mentioned, would certainly have been pulled down. Allah will most certainly help those who will help Him. Verily Allah is Immensely Strong, Overwhelmingly Mighty. (Allah will certainly help) those who, were We to bestow authority on them in the land, will establish Prayer, render Zakah, enjoin good, and forbid evil. The end of all matters rests with Allah."**

*(Al-Qur'ân – 22:40-41)*

When power is bestowed on the believers, they concern themselves with such noble tasks like establishing Prayer and giving out Zakah, and use their power to promote goodness and extirpate evil.

It is, in fact, God Who decides to whom governance of a territory should be entrusted. People who are intoxicated with power are prone to misunderstand that it is they who decide the fate of people. But God, Who has the power to transform a tiny seed into a huge tree, and Who conversely, can turn a huge tree into a pile of ashes, also has the power to strike a fatal blow and make an example of those who, by their acts of repression, struck terror into the hearts of people making themselves appear too well entrenched to be removed from power. On the other hand, He can also raise the down-trodden to heights of power that none can dream of. ■

### ***Pearls From the Prophet Mohammad (PBUH)***

**It has been narrated on the authority of Ibn Umar that the Holy Prophet (peace and blessings of Allah be to him) said: "Beware, every one of you is a shepherd and everyone is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted his affairs). A man is a guardian over the members of his family and questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguard his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust."**

*(Sahih Muslim)*

Here, the government's responsibility towards the citizens has been put on a par with parents' responsibility towards their children. Just as the father is bound to ensure the maintenance and well-being of his family, the government is bound to ensure the moral, spiritual, social and economic well-being of its citizens, whose affairs it has undertaken to administer.

Like a shepherd, a father serves his family with a spirit of deep love, affection and self-sacrifice. Similarly, the rulers should serve the people of the State with the same emotions of love and sacrifice. ■

*Editor's Note* 

## The Ayodhya Verdict

After the demolition of Babri Mosque in Ayodhya on December 6, 1992 apart from the criminal cases filed in the local Police station Hashim Ansari and others residents of Ayodhya had filed the title suit in civil courts. Criminal case is still pending in court but the civil case after passing through High Court reached the Supreme court of India.

In Supreme Court it was highly protested and after of prolonged arguments for 40 days the judgment was delivered on November 9, 2019. Before the announcement of the judgment both Hindu and Muslim parties had announced that they would respect the verdict. They no doubt kept their promise but a group of Muslims feel that there are some contradictions in the verdict.

Mr Karan Thapar, an eminent writer and journalist in his regular column of The Hindustan Times (November 24, 2019) has analysed the issue. This is reproduced below:-

Supreme Court judgments should be intelligible and convincing. Those are two qualities I would stress above any other. In their absence, judgments could amount to sophistry. Now, to what extent does this apply to the recent judgment on the Babri Masjid-Ram Janmabhoomi dispute?

In paragraph 796, the court sets out how it came to its verdict. "The dispute is over immovable property. The court does not decide title on the basis of faith or belief but on the basis of evidence." Let's then look at that evidence and ask is it clinching and irrefutable.

The court accepts that both Hindus and Muslims have shown evidence of worship at the Masjid after 1857. However, before that year, the court says whilst "on a preponderance of probabilities", there is evidence of Hindus worshipping in the inner structure, while this is missing in the case of Muslims. Para 786 says: "There is no account by them of possession, use or offer of namaz in the mosque between the date of construction and 1856-57 ... nor is there any account in the evidence of the offering of namaz in the mosque over this period."

For me, this is where the problem starts. Whilst claiming that there isn't "evidence of the offering of namaz", the court accepts this was a mosque that existed for over 450 years. So if it's a mosque, doesn't it follow prayers were held there? And if there is no evidence of that between 1528 and 1857, is the court claiming the mosque was defunct or disused for over 325 years? And if that's implied or assumed, how does the court explain the mosque's use for Islamic worship after 1857? But these questions are not answered.

There is one further issue. The court accepts that in 1856-57, Hindu-Muslim riots occurred over the right to worship at the Masjid and, as a result, the British erected a

railing to create separate spaces for the two faiths. But isn't that proof Muslims were worshipping prior to 1857?

Now, the court relies on 18th century writings by European travellers such as Joseph Tieffenthaler, William Finch and Montgomery Martin for evidence that Hindus worshipped at the Masjid prior to 1857. But these accounts also talk of the mosque and none suggest it was defunct or disused. Surely, the accounts which provide evidence for Hindus also provide evidence for Muslims? And yet the court appears to have turned a blind eye to that.

Let me now take my argument to a different level. Since the court claims it is only arguing on the basis of evidence, I'm troubled by the fact its reasoning seems to fly in the face of history.

The court says: "The Muslims have offered no evidence to indicate that they were in exclusive possession of the inner structure prior to 1857 since the date of the construction in the 16th century." But when the mosque was built in 1528, Babar was the conqueror of India and devoutly Muslim. Later, from 1658 to 1707, Aurangzeb was emperor and said to be a bigot. Is it conceivable they would allow Hindus to pray in a mosque? And, in particular, a mosque named after Babar? Or would they have ensured exclusive Muslim possession?

If the court wants us to accept Muslims did not have "exclusive possession of the inner structure prior to 1857 since the date of the construction in the 16th century", it has to respond to this apparent clash with history.

Finally, look at this sentence from the conclusion in paragraph 800: "On a balance of probabilities, the evidence in respect of the possessory claim of the Hindus to the composite whole of the disputed property stands on a better footing than the evidence adduced by the Muslims." That clearly means that both sides have evidence supporting their claims but the court believes the Hindu evidence is better. Wasn't that grounds for splitting the site between them rather than giving it entirely to the Hindus?

Now, I admit, I'm not a lawyer and certainly not an expert on deciphering Supreme Court judgments. But, if as a citizen, I find these issues troubling, can you call the judgment intelligible and convincing? Since it's said to be based on evidence, shouldn't that, at the very least, be beyond reasonable doubt? Is it in this case? ■

S.A.

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## The Prophet's Affection Towards Mankind

- S. Abul Hasan Ali Nadwi

*Surely there has come to you a Messenger from among yourselves. Hard upon him is what bothers you, and who is concerned for you and is affectionate and merciful towards the believers. If then, they turn away, say: "Sufficient unto me is Allah. There is no god but He. In Him I put my trust, and He is the Lord of the mighty throne."*

(al-Tawbah 9:128-129)

The overarching concept of mercy pervades the above account of the Prophet Muhammad (peace and blessings be upon him). Mercy consists in taking pity on someone, helping him, sharing his sufferings and striving to alleviate his misery. These are the qualities which characterise the conduct of every decent person. Allah is the Most Merciful of all those who show mercy. Allah has infused the virtue of kindness into human beings in varying degrees. The kindest person has been the Prophet Muhammad (peace and blessings be upon him), as is evident from the above Qur'anic passage. He is hurt by the slightest discomfort experienced by any fellow Muslim. He does not approve of anything which may prove hard for them. His concern for them is genuine and broad in range. All

along he is worried about their welfare: His kindness towards fellow believers knows no bounds.

It is common knowledge that parents are affectionate towards their children. A mother's love for her child is proverbial. If one claims that one loves someone more than their mother does, one's claim is dismissed outright. Such a claim is not entertained and is rejected in that it smacks of hypocrisy and falsehood. Allah has infused love between parents and children. This filial love has been there since the beginning of the world. It is part of the law of nature. By the same token, our spiritual training programme has always been taken care of by Allah's messengers. Their love for mankind is far greater than that of parents for their children. It is beyond one's capacity to relate the immeasurable love which messengers have for the believing members of their respective communities. They share their sorrows and sufferings. Every slight discomfort for their followers pains these messengers. They are disturbed if even a single member of their community is in trouble. We cannot measure their overflowing concern for their fellow human beings.

The Qur'anic passage quoted above should give us some idea of the Prophet's affection and concern for his fellow Muslims. The same was practically demonstrated throughout his distinguished career in that he was anxious about their ultimate end and displayed the utmost sincerity and affection to them. What made him more sensitive to their cause was his descent from the same tribal origin. He knew well their suffering and shared it with them. Had he been from another tribe, culture or country, he would not have readily sensed their plight. It goes without saying that those with a common bond of fraternity share mutual sorrow. The closer the ties, the keener the realisation of the pain suffered by them. Otherwise, people living in the same locality turn indifferently to the problems staring them in the face. We know well that provinces and countries are very broad in size. People living in the same village often fail to learn about one another's misery. This is not, however, true of the Prophet (peace and blessings be upon him). Being one of them he recognised their problems and felt disturbed at whatever tormented them. Out of this affection and concern for them he was pained by their every discomfort. Their suffering made him restless. He was always keen to ensure their welfare. His main concern was that all those around

him should turn into sincere servants of Allah and accordingly enjoy His mercy and forgiveness. Their negligence in matters of faith hurt him. He was averse to their disbelief lest it land them in Hellfire. He tried his level best to keep them away from Satan's spell. Rather, he instructed them all along to draw closer to Allah which would help them win His mercy.

He was immensely kind and affectionate towards believers. It is hard to measure the depth of his concern for them. It was much more intense than filial love for an only child. An instance in point was the Prophet's anxiety over the suffering of the disbelieving Makkan prisoners of war who had come to Madinah as invaders during the Battle of Badr. He felt restless on their count even while he prayed. It is on record that he offered prayers with total devotion. He derived immense pleasure and satisfaction from performing prayers. He would often summon his Companion, Bilal to recite the *adhan* which brought him much joy and tranquillity. This he did while he was engaged in the work of Islam, deliberating on the ways and means to spread the message of Islam and to elucidate the Qur'an and *hadith*. His request to Bilal for *adhan* bears out his dedication to Prayer. At the same time he had an overflowing love and affection



for his community members.

It is related on the Prophet's authority: "At times while I lead prayers, I hear a child crying. My fervent desire is to offer a prolonged prayer, immersing myself in the recitation of the Qur'an and turning wholly to Allah by way of invoking Him and crying for Him, yet I stop myself from prolonging my prayer, thinking of that crying child. For I realise that his mother, saying prayers behind me in congregation will be in distress." It is worth clarifying that at that time women visited mosques to offer prayers, for it was a time marked by social harmony and moral excellence. Since the level of behaviour was good, women were allowed to visit mosques along with their male relatives such as their father, husband or children. The Prophet, while engaged in prayer, originally planned to make extensive supplications to Allah but the cries of the child led him to shorten his prayer and supplication. For this would enable the mother of the crying child to give succour. Being restless she could not concentrate on her prayer, thinking of her child crying. In view of her condition the Prophet (peace and blessings be upon him) concluded the prayer at the earliest opportunity. Those who appreciate the spirit of prayer will readily recognise the great sacrifice so made by the Prophet (peace and blessings be upon him). For

during prayer he turned totally indifferent to his surroundings. While offering prayer he profusely cried and earnestly invoked Allah. Yet he cut short his prayer in view of a crying child so that his mother would not be disturbed. This reflects his caring attitude towards his community. On another occasion the Prophet (peace and blessings be upon him) used the following parable to illustrate his relationship with the believing community: "The parable indicating the relationship between you and me is as if someone lit up a fire, visible at a distance which attracts people. On rainy nights moths crowd around light in large numbers and are soon consumed by fire. Your example is of moths that surround fire. You are on the brink of falling into Hellfire. O men! You draw too close to Hellfire. I drag you by your waist in order to keep you away from Hellfire." This brings into sharp relief the Prophet's role regarding his community. His concern for the Hereafter is recorded thus in the Qur'an: *You are, as if going to kill yourself over their footsteps out of sorrow, for they do not believe in this discourse. (al-Kahf 18:6)*

Essentially, the Prophet was very keen that no member of his community should ever be consigned to Hell. Rather, he wanted that each one of them be admitted to Paradise. ■

## Reverenced Companions of Prophet

- S.M. Rabey Hasani Nadwi\*

### **Hazrat Hamza bin A'bdul Muttalib (RAA):**

Among the sons of the grandfather of the Prophet (SAW), two fortunate ones achieved the glory of having the Islam professed. One of the two is Hazrat Hamza who at the time of the Prophecy getting assigned to the Prophet (SAW) was young and a man of adventurous propensity. His position in the clan and his valour and resoluteness was the talk of the town of Makkah. And that had the cause of his wielding sway and awe and vehemence over others. In consideration of the Prophet (SAW) being his nephew, he was sympathetic towards him. It so happened once that Abu Jahl who was the greatest enemy of the Prophet (SAW) and held a position of esteem and influence also in the clan of Quoraish caused the Prophet (SAW) great distress and agony. While Hazrat Hamzah was on his way back from a hunting spree, he came to know of this incident. He got very enraged. He upped and gave Abu Jahl a dressing down. In the same wave of ebullition and sympathy, he himself had the Islam confessed and making an announcement of the same had Abu Jahl challenged. That was a cause of strength to the Prophet (SAW). Thereafter, Hazrat Hamzah continuously stood on the Prophet's side and kept extending his help and cooperation. In the Ghazwah of Uhad, he was treacherously made to meet his martyrdom. The Prophet (SAW) had on his martyrdom felt very grieved, bereft and bereaved. He deeply felt the loss of

someone who was a close relative and having great love for and sympathy with, him.

### **Hazrat Musa'ab bin U'mair (RAA):**

Hazrat Musa'ab bin U'mair was a very high-ranking Companion of the Prophet (SAW). On having confessed Faith in Allah and the Prophet (SAW), he had to give up his luxurious way of life. The exquisite costume and food that he was fond of and was available to him when he was with his parents had to be given up on having embraced Islam as he was forced to leave his parents. Having abandoned all amenities of his luxurious life after separation from his parents, he took to the company of the Mohammad (SAW), with absolute love and devotion. When the breeze of Faith started wafting in Madinah and need was felt of having the religious education imparted there it was he whom the Prophet (SAW) sent there as the teacher and the preacher. In compliance of the orders, he went there and carried out the missionary work with probity and assiduity. As a result thereof within a year most of the Madinah inhabitants got into the fold of Islam, in hordes after hordes. With this great achievement to his credit and still on the move on the path of austerity and devotion, he took part in the Ghazwa of Uhad and got himself martyred. Even at that time, the state of his earthly penury was such as the cloth that he had was not enough to be made a shroud of for him. There was just a blanket so small that the feet would remain uncovered if the head

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\* Rector, Nadwatul Ulama, Lucknow.

was covered with it and if the feet were covered with it the head would get uncovered. The Prophet (SAW) then said: "Have the head covered with it and get the feet covered with tree-leaves." Deeply moved by his Firmness of faith and devotion, the Prophet (SAW) said very appreciative and affectionate words about him.

**Hazrat A'bbas bin A'bdul Muttalib (RAA):**

He was the second of the Prophet's uncles who embraced Islam; albeit, for quite long he refrained from doing so. But, clandestinely, he had always been sympathetic and cooperative. The enemy's activities against prophet (SAW) used to be got offset, in a neutral way, by him. Finally, after those threats that he had been feeling he was exposed to in the circumstances prevailing in Makkah got weakened, he came out openly with his confession of Islam. He, too, had been a source of strength to the Prophet (SAW). His sons, too, got blessed with the bounty of Islam among whom Hazrat Abdullah bin Abbas had attained a lofty position. Because of the close family bondage, he had been in as much propinquity with the Prophet (SAW) as a junior member of a family could have with his senior kin. Allah endowed his progeny with great profusion, some of whom happened to be instrumental in large-scale circulation and propagation of knowledge and religion. His descendants had also the good fortune of being in position of power and authority for a very long span of time. He met his demise in the year 33 AH.

**Hazrat Ja'far bin Abi Talib (RAA):**

The Prophet's uncle, Abu Talib, had,

despite himself not having confessed Islam, kept unflinchingly protecting the Prophet (SAW) all through his life. He was, in a way, his shield in Makkah. He has been the source of great assistance to him for ten years since the advent of his Prophecy and kept coming, to the extent he himself was concerned, in between the Prophet (SAW) and the persecutions he was subjected to by the enemies. Although he himself did not profess Islam; but his several sons had Islam embraced, prominent of them are: Hazrat A'li, Hazrat Ja'far and Hazrat A'queel (RAA).

Hazrat Ja'far had represented and led those Muslims who had got migrated to Ethiopia. Having talked to the king, Najashi (Negus), there in a very impressive manner, he had gained the support of the king there. The speech Hazrat Jaafer had delivered there was very impressive and the best exposition of Islam. He made great sacrifices for the cause of the religion. In Ghazwa-eMauta, while commanding the Muslims, he met his martyrdom. He was very dear to the Prophet (SAW). He (SAW) was very deeply moved by his demise also. He (SAW) awarded him the title of 'Tayyar'. On one occasion he (SAW) said about him:

(You have resemblance with me in appearance as well as in character).

Age-wise, he was older than Hazrat A'li. All the age that he had was a little over forty years. Because of his graciousness towards the indigent, he was given the sobriquet of 'Abul-Masakeen' (father of the paupers) and because of getting his both hands severed in the battle, he earned the title of 'Zul-Janahain' (the two-winged or the owner of the two wings). The Prophet (SAW)

said: "I have seen Ja'fer flying in company of angels in the Paradise."

**Hazrat Salmaan Farsi (RAA):**

Among those who confessed Faith in the Prophet (SAW), the incident of Salmaan Farsi having embraced Islam is of paramount importance. He was an Iranian and had within himself a quest for correct religious personage. In this quest he lived with several Christian priests and patriarchs, one after another. But, he did not have a good experience of the. Ultimately, having reached Makkah he met the Prophet (SAW) and embraced Islam. Thereafter he continuously participated in activities meant to strengthen Islam and extended full cooperation to the Prophet (SAW). He made certain superb suggestions to the Prophet (SAW) in defense of Islam which was adopted by the Prophet (SAW). On occasion of Ghazwa-e-Khandaque, it was he who gave the suggestion of having the Khandaque (trench) dug. The Prophet (SAW) held him in high regard. He said:

(Salmaan belongs to us, the Ahl-e-Bait i.e. my family members)".

He passed away in Madaaen in the year 36 AH.

**Hazrat Sa'd bin Mua'az (RAA):**

When the message of Islam reached Madinah, many of the people in commanding positions embraced Islam. Among them were the chiefs of two important tribes of Madinah. One was Hazrat Sa'd bin Mua'az. He was the chief of the tribe of Aus, wielding great sway and influence over the tribe. Another person was Hazrat Sa'd bin U'badah. He was the chief

and an influential authority of the tribe of Khazraj. Under influence from them, most of the people of both the two tribes got entered into the fold of Islam. Thus, the majority of the Madinah inhabitants, as it were, became followers of Islam. They invited the Prophet (SAW) to get shifted to Madinah. It was on the basis of this invitation that he (SAW) made Madinah his Headquarters. The members of both these two tribes proved themselves to be totally loyal and obedient. They had the Muslims coming from Makkah made their guests like their own real brothers. On their getting entered into the fold of Islam, these people asked the Prophet (SAW) to have one of his Companions sent to Madinah. Hazrat Musa'ab was the person who was sent then to them. He then had a great role played in dissemination of Islam on a large scale. Hazrat Usaid bin Hudhair and Asa'ad bin Zurarah of Madinah rendered great help. Having employed sagacity and prudence, they rendered help to Hazrat Musa'ab bin U'mair in such a way as made almost the entire Madinah population proponents and protectors of Islam. Being the chiefs of their respective tribes, Hazrat Sa'd bin Mu'az and Hazrat Sa'd bin U'badah extended their total support and cooperation to Islam and the Muslims. After having confessed faith in the Prophet (SAW), Hazrat Sa'd bin Mu'az, remained duly perseverant in extending support to Islam and in his love for the Prophet (SAW).

**Hazrat Sa'd bin U'badah (RAA):**

The tribes Of Aus and Khazraj were the two large tribes of Madinah Munawwarah. The tribe of Khazraj was the larger of the two. The Aus tribe, although

smaller than Khazraj, was almost match for it. These two tribes together accounted for main populace of Madinah as they were numerically large tribes. Hazrat Sa'd bin U'badah was the chief of the Khazraj tribe. One of senior chiefs of this tribe was Abdullah bin Ubai bin Salool. At the time of the arrival of Islam in Madinah, he held great sway there. He had, therefore, not converted to Islam inwardly. And, so, had himself distanced from the Prophet (SAW) and indulged in clandestine and surreptitious intrigues against him. Despite that, Hazrat sa'd bin U'badah had deeply been attached to the Prophet (SAW) and did not get influenced by his senior chief. He proved himself to be totally loyal to Islam.

**Hazrat Usaid bin Hudhair (RAA):**

Usaid bin Hudhair was one of the chiefs of Aus tribe whose senior chief was Hazrat Sa'd bin Mu'az. In confession of Islam by Hazrat Sa'd bin Mu'az, his efforts had played a major role. Hazrat Asa'ad bin Zurarah had also been cooperative in a big way. All these good souls had become such supporters of Islam as rendered great help to the Muslims in establishing their accomplished front in Madinah.

**Hazrat Abu Zar Ghifari (RAA):**

Jundub bin Janadah by name, he was a member of Ghifar tribe. Having heard the news about the Prophet (SAW), he came to Makkah Mokarramah. On meeting him (SAW), he got convinced of his Prophecy and embraced Islam. Thereafter, he exerted his efforts within his own tribe and its neighbouring tribe of Aslam, and having invited them towards Islam got them entered into its fold. He kept incessantly

preaching Islam and extending his cooperation to the Prophet (SAW). He preferred to live a life of austerity and abstinence and always shunned having wealth. Remaining content with what was just enough for subsistence, he passed all his life. He presented such a lofty example of ascetic life as became the mark of his identification. Towards the end of his life, he had become a recluse.

**Hazrat Abud-Dardaa (RAA):**

His name is U'waimir bin Sa'iedah. He kept the company of the Prophet (SAW) and gained vast knowledge of the religion. Hence, after the Prophet's (SAW) passing away, Hazrat U'mar (RAA) had him posted, during his days of Caliphate, in Shaam (Syria) as the religious pedagogue, Muhaddith (expert in Traditions) and Faqeeh (the expert in Jurisprudence). There he performed the job of large-scale dissemination of the religion.

**Hazrat Maa'az bin Jabal (RAA):**

He is one of the famous Companions. His patronymic is Abu A'bd-ur- Rahman. He belongs to the tribe of Khazraj. While living in company of the Prophet (SAW), he gained a lot of knowledge of the religion; to the extent that in respect of Halal (what is permissible) and Haram (what is not permissible), he was said to be the greatest authority among the Companions. The people would resort and refer to him only, in these matters. The Prophet (SAW) apprised him of religious issues on various occasions which were later imparted by him to people of the upcoming generations. He had, thus, the knowledge propagated on vast scale. To him, the Prophet (SAW) also said; "I love you." For performance of



religious and missionary work, he (SAW) had sent him to Yemen whence he came back to Madinah only after the demise of the Prophet (SAW). Later he went to Shaam (Syria) to perform the mission of imparting education and guidance. There itself, he died in the year 15 AH.

**Hazrat Huzaifah bin Al-Yamaan (RAA):**

Among the Companions who were very close to the Prophet (SAW) and whom he had matters of secrecy, too, told, Hazrat Huzaifah enjoyed a distinctive position. He was, therefore, given the sobriquet of “the Prophet’s (Private) Secretary” (or the holder of the secrets of the Prophet- SAW). Identification of the hypocrites, the knowledge about the calamities that would occur up till the Day of Resurrection and the predictions were gained, in particular, by him from the Prophet (SAW). Only a few days after the event of martyrdom of Hazrat U’thman, he, too, passed away.

**Hazrat Khubab (RAA):**

Hazrat Khubab bin Aratt, too, was among the renowned Companions. He had embraced Islam in the very early stages itself and suffered great afflictions caused to him by the infidels. He was made to lie on blazing embers with a rock put on his chest so that he could not move even. But, he endured all that and remained steadfast on his creed and religion. He gave a great display of his determination and resoluteness for the cause of Allah’s religion.

**Hazrat Bilaal (RAA):**

Hazrat Bilaal bin Ribah, too, suffered great afflictions for the sake of religion. He hailed from Ethiopia and was a slave of a

chief in Makkah. He embraced Islam early whereupon his master subjected him to great tortures. Having him laid on the burning hot ground, he would have a burning hot rock put on him and ask him to recant. He would only keep uttering ‘Ahad! Ahad!’ (The One! The One!) Ultimately, Hazrat Abu Bakr (RAA) had him bought from his owner and had him then set free. He always kept himself in the company of the Prophet (SAW). When the Azan got prescribed to be said for the prayers, it was he who had this duty performed. He was made the Muazzin (One who calls out the Azaan) by the Prophet (SAW) and continued to be so up to the end. Apart from the Azaan, He kept serving the Prophet (SAW). After the demise of the Prophet (SAW), he could not have the heart to live on in Madinah and, hence, betook himself to some other place.

**Hazrat A’bdullah bin Salaam (RĀA):**

An illustrious Companion, he belongs to the Banu Israil (Israilite) race. Judaism was his religion and he was counted among the great patriarchs of the Jews. On conversion to Islam, in Islam, too, he earned an elevated position. The following verse was Revealed about him:

(.... And a witness from the Children of Isra’il beareth witness to the like thereof and believeth,)

And, so, he happened to be a great scholar of Islam also. He was given the glad tidings of having earned the Paradise by the Prophet (SAW). The Jewish people were great admirer of him and acknowledged his excellence and acumen. But, no sooner he embraced Islam than they became hostile

to him. However, members of his own household had the Islam embraced.

**Hazrat Suhaib (RAA):**

Hazrat Suhaib bin Sana'an is also a renowned Companion. He hailed from Roman quarters. Having presented himself before the Prophet (SAW) at Dar-e-Arqam (the Arqam's house), he had the Islam embraced. After having converted to Islam, he put his valour and military talent in the service of Islam. He was a devoted, loyal and efficient Companion of the Prophet (SAW). The pagans of Makkah subjected him to great tortures. When he wanted to migrate, they put up hurdles in his way. But, they also said: "if you have all your possessions left behind, you may go". He, therefore, had everything sacrificed and got migrated. Thereupon the Prophet (SAW) said: "Suhaib has profited! Suhaib has profited!" Hazrat U'mar (RAA) was a great admirer of his talents and virtues. It was he whom he had named in his will for leading the prayers (requiem) at his funeral.

**Hazrat Zaid bin Haritha (RAA):**

Hazrat Zaid bin Haritha was the Prophet's (SAW) manumitted slave and a renowned Companion. He had been earlier, as a slave, with the Prophet's (SAW) wife, Umm-ul-Momineen, Hazrat Khadeejah-ul-Kubra. After her getting into matrimonial wedlock with him (SAW), she had given him away to him (SAW). He (SAW), having him manumitted, kept him with him like his own son. His father had been for long searching for him. He wanted his son to be restored to him. The Prophet had agreed to that. But, Hazrat Zaid did not agree to go with his father and preferred to stay on with the

Prophet (SAW). He (SAW), too, treated him like his son. For that reason, people had started calling him 'Zaid bin Mohammad' also. But, it was decreed by Revelation that by adoption of someone as one's son, he does not actually become his son. So, he was again started being called 'Zaid bin Haritha'.

The Prophet (SAW) highly cherished him. Later he got him married to the daughter of his aunt (father's sister). But, that could not be pulled together and ended up in separation. To console his aunt's daughter, he (SAW) took her into wedlock with himself. But, his treatment with Hazrat Zaid remained as good as it was ever. His son was Hazrat Usamah. To him, the Prophet (SAW) meted out the treatment of love and affection as he would do to his own children. He (SAW) made him the army commander on occasion of one of the Ghazwat, despite there being many high-ranking, senior Companions in the army.

**Hazrat Arquem bin Ab-il-Arqem (RAA):**

Hazrat Arquem bin Ab-il-Arqem was a member of the Banu Makhzoom tribe of the Quoraish. There were staunch opponents of the Prophet (SAW) in this branch. Yet, Hazrat Arquem embraced Islam. And, then, he had his house devoted, as an undisclosed place, for the Prophet's (SAW) secret meetings with his Companions and conduct of the affairs of religious guidance. Herein the Prophet (SAW) would meet his companions and had discussions with them. It was here itself that Hazrat U'mar, having come to, had embraced Islam. Hazrat Arquem, thus, proved to be a great help and support to Islam. His house is till date famous by the

name of 'Dar-e-Arquam'.

**Hazrat A'mr bin Al-A'as (RAA):**

Hazrat A'mr bin Al-A'as was a man of great gumption and was deemed distinguished in prudence and intelligence. He kept, on behalf of the Quoraish, opposing Islam and when the Muslims started migrating to Ethiopia, he was sent there, to have them brought back as captives after having talked to the king of Ethiopia. He kept opposing Islam until he got convinced about the veracity of Islam in the wake of the Hudaibiyah treaty. He had his faith in Islam confessed at the hands of Hazrat Ja'far bin Abi Talib (RAA). Thereafter he had his talents devoted to the service of Islam and had very useful services rendered to Islam. He had the feat of conquering Egypt achieved in Hazrat U'mar's time. In Egypt itself he died in the year 50 AH or so.

**Hazrat A'mmar bin Yasir (RAA):**

He is one the foremost believers in Islam. Genealogically, he belongs to the Qahtani race. He, too, was subjected by the pagans of Makkah to severe persecutions. As a result of that, he had got black spots on his back which persisted till end. So was the case of his father, Hazrat Yasir. As regards to his mother, Hazrat Sumayyah, she is the first female martyr in Islam. On seeing them, the Prophet (SAW) would say: "O family of Yaasir! Have endurance." Sometimes, he (SAW) would say to them: "Have the glad tidings from me; the Paradise is ardently waiting to receive you." Hazrat A'mmaar was given the glad tidings of having the martyrdom achieved by the Prophet (SAW). He had

this dream realized in the battle of 'Siffeen'.

**Hazrat Khalid bin Al-Waleed (RAA):**

Hazrat Khalid bin Al-Waleed was one of the cavaliers of the Quoraish. The task of military command, too, used to be assigned to him. He had been taking part against Muslims in the battles that they fought with the infidels. He had caused, in particular, great harm to Muslims during the battle of Uhad, thanks to his inimical expediency. But, after the Hudaibiyah peace treaty, he, too, along with Hazrat A'mr bin Al-A'as, getting convinced of the veracity of Islam, had the Islam embraced, after having come over to Madinah. Thereafter he kept putting his skills of commandership and military chieftainship with all his valour in the service of Islam. So much so, that the Prophet (SAW), getting pleased with his performance, awarded him the honorific of 'Saifullah' (The sword of Allah). Even after the Prophet's (SAW) demise, he held position of particular distinction in military enterprises and had great achievements made. To him goes, too, the credit of the conquest of Shaam (Syria). He, too, was a member of the Banu Makhzoom tribe, the one several members of which were notorious for their enmity towards Islam. During the Caliphate of Hazrat U'mar, he left this world for his heavenly abode in Homs' (Syria) in the year 21 AH.

**Hazrat Abu Hurairah (RAA):**

Hazrat Abu Hurairah is one of those illustrious Companions who had the good fortune of spending longest span of time in company of the Prophet (SAW). That is why, largest number of Ahadeeth (Traditions) are narrated on his authority.



He was endowed by Allah Almighty with the capability of remembrance and enunciation of the highest order. This capability of his played a major role in the task of preservation of the religion and the Shariah. He had quite a long life, been witness to great vicissitudes of the time and carried out the job of guiding the Ummah.

**Hazrat Ubai bin Ka'b (RAA):**

Hazrat Ubai bin Ka'b (RAA) is one of those famous four Companions who were particularly bestowed the knowledge of the holy Quran. The Prophet (SAW) had directed to have the Quran learnt from them. He belonged to the Khazraj tribe of the Ansar. The Prophet (SAW) had said to him: "Allah Almighty has Commanded me to have the Quran read out to you." He was awarded by the Prophet (SAW) the title of Sayyed-ul-Ansar (the chief of the Ansar). In Madinah Tayyibah, in the year 19 AH, he passed away.

**Hazrat Abu Musa Asha'ri (RAA):**

Hazrat Abu Musa Ash 'ari's name is A'bdulla bin Quais. He was a member of the tribe of Ash'aar. He embraced Islam in Makkah and subsequently rendered all-out support to the Prophet (SAW). He earned Prophet's (SAW) trust in him. After the Prophet (SAW), the responsibilities assigned to him by the Islamic Caliphate were performed fully well by him. He was counted among the well-known Companions of the Prophet (SAW). He had migrated to Ethiopia and from there had come over to Madinah. He quit this world in the year 52 AH in Makkah Moazzamah.

**Hazrat Abu Sufyan and Mua'awiyah bin Abi Sufyan:**

Sakhr bin Harb by name, Abu Sufyan was one of those chiefs of the Quoraish who used to be entrusted with the responsibility of commanding the army during wars. Hence, in battles fought by the Quoraish with the Muslims, he held the command of the army on a large-scale. He belonged to the Banu Umayyah stock of the Quoraish to which belonged the third righteous Caliph, Hazrat U'thman bin A'ffan also. The Banu Umayyah stock was the stock of the cousin (uncle's son) of the Prophet's (SAW) grandfather. Thus he had further close kinship also. But, being the military commander of the Quoraish, he kept holding the army command against the Muslims. On the occasion of the conquest of Makkah, before the entry of the Muslims into Makkah took place, he had Islam confessed. Thereafter he remained loyal to Islam. He spent the rest of his life as a sincere Companion of the Prophet (SAW). Hazrat Mu'awiyah bin Abi Sufyan was his son.

Hazrat Mu'awiyah bin Abi Sufyan (RAA) succeeded to the Caliphate after the completion of the tenure of the Khilafat-e-Rashidah (the upright Caliphate). The Banu Umayyad epoch of governance and Caliphate got commenced with him. He ran the government with great prudence and political acumen and tried to keep the splendour of Islam well maintained. He was made the governor of Shaam (Syria) by Hazrat U'mar in his time where he acquitted himself of his responsibility in fair manner. After the martyrdom of Hazrat Uthmaan (RAA), there was a rift between him and Hazrat A'li (RAA) which continued to exist till the demise of Hazrat A'li (RAA).■

## Religion And Reason (Mazhab wa Aqliyyaat)

- Abdul Bari Nadwi

In the present tract our main concern is the true nature of matter. What is it? How much does and can man know about it? What is its equation with energy?

With the help of experiment science has arrived at some speculations about the nature of matter. Essentially, science states that on dividing an element or compound one eventually reaches its smallest particle which can be no longer divided. This is called atom. There is some gap between two atoms occupied by a fine matter which does not have volume, called ether. In other words, the atmosphere of this universe is like vast oceans of ether in which atoms keep floating. Modern studies designate atoms as electrical particles, known as electrons. Even if all this is true, we learn something only about the composition of matter. It says nothing about its nature. Moreover, one is now faced with another question. What is an electron?

The above is not answered in simple terms by scientists. For some, electrons are the ultimate centralized force whereas others regard these as mere metaphysical points which are endowed with motion and appear as tangible matter. Some take these as only geometrical points. Electrons are described also as the ripples in the flowing ocean of ether:

(Since they did not attain reality, they follow the path of fiction)

To sum up, Materialism is a patently

philosophical school which lies outside the fold of science. Only metaphysics can deal adequately with the nature of matter. It is not the prerogative of science. It is not the job of science to examine the nature of things. Philosophy, rather than science, can better address this issue.

In the classical era Democritus was the first to champion Materialism. At that time no one thought that the nature of matter itself is debatable or that its existence is questionable. Later, Plato raised these concerns. However, his own disciple, Aristotle disagreed with him and his thought dominated the philosophical world so much that he was almost idolized. However, some followers of Democritus in the classical and Medieval periods took this position that matter is like the womb of the entire universe. Everything flows from matter. However, this assertion by any established 19<sup>th</sup> century scientist or philosopher is strange that matter and its laws have discredited the soul.

Some think Materialism was weak in the classical era but modern studies and inventions have strengthened it. However, the truth is just its reverse. Modern studies have rendered a severe blow to Materialism.

Materialism had suffered a serious setback two hundred years ago when Locke presented the idea of primary and secondary qualities. He pointed out that colour, odour are only mental associations which do not have any existence of their

own. For Berkeley, the same holds true for figure and extension. Thus the entire edifice of Materialism was demolished.

Man learns through his sense perception and this process is not from without. As one is pricked by a thorn, he feels pain. It is no one's case that this pain exists outside that person. On taking a bitter pill one feels bad. Yet it cannot be argued that the pill is itself bitter. One's insistence on this point would presuppose that the pill is also endowed with sense perception. Thus all feelings related to colour, odour, sound, heat and cold are on account of our senses of sight, hearing, touch and smell. These do not exist independently. If one divests a mango of its colour, odour, shape, weight and taste, it is reduced to nothing and one cannot claim any knowledge about it. This sense perception cannot be designated as matter. Man does not know anything what his sense perceptions convey to him :

In view of the above, Berkeley rejected the notion of matter as something in itself and external. Hume implicitly endorsed Berkeley's stance. Kant, however, modifies the above, stating that man's knowledge is contingent upon his sense perception. Man does not know anything beyond this. Nor can he ever gain any such knowledge. Nothing akin to sense perception exists outside the mind. Yet he acknowledges the presence of something unknown which is the cause of sense perception. For him it exists outside the mind and constitutes what is called matter.

Kant's assumption about

"something unknown" does not have any firm basis. Accordingly, it was not well received in the fields of philosophy and metaphysics. Even the later German philosophers such as Fichte, Schelling and Hegel were idealists i.e. those who rejected the idea of matter.

However, the scientists wedded to the idea of matter took umbrage under Kant's statement of "something unknown". They took it up vigorously. All post-Kantian philosophers therefore subscribe to the view that there exists something outside the mind. Yet they cannot name it. Huxley, a distinguished scientist, who believes in the dethronement of the soul and creation by matter and its laws, concedes: "In the final analysis we know only this much about matter that it is an unknown, imaginary cause of our states and consciousness. In other words, both matter and soul are imaginary names of the natural phenomena."

Since the discrediting of the concept of matter, some scientists feel wary of having any truck with it. Anything attributed to matter is dismissed by them. For matter is only a philosophical dogma, like Idealism. Materialism seeks to explain the beginning of the universe, something which is beyond the purview of science."<sup>(10)</sup> Religion is anchored in the riddle pertaining to the beginning and end of the universe. Since science itself cannot offer a satisfactory explanation of matter, it would be erroneous to consider it as an ally of Materialism or as a foe to religion:

By end-18<sup>th</sup> century science realized its limits and its lack of access,

and the philosophical position of scientists is no longer Materialism. Rather, it is Ignosticism, which comes next to metaphysics. As already noted, metaphysics neither supports nor opposes religion.

Idealism acknowledges its constraints and ignorance. This philosophical school, like others, made its appearance in the classical period. It is known also as Scepticism. However, it has such wide meanings that even Sceptics were unsure about Scepticism. In modern times Hume revived it and Kant reinforced it so forcefully that philosophers and scientists pledge their allegiance to it. However, it is not some narrow, closed concept. Skepticism no longer governs phenomena, appearances and natural issues. However, it slams doors upon realities and metaphysical issues, stating that these are beyond the ken of human reason.

Huxley laid the foundation of Agnosticism. He has expressed his views about the soul, God and other issues related to divinity. In his letter to Charles Kingsley, he writes: "I neither reject nor affirm the view that man possesses an immortal soul. I do not have arguments to defend either. Nor do I have any grounds for refuting either." In his *Methods and Results* he maintains: "The first cause of existence is beyond my understanding. I have gone through much rubbish on this issue. However, worse are the points made by those philosophers who tinker with the true nature of God. They surpass in absurdity those who try to deny the

existence of God." He adds: "Whether accidents and material events are described in the parlance of the soul or matter, this is not significant in itself. Nonetheless, a materialistic interpretation is more suitable and preferable for science."

For avoiding some misconceptions let us describe Agnosticism in some detail. The philosophical stance of Agnostics is that scientific studies and rational arguments do not go beyond events and appearance of things. We may tackle well issues of natural sciences with the help of empirical experiments and clinching arguments and arrive at certain conclusions, leading to inventions and discoveries. However, going by the same method we cannot ascertain the true nature of things and metaphysical issues. We cannot unravel these mysteries.

However, this should not give rise to the conclusion that all that lies beyond the ken of human reason does not exist in life. Nor is it so that man believes only in that which is scientifically proved. Notwithstanding man's claim to reason and wisdom he mostly pursues what cannot stand the test of reason and wisdom. Man suffers from the illusion that every step taken by him is in line with the dictates of reason. However, he actually leads his life, swayed by his emotions and assumptions.

The main objective of man's actions is to lead a comfortable life. All of his actions are prompted by his desire to gain fame and for gratifying his self. Can anyone claim that such pursuits are valid

in the light of reason, truth and science? Man is so fond of life. However, is this scientifically valid? One condemns thousand things in his daily life. Can his criticism be rationally justified? Moral authorities have been at a loss to determine the criterion of good and evil. Yet if man's life is divorced from this concept, life would come to a standstill. Man is neither independent nor free. On the contrary, psychology and physiology point to his utter helplessness. Yet man hardly feels himself helpless and is always active in some pursuit. If man is to empty his mind of this unscientific notion, he would not be able to act at all. Can any sensible person ask the bereaved children not to grieve over the death of their parents, without taking recourse to the doctrines of the reward in the Hereafter or patience?

In sum, man is governed by his beliefs, not arguments, by his emotions, not reason. Religion thrives on both his beliefs and emotions. As long as man has the feelings of hope and despondency, love and hate, helplessness and resolve, reward and punishment, surprise and shock, and love of beauty, religion will be followed by him, though its forms might differ. However, the concept of religion cannot be uprooted altogether from the human heart. Tyndal makes the same point in asserting that no atheistic thought can eradicate religion from man's heart. Logic alone cannot dictate life. Religious people live by religion. Religion is man's personal and intuitive experience, which does not admit the dominance of logic.<sup>(11)</sup> He adds: "Religion is rooted deep in man's heart. It has its origin in man's earliest

history. As to those who abandon it and take refuge in the dry, lofty reason and deride religion only mock at its outward forms. They cannot even touch the unshakable religious belief which is rooted deep in the human heart."<sup>(12)</sup> We may unearth geological truths by exploring earth and mountains. We may use ships and boats on sea. But this does not evoke any sense of their belittlement. We may stand on a thousand of feet high peak of the Himalaya and may cast glance over an ocean while flying in an aeroplane. Yet this does not take away their glory and grandeur. Our study of zoology and botany does not stifle our aesthetic sense; we keep adoring Nature. Notwithstanding all our bookish knowledge about plants, we do note beauty in every leaf and flower in the spring season. We are enthralled by the melody of nightingale and other birds. Poets and artists are swayed by such natural beauty. An accomplished physician who ensures the recovery of thousands of patients is unable to cure or save his only young daughter. He watches helplessly the dying scene of his own children. In contrast, a starving child suffering from such a serious disease as consumption gains recovery, even without any medication or rest. Do such examples of everyday life not convince man of his helplessness and the failure of reason and his best strategies? A genius leads a life of failure and despondency. All his efforts go in vain. As opposed to him, a foolish, ignorant person thrives, reeking in wealth and abounding in success. Does one not derive comfort from the doctrine of divine recompense in the Hereafter from the

above examples?

To sum up, everyone, be he rich or poor, undergoes such experiences which are apparently illogical and unscientific. These persuade him of the existence of a supreme being. One exclaims:

(Allah's Hand is above all hands).

One readily recognizes some inner behind all outward manifestations of being. This belief is the quintessence of faith in the unseen.

Even scientists and atheists who live by reason alone practise the belief in the unseen. Can any scientists move forward without taking recourse to the concepts of matter, energy, nature, and laws of nature? Science has invented certain terms for the cause and effect of some happenings and appearances. They cannot, however, spell out these adequately. Likewise, a religious person has limits in praising and glorifying God. Both believe in some unknown cause, which belongs to the realm of the unseen.

Let us take up the following example which is often cited by scientists as evidence of man's knowledge of the ultimate cause of happenings in the universe. The truth, however, is that our knowledge about natural phenomena has not increased in real terms. Laws of nature at most signify the recurrence of various experiences and observations. These laws do not divulge as to why something happened or ought to have happened in that particular way. We are as ignorant about the primary cause as we were before identifying certain laws of nature.

Let us examine critically the law of nature which has struck people with awe. It is at best a figment of our imagination. We know well the natural law of gravity. A stone without any restraint is bound to fall down on the ground. Man has always noted this observation. There is no adequate ground to refute this natural happening. We believe that everything comes down on earth. Since this occurrence meets all the conditions of conviction, it may be legitimately designated as a law of nature. However, we cannot take it for granted that it should always happen so. For this is not borne out by observation. As to me, I disown all those persons who impose their dogmatic views. I believe in facts and am aware of the law of nature. However, its perpetuity is something fabricated by ignorant persons."

Men of religion believe in the ultimate, final cause behind all events and call it God. This belief is incontestable. By the same token, scientists are bound to many idols such energy, laws of nature and nature. They do not question these.

Agnostics assert that they do not endorse or refute all that lies beyond the realm of sense perception. This very assertion amounts to affirming the higher reality. Spencer is of the view that it is impossible to hold that our knowledge is restricted to appearances. There could be some truth behind these. For it is inconceivable to accept any appearance without its inner reality.

There is a self-subsisting being of numerous attributes behind the outward



Nature. This is some unknowable power beyond the reach of human knowledge and imagination. We are constrained to believe that this power transcends time and place. Samuel Lang brands the above as a lofty definition of Agnosticism. For it is markedly different from Atheism. It openly acknowledges the existence of a power behind everything, though it is unknowable. Echoes of the same permeate all religions. There is nothing in Agnosticism, which rules out life in the Hereafter. No one knows what happens behind the scene. Who can claim that man loses all his feelings and consciousness after death or that he cannot be resurrected? It is no one's case that our condition will not improve or worsen in future.

One thus learns that even the most popular school of science today is not a rival of religion. It is no doubt true that Agnosticism neither affirms nor rejects faith. However, it implicitly recognizes faith:

Huxley, who laid the foundations of Agnosticism, concedes that an agnostic cannot be a materialist. He is on record saying that given a choice between pure materialism and spirituality, he would opt for the latter.

This should not, however, be misconstrued in the sense that religion has been validated by reason. Reason can neither prove nor disprove religion. Yet it is not an anathema to religion. Rather, it reinforces religion. Man's mental faculty is so varied that all men cannot agree even on a self-evident point.

Motion is quite tangible. All that is written here could not be produced without the movement of pen. Yet Zenu, a philosopher regards motion as only an illusion. For him, it is not only non-existent, it is also improbable. He adduces weighty arguments for this stance. That oceans, mountains, the sun and the moon are external bodies is rejected by Berkeley by his insistence that nothing exists outside the human mind. No one could silence him. Contraries are possible only remotely. Yet Hegel strongly believes in dialectics. For him, the whole universe is based on this principle. Cause and effect is universally recognized. Heat is produced by the sun. According to Hume's reasoning, however, it is quite likely that the rising of the sun may result in snowfall. Matter is inextricably linked with mass. Scientists, however, now acknowledge the presence of ether which has no mass. It is doubtful whether it is matter or not.

Thus reason itself is not rational. It assumes different forms in every era. People of the same era differ sharply on numerous issues. Even a single individual subscribes to contrary views at various points of time. If religion is proved by such an inconsistent and weak yardstick, it is not a matter of credit. Classical scholars believed in spheres (*aflak*) and they discerned some reference to the same in the Quran. Now, in accordance with the scientific views of the day, some interpret the same differently. The theory of Evolution and the Quran are irreconcilable. Yet some now study the Quran as a book on biology. Such confusion perplexes the unique essayist of our time, Mahdi Ifadi

who takes a strong exception to this incongruous mass of notions cobbled together:

Think over: such whimsical approaches have not reduced religion to a plaything? The hostility of some philosophers has not harmed religion much. Rather, the naïve defenders of faith i.e. scholastics ( *mutakallemin*) have played havoc with religion. Without any fear of reproach my well considered opinion is that a major portion of scholasticism should be annulled. At most, it may be preserved in a museum, as a pointer to the destruction caused by it.

Perhaps Muslims have been foremost in having wasted their energy on this pointless exercise. It is a pity that in modern India, notwithstanding his achievement, Sir Syed revived this pursuit. He was seconded by our late respectable teacher, Shibli. Today many modern educated and traditional scholars consider it as a great service to the cause of religion. I wish our language and literature had been safe against its lethal effects.

Religion has two components: i) beliefs and ii) actions. To the former belong God, soul, resurrection etc. Reason cannot prove or disprove any of these. It does not have the mandate to sit in judgment over such matters. For these pertain to the realm of faith, which is engendered by man's own feelings and emotions. As long as man possesses the emotions and instincts of wonder, hope, despondency, reward, revenge, frustration, helplessness, awe and appreciation of beauty, he will continue to

profess and practise religion. Until man finds a way to flee from religion, he will adhere to it, no matter how intensive efforts are made to deter him from religion, because, the principles of religion are more deeply rooted than reason. Religious persons should better not move away an inch from its foundations.

The Holy Scriptures hardly have anything to do with logical premises, speculations and philosophical argumentation. These address, in the main, man's feelings and emotions, which in turn, evokes belief among people. In metaphysics too, it is advised not to have any truck with logical thinking. Muslims, who are given to hairsplitting, should objectively study the Quranic approach.

For instilling belief in God's being the Quran draws attention to the wonders of the heavens and earth which strike man with awe. A special mention is made in the Quran of the alternation of day and night, subservience of the sun and the moon, movement of winds and clouds and mysteries of the soul. The Quran says:

(To guide those who use their reason there are many signs in the structure of the heavens and the earth, in the constant alternation of night and day ... in the changing courses of the winds and the clouds pressed into service between heaven and earth).

(God causes the night to phase into the day, and the day into night, and He has subjected the sun and the moon, each running its course to an appointed term. That is Allah, Your Lord. To Him belongs the kingdom).



On observing these creative wonders of God, one exclaims:

(Oh our Lord you have not created all this in vain).

However, our scholastics go to absurd lengths in explaining the above passages. For them these instruct man in geometry. Such as today, one would say with reference to the verse:

(And also in your own selves, will you not then reflect)

That this verse gives command for seeking knowledge of psychology. However, the Quran or religion is not opposed to teaching and learning these disciplines. But it does not aim at justifying or confirming them. The above-quoted Quran passages actually aim at evoking faith by presenting a glimpse of the glory and splendour of these wonders.

Likewise, stories of earlier communities have been recounted with a view to teaching lessons. These accounts of the destruction of major communities and rulers, including Pharaoh have been repeated to awaken man out of his slumber. These underscore the ephemeral, mortal nature of man and his helplessness. These seek also to urge man to do good and improve his prospects in the Hereafter. History in itself is the subject matter of the Quran. The Quran reminds people:

(Have they not travelled in the land and seen what was the end of those who were before them. And verily the home of hereafter is the best for those who fear Allah. Do you not then understand?)

(Surely it is God Who brings about the creation of all and He will repeat it so that He may justly reward those who believe and do good. And those who disbelieve will have a draught of boiling water and suffer a painful chastisement for their denying the truth).

Far from indulging in metaphysical reasoning and addressing man's rational faculty alone, religion harps at man's emotions and urges action on his part.

The Quran discourages both explicitly and implicitly an attempt to subject religious beliefs to philosophical reasoning. It disapproves metaphysical reflections:

(When you see those engaged in false conversation about Our verse, turn away from them until they begin to talk of other things. And should Satan ever cause you to forget, then do not remain, after recollection, in the company of these wrong doing people).

(engaging in false conversation about the verses of Allah) is branded as a wrong doing. The Quran further states:

(Then which of the two parties has better title to security? Tell us, if you have any knowledge. Those who believe and did not tarnish their faith with wrong doing, for them is security, and it is they who have been guided to right way).

Those who corrupted their belief in the unseen by resorting to reason committed wrongdoing. They know it well that it will take away their peace of mind.

When Prophet Abraham's community took to arguing with him about

God, he asked in astonishment:

(What! Do you contend with me regarding God?)

It means that He is above and beyond any contestation. When they insisted on him to explain the nature of the soul, he gave them this terse reply:

(Say that the *Ruh* is by the of Commands of my Lord)

Moreover, the first and foremost requisite for deriving guidance from the Quran is that one should approach it as infallible Book, with a pious frame of mind and have belief in the unseen. The Quran says:

(This the Book whereof there is no doubt, a guidance to those who have *taqwa*( piety) and who have belief in unforeseen).

One who has no faith in God, soul, revelation, intuition and other matters related to the unseen will not gain any guidance from the Quran or any other Scripture. Once when Prophet Muhammad (SAW) noted some Companions engaged in discussing predestination, his face reddened with anger and he warned that earlier communities had faced divine destruction on account of such controversies.

As to the meaning of the Quranic observation

/man's final end is with his Lord) ,according to a Hadith, it signifies that the human reason has no access to God. It has its limitations which should be observed. Some religious scholars

recognized this truth that reason should not meddle with beliefs. Faith stands for an inner condition. Hazrat Sufyan and Malik bin Anas( RA) are recorded to have said:

(These narrations or matters are of unquestioning beliefs)

Devotional acts of worship form part of every religion. However, these are the extension and manifestations of the articles of faith. Man instinctively surrenders before someone superior to him. Mutual transactions among human beings also fall under the purview of religion. These embrace the moral and social teachings of a religion. For the majority of people, this is the most important component of religion. Many think that religion is basically for improving morals and making people steadfast. The Quran too, accords it much significance, as it always brackets faith (*Iman*) with good actions ( *Amal-i- Salih*) and does not allow separation of: from: However, this is worth-noting that articles of faith are helpful for conduct only if these are rooted in the belief in the unseen. The hearts of only such are moved who are blessed with true faith in unseen, as the Quran says:

(The believers are only those who, when Allah is mentioned, fear in their hearts)

Again, it is on account of true faith that one loses faith as long as he indulges in a grave sin. The Prophet's saying makes a pointed reference to illicit sex (*zina*), asserting that during committing this sin one is no longer a believer.

Can our philosophical speculations

have any bearing on God's dictates? Aristotle, Avicenna and other scholastics may prove the unity of God with their respective arguments. However, their account does not deter one from committing sins. Does the study of *Aqaid-i Nasfi*, *Sharah-i Mawaqif*, *Tafsir-i Ahmadi* and writings of Sir Syed and Shibli instil any fear of God into the hearts of their readers? While before the rise of scholasticism, hearts of readers of the Quranic text alone were filled with the fear of God.

Since this is the case, scholasticism is not, but a rival of religion. Are not scholastics, naïve friends of religion, more harmful than atheists and materialists who are patently opposed to religion?:

(Sadi cries for help because of hurt received from his own people (friends))

In conclusion, it may be said that beliefs and faith system of religion cannot be examined on the touch stone of pure reason. The latter cannot pass any judgement on the former's soundness or otherwise. A comparative study of religions may be conducted only in the realm of mutual dealings. As to articles of faith, at most it may be pointed out as to which beliefs are better for man's practical life.

It is worth reiterating that the practical aspects of religion do not fall under the purview of natural sciences. These may clash only with sociology and economics.

Although the principles of sociology and economics are inductive, subject to time and place, and hence these vary. So,

only practical reason may serve as the criterion for denying and accepting practical teachings of religion, which means man's experiences and results and principles based on them. In another word, only that *Ilm-i Kalam* (scholasticism) may be useful which is developed to counter the principles of modern sociology and economics. However, our religious scholars generally follow the way to Turkistan:

(Oh Beduin! I am afraid you would not reach *Ka'bah*, because the road you have chosen leads to Turkistan)

May Allah guide them to the straight way.

This Lecture has grown into an article though it lacks the precision and logical coherence of an article. Nor is it analytical in approach. It stands out as a lecture. At the end, it seems appropriate to sum up salient points of the Lecture and offer its overview.

1. It does not aim at any reconciliation between religion and reason. Rather, it spells out the difference in the nature and scope of the two.
2. Rational sciences are represented by two broad disciplines: i) Science and ii) Philosophy.
3. The conflict between religion and science stems from the encounter between the men of religion and scientists and the resultant misconceptions.

Otherwise, religion and science are two separate entities, with their respective mandates. Religion has nothing to do

with the working of science. By the same token, science has nothing in common with the concerns of religion. At times, there might be some clash between religion and philosophy. Yet it does not pertain to any certainty.

4. Notwithstanding the possibility of some friction between philosophy and religion, the two are independent of each other. Philosophy is all about speculations about supernatural phenomena. Religion deals with something to which reason does not have any access. Faith is something natural, innate in the human nature.
5. Amid all the four major philosophical schools, only Materialism can be designated as anti-religion. However, this predates the discussion on matter itself. Since matter is now itself controversial, it has demolished the very basis of Materialism.
6. Many philosophers take refuge in Agnosticism in order to avoid any discussion on the supernatural issues. However, their acknowledgement of something beyond appearances underscores their belief in some inner truth, which cannot be denied by a philosopher, sage and the elite and the lay alike.

Spence admits that no knowledge about this absolute being is possible. Yet its affirmation is part of our feelings and emotions. As long as we possess consciousness, we cannot free ourselves of this affirmation. The conviction which governs our self and consciousness is superior to all other

considerations.

Prompted by almost the same concerns, the famous German philosopher-poet Goethe exclaims that it is man's great privilege to use his reason only in the spheres, of which it is capable. Man should bow his head in reverence and self surrender regarding what cannot be defined and comprehended.

7. Religion asks man:  
(reflect on creation, not on the Creator).  
Such scholastics are worse than atheists, as they are inventors of the innovation of: (reflect on the Creator)
8. Under the evil influence of scholasticism, God has been subject to all sorts of irreverent remarks by men of religion. The mention of God should have filled their hearts with tears and improved their character and conduct, as given in the Quran:  
(When Allah is mentioned, they fear in their hearts)  
They have, however, lost the spirit of this verse.
9. Reason has its bearing upon only man's actions, not his beliefs. Scholasticism is valid only for studying the intricacies of actions. However, reason is not the final authority regarding actions. What appears today as illogical may not be so in future. Nor is everything illogical always invalid. In the words of Hali, a leading Urdu poet, reason has serious limitations. Something logical eventually turns into being illogical.■

## The Dawn of Freedom

- I.H. Douglas

When Azad and the other Congress leaders were released from Ahmadnagar Fort in 1945, two years of feverish political activity lay ahead before independence in 1947. Azad has given his account of these years in *India Wins Freedom*. One of the features of this account, which immediately strikes the reader who knows anything of Indian politics in the period, is his omission of any reference to Jinnah and the Muslim League until it is unavoidable. During the Cripps Mission of 1942, the government invited the League leaders, as well as those of the Congress, to meet Sir Stafford Cripps. Yet Azad mentions only Cripps' contacts with the Congress and with Allah Bux of Sindh, the Muslim nationalist leader. He minimizes the communal problem, mentioning it only in referring to the views of Cripps. He blames Gandhi for recognizing Jinnah as the chief Muslim spokesman in 1944, as if the League's growing constituency had nothing to do with it. And he only gives the history of the communal question in retrospect, in the context of the 1945 Simla conference. All this is evidence of Azad's aloofness from the struggle which even his colleagues have commented upon: 'He was too aloof to concern himself with persons, too intellectual to relish political small talk, too proud to think in terms of alliance, affiliation or opposition.'

Another feature of his autobiographical account is its apparent egotism. For example, he discusses whether it would not have been better for the country had he remained President of the Congress in 1946, instead of handing the position over to Nehru. He had been Congress President since 1939 and thought that he should retire. In retrospect, he felt that, 'I may have been wrong and those who wanted me to continue for at least another year were perhaps in the right.' Insofar as events before independence are concerned, his restrained leadership might have avoided mistakes. Wavell thought highly of Azad, describing him as 'honest, moderate, and a gentleman; but not a strong character.' Leonard Mosley, even more emphatically, states:

There are those in India today who still believe that if only Azad could have been persuaded to keep the leadership of the Congress during the last days of the negotiations for independence, most of the melancholy events which followed could have been avoided.... There is little doubt that his decision to resign the leadership of the Party in 1946 was a cardinal error.

In the event, the apparent egotism of his autobiographical account reflects sorrow that he was unable to do more



to prevent partition. In addition, a certain amount of egotism is inherent in the autobiographical form. If Azad can be faulted for insufficient recognition of the importance of others, however, his remarkable silence concerning the fierce attacks of other Muslims must also be acknowledged. In this book: 'there is not even a passing reference to the invective, the abuse, the gross insults heaped upon him by his Muslim opponents.' This characteristic of Azad's was perhaps the greatest evidence of the depth and sincerity of his faith in God.

The deepest impression left by reading Azad's story in *India Wins Freedom* is of his sense of defeat at the price which had to be paid for independence, the partition of India. He would rather have postponed freedom than have this. One by one, the Congress leaders bowed before the inevitability of partition, but Azad—like Gandhi—could never be reconciled to it. His final plea, at the meeting of the All-India Congress Committee that voted in favour of partition on 14 June 1947, was that if this political defeat had to be accepted, 'we should at the same time try to ensure that our culture was not divided.'

The last days of the British raj were for Azad a period of partial political eclipse. After he handed over leadership of the Congress to

Jawaharlal Nehru, the Cabinet Mission's carefully constructed governmental plan foundered, thanks in no small measure to a statement by Nehru at a press conference in Bombay on 10 July 1946. It was, according to Azad, 'one of those unfortunate events which changed the course of history.' Nehru stated that the Congress, which had accepted the Cabinet Mission's plan, would enter the Constituent Assembly 'completely unfettered by agreements and free to meet all situations as they arise.' It was an unwise statement. Under the circumstances, the Muslim League, which had also accepted the Cabinet Mission's plan, withdrew its acceptance and called for 'direct action' to achieve Pakistan. A holocaust soon followed in Calcutta. Azad lamented: 'I saw that the scheme for which I had worked so hard was being destroyed through our own action.' Azad stayed out of the interim government formed by Wavell in late 1946, but continued to work behind the scenes: 'Only Azad shared Wavell's desperate wish to bring the warring factions together... to make the Hindus and Muslims learn to live together.' When Wavell was replaced as Viceroy, no one was more disappointed than Azad. Wavell's successor, Lord Mountbatten, soon came to the conclusion that partition was the only possible basis for independence and moved with determination and efficiency

towards, that goal. Azad, now a member of the government, was a disconsolate observer of this process.

Another sad irony of the last days of the freedom struggle for Azad was the way in which his own al-Hilal method of religious argument was used against the Congress by religious leaders who were ignorant and unscrupulous by comparison with Azad. He complained that the Bengal election in 1946 had been reduced to a mockery, hardly an election at all. The Muslim League, he claimed, had been able to secure the help of ignorant hereditary pirs 'in order to arouse religious fanaticism on an unprecedented scale'. This is an illustration of Mushir ul-Haq's point that Azad's campaign in al-Hilal to bring the ulama, and with them Muslims generally, into politics on the basis of a purely Islamic appeal was bound to arouse communal passions. The logical outcome of this would be Muslim separatism, even though Azad felt that his arguments were fully consistent with co-operation with non-Muslim Indians.

Azad had staked his whole political career on the hope of a united India—and lost. The country was divided into India and Pakistan. On the eve of independence on 14 August 1947, the members of the Legislative Assembly, after a solemn ceremony welcoming the new dominion of India, stayed until midnight in 'an ecstatic vigil

of the kind that Indians had never known before and would never know again. Freedom at last.' But there was one among them who could not share the general glee. One observer noticed: 'the sad sad face of Maulana Azad, to whom the occasion was something of a tragedy, sticking out from the sea of happy faces like a gaunt and ravaged rock.'

This description of his loneliness amidst the happy throng is graphic testimony to the fact that Hindu-Muslim unity was as important to Azad as Indian freedom from the British. He held firmly to both these tenets of his political creed from the beginning of his public career. In his earlier years, he sought to arouse Muslim enthusiasm for both on Islamic grounds, but his own passionate dedication to both did not spring from any passage in the Quran or Hadith. Rather, it was based on his consciousness of being Abul Kalam Dihlawi, standing in a long line of distinguished Indian Muslims reaching back to the Mughal court at Delhi. At that time, his ancestors had exercised a significant influence on the affairs of state, and Muslims held power in a land where Muslims and non-Muslims lived together peacefully. Azad's public statements stressed his conviction that a return to a situation as close to this as possible would be in the best interests of India as a whole, and of Muslims in particular. ■

## **Prof. M. Yunus Nagrami - An Exemplary Personality**

**- Obaidur Rahman Nadwi**

Dr. Mohammad Yunus Nagrami Nadwi was an internationally known Islamic scholar. He was a versatile genius, quite at home in Urdu, Arabic, English including Hindi. The personality of Dr. Nagrami needs no introduction. Almighty Allah bestowed upon him extraordinary knowledge and wisdom. This multifaceted genius can be discussed in various dimensions like Nagrami as an author, Nagrami as a litterateur, Nagrami as a historian, Nagrami as an educationist, Nagrami as a thinker, Nagrami as a theologian, Nagrami as an orator, Nagrami as a journalist, Nagrami as a guide, Nagrami as a teacher, Nagrami as a warden, Nagrami as a social activist, Nagrami as a spokesman for the plight of the poor and the like.

Dr. Nagrami was born on July 24, 1941 in a highly religious and prestigious family of Nagram, district Lucknow and passed away on March 4, 2001 in Lucknow. Scion of an illustrious family which produced scholars, spiritual preceptors like Maulana Idris Nagrami, Maulana Abdur Rahman Nagrami, Maulana Anis Nagrami, Maulana Owais Nagrami and so on. Dr. Nagrami's father Maulana Mohammad Owais Nagrami was a well-known Islamic scholar and an expert in interpretation of the Quran and Hadeeth including several other Islamic subjects and Shaikhus Tafseer of Darul Uloom Nadwatul Ulama Lucknow. He inherited a penchant for study of the Quran from his father. Maulana Owais Nagrami had seven sons Dr. Mohammad Shoib Nagrami, Dr. Mohammad Yunus Nagrami, Dr. Mohammad Yusuf Nagrami, Dr. Mohammad Haroon Nagrami, Mohammad Aarif Nagrami, Mohammad Suhaib Nagrami

and Mohammad Taiyyeb Nagrami.

### **His Education**

Dr. Nagrami had his basic education at madrasa Madanul Uloom, Nagram and did Alimiyat from Darul Uloom Nadwatul Ulama in 1963. After passing out from Nadwa he went to Saudi Arabia and pursued his studies at Madina University under the guidance of Allama Shaikh Bin Baaz and other prominent scholars of KSA. Dr. Nagrami gained considerable academic benefits from Allama Sheikh Bin Baaz. He was very impressed with him. He lived there for two years. Consequently he ever felt attracted towards Arab scholars. On return from Saudi Arabia he did his BA (Hons) in 1970, M.A. (Arabic) in 1972 and Ph.D. in 1977 respectively from University of Lucknow.

### **His Character and Career**

Dr. Nagrami was the second son of his father. He was bold and brave. He was an honest and simple man. He had much sympathy for the poor. He faced the situation with great courage, determination and firmness. He had a throbbing heart for the nation. His aim was to have good relations with the people of other communities too. He played constructive role for the weak and downtrodden sections of the society irrespective of caste, creed, religion, region and colour.

Dr. Nagrami was a man without enemy on account of his sincerity, cultural education and upbringing. He was reflected as a living image of common man's faith, understanding, benevolence, dutifulness, feeling of everlasting good, honesty and simplicity. He never showed egotism, pride



and haughtiness. He was a paragon of morality. He met everyone cheerfully. He left indelible marks behind him. He always kept himself away from name and fame. It is said that twice he was offered the office of Governorship of West Bengal and Bihar but he refused it. Allah knows well why he did so. For him duty was supreme. He did everything merely for the sake of Allah.

As a matter of fact, in the personality of Dr. Nagrami as a spectacular fusion of different aspects of Islamic culture was visible. That is why in his works a unique combination of different thoughts and views was visible. This is almost unprecedented.

#### **As a preceptor**

The genius of Dr. Nagrami was gradually recognised. In 1977 he was appointed as lecturer in Department of Arabic, University of Lucknow and promoted as professor in 1993. He left excellent imprints behind him. He paid particular attention to each of his students to prepare them for the great task of spreading education in every nook and corner of the country. He left a galaxy of students behind him who impart education in different Colleges and Universities. Likewise a good number of students hailing from India and abroad did their Ph.D. under his supervision. Dr. Nagrami had a heart full of infinite compassion. His shining light and bright splendour did spread not only over India but all over the world.

#### **His Social Service**

He was a philanthropist and a great humanitarian in true sense. He devoted his whole life struggling for the spread of education and the reformation in society. His outstanding contributions and achievements in the cause of the nation will always be remembered. He helped countless poor students and got them

scholarships provided from the government. He also assisted in poor girls' marriages and co-operated disabled and helpless persons.

He achieved such accomplishments during his life, as will have been written in letters of gold in the history of India. He was an invisible symbol of Islamic culture. He was a true follower of Islam. He had seen Islam intimately and followed it throughout his life. To win by love everybody's heart was a part of his life. As we have seen to what extent he gained confidence of people and enjoyed their trust and affection that there was a feeling of having left desolate and forlorn following his death all over the country and abroad.

#### **As an Orator**

He was a good orator. The audience used to be spell bound by his speeches. His thought-provoking addresses did influence everyone and attracted the listeners towards him. For purity of tongue, extending thankfulness, tenderness of feelings, loving affections and large heartedness in behaviour, Dr. Nagrami will always be remembered.

#### **As a Writer**

He was a prolific writer. He was a King of pen. He authored several books. His literary work is multisided. There are some distinguishing characteristics of his writings. His writings tend to centre round the fundamental bases of the subject matter which captivate the heart and mind of the reader. Another feature of his writing is that they reflect the ideas, conditions and problems of day. His writings are burden with excessive details. Some of his major publications are as under:

1. Hindustan me Arabi Uloom wa Funoon aur unke Mumtaz Ulama (Arabic Arts &

- Sciences and its Prominent Scholars)
2. Nai Arab Dunya (New Arabic World.)
  3. Thori Der Ahle Haq ke Sath (For some time with righteous Scholars.)
  4. Kheyalat (Opinions)
  5. Misali khawateen (Ideal Women)
  6. Tazkera Maulana Mohammäd Owais Nagrami (Biography of Maulana Muhammad Owais Nagrami)
  7. Khaliji Jang (Gulf War)
  8. Ahkamul Quran (Principles of the Quran)
  9. Ham Namaz Kaise Pareh (How to offer Salah)
  10. Nafizatul Alal Hind (From the casement of India) under print.

#### **As a Journalist**

Dr. Nagrami was an accomplished journalist. He carved a niche in the field of journalism. Because of his profound and deep knowledge of Urdu, Arabic and English, he candidly shed light on every subject at length. He used to write comments on current affairs. He always girded his loins to retort doubts and skepticism which had been raised by orientalists and other Indian and western writers against Islam and its ideology. Besides Indian newspapers and journals his writes up had been published in leading newspapers and journals of Middle East like Ukkaz, Al-Madina, Al-Alamul Islami, Al-Mujtama, Al-Muslemoon and so on. He was a permanent columnist of Al-Raid published by Nadwatul Ulama, Lucknow. He wrote a special column named "Nafizatul Alal Hind" in which he presented current affairs and news of India. The said column was widely appreciated in the circle of educated classes particularly in the Arab World.

#### **As Chairman of Uttar Pradesh Urdu Academy**

Dr. Nagrami was appointed thrice as

the chairman of the U.P. Urdu Academy. He took various steps to promote Urdu Language and made great stride for the progress of the Academy. He got Urdu Coaching Centres set up in various parts of the state and arranged the Urdu teaching system from primary level. Even he got hosts of blind schools established. This was his outstanding service for promotion of Urdu language. Besides various Urdu text books, Urdu fictions, novels and collections of ancient and modern poetry had been published from the academy. He conducted two national conferences one on well-known Mufasssire- Quran Maulana Abdul Majid Daryabadi and other on noted Urdu writer Professor Rasheed Ahmed Siddiqi. An international seminar on prominent Islamic Scholar Maulana Abdul Hai Hasani father of Maulana Abul Hasan Ali Nadwi was also held during his chairmanship.

#### **All India Muslim Intellectual Forum**

Among myriad achievements and services of Dr. Nagrami establishment of All India Muslim Intellectual Forum assumes great significance. He formed it in 1987. Maulana Syed Abul Hasan Ali Nadwi was elected its first patron. He conducted a host of seminars like the Sanctity of Haramain Sharifan, Restoration of Baitul Maqdis, Losses of Gulf War, National Integration in India, Message of Humanity, Islam and Reformation in Society under the banner of this Forum. He also got several important books published and distributed them. The reputation of this Forum had spread far and wide within a short span of time.

#### **Influence of Maulana Syed Abul Hasan Ali Nadwi**

Dr. Nagrami chose Maulana Abul Hasan Ali Nadwi as his guide and spiritual

mentor. Dr. Nagrami regarded him honour and prestige of Millat-e-Islamia. He kept in touch with him till his last breath. He also held Nadwatul Ulama close to his heart and frequented it to interact with its students, teachers and particularly Maulana Ali Miyan. He took a keen interest in all the activities of Nadwa. Dr. Nagrami was Maulana Ali Miyan's confidant. Maulana Ali Miyan had also full trust in him and sent him as his representative whenever he felt necessity in and out of India. Once Mr. Rajiv Gandhi and Mr. Nirsimha Rao wished to talk to Maulana Syed Abul Hasan Nadwi on some important issues but at that time Maulana Ali Miyan was very ill, he on his behalf sent Dr. Nagrami to brief them. Addressing Dr. Nagrami, Ali Miyan often said, "*Tum yunus ho tum se hamko uns hai.*" (you are Yunus we have affection with you). During his last visit to Saudi Arabia, his brother Dr. Yusuf Nagrami asked him who impressed you the most. Maulana Abul Hasan Ali Nadwi spontaneously said he. No doubt, it was Maulana Ali Miyan who guided him well and raised him on the pedestal. That is why Dr. Nagrami remained thankful to him throughout his life. Like his spiritual mentor Maulana Ali Miyan. Dr. Nagrami was also a true patriot. He loved his country from the depth of his heart. He was a great advocate and defender of democracy and secularism. He had good rapport with politicians of the country like Rajiv Gandhi, V.P. Singh, Mulayam Singh Yadav, Moti Lal Vora, Rajesh Pilot, Madho Rao Sindhia, N.D. Tiwari and so on. But he never gained political mileage. He always proved himself boon for the nation.

Truly speaking, Dr. Nagrami was an erudite scholar. The comprehensive knowledge and intellectual brilliance of Dr. Nagrami had been acknowledged by his contemporaries. Because of his profound

and vast knowledge in all the religions and secular sciences he had been trusted with many important positions and offices and also conferred several prestigious awards including President Award for his outstanding service in the arena of Arabic language and literature.

#### **Positions**

1. Advisor to the Makka- based Muslim World League for Indian affairs
2. President of All India Muslim Intellectual Forum
3. Chairman of Uttar Pradesh Urdu Academy
4. Executive Member of Nadwatul Ulama Lucknow
5. Rector of Madrasa Madan-ul-Uloom, Nagram, Lucknow
6. Patron Al-Ittihad Model School, Lucknow
7. Vice President Ameeruddawlah Islamia Degree College Lucknow
8. Education Advisor and Member Mumtaz Degree College Lucknow
9. Member of National Integration Council, Lucknow
10. Member Hajj Committee Lucknow
11. Provost Acharya Narendra Deo Hostel University of Lucknow
12. Special Advisor of the President of India for Selection Committee Muslim University Aligarh
13. Deputy Head Co-operative Landing Library Lucknow University
14. Member Advisory Committee Tagore Library Lucknow University
15. President Star Montesary School Lucknow

#### **Awards**

1. President Award for his outstanding contribution to the field of Arabic

language and literature in 1992.

2. Imtiyaze-Meer All India Meer Academy Lucknow in 1985.
3. Nawaye-Meer All India Meer Academy Lucknow in 1998.
4. He was awarded for his great service to promotion Urdu language by Hindi Urdu Sahittia Committee in 1997.
5. He was conferred various awards for his several valuable books by Uttar Pradesh Urdu Academy between 1980-1984.
6. He was also awarded by Bal Sahyooogh for his national integration and his peculiar academic position and stature in 2000.

Besides Dr. Nagrami participated in various international seminars held in Colombo Sri Lanka, Cairo Egypt, Kuwait, Riyadh, London, Doha Qatar, Tokyo Japan and others. It is interesting to note here that in 2000 Dr. Nagrami along with Maulana S.M. Rabey Hasani Nadwi Rector Nadwatul Ulama went to Japan to participate in an international seminar in which Maulana S.M. Rabey Hasani Nadwi delivered his key-note address. After inaugural session, suddenly organizers of the seminar requested Dr. Nagrami to introduce foreign guests. He accepted the responsibility without any hesitation. He gave extempore speech and threw light on all the addresses delivered in the seminar covering the condition of the Islamic world. On hearing Dr. Nagrami's scholarly speech the participants became spellbound. Thus he exhibited his erudition and scholarship before the most prominent scholars of the world and held India and its Ulama's head high. No doubt his life-history was gospel of luminous works. As his learning was varied and profound, even so his achievements were vast wonderful.

### **His Death**

Dr. Nagrami is survived by three sons and two daughters. All are well-educated and possess scholarly caliber. Decidedly, Dr. Nagrami's death caused an unbridgeable vacuum. Besides prominent scholars and great political leaders of the country, the Muslim World deeply mourned over his death. Dr. Abdullah Bin Abdul Muhsin Al-Turkey Secretary General Muslim World League, Makka, Abdul Aziz Bin Abdullah Al-Ammar Minister for Islamic Affairs and Propagation of Islam Riyadh, Dr. Abdullah Bin Ali Basfar Imam Masjid Mansoor Al-Shabi, Abdur Rahman Bin Nasir Al-Awhali Royal Embassy of Saudi Arabia New Delhi, Dr. Mohammad Abdu Yamani and others sent their condolence messages to his eldest son Ammar Bin Yunus Nagrami. Besides Dr. Muzzammil Hussain Siddiqui President the Islamic Society of North America (ISNA), Dr. Maneh Al-Johani Member of the UN NGO's, Dr. Manazir Ahsan Director General The Islamic Foundation Leicestershire, U.K. also mourned over Dr. Nagrami's death and sent their condolence messages.

Dr. Nagrami's entire life was according to this verse of the Holy Quran, It is only those who have knowledge among His servants that fear Allah. Verily Allah is Almighty and oft forgiving" (35:28)

All said and done Dr. Nagrami's death was described in the couplet "Maut woh Maut hai Jis par Zamana kare Afsoos, Yun duniya main sabhi aaye hain jane ke liye "The World grieves the loss of a great personality, though end comes to everybody). To understand and evaluate his universal humanism and idealism given to the educational environment will be true tribute to him.■

## Pages From Islamic History

### THE LEADERSHIP OF THE ARAB WORLD

THE Arab World occupies a very significant place on the map of the world. It has been the cradle of people who have played an important and determining role in history. In it lie treasures of unlimited wealth and power. It has petrol which is the life stream of industrial and military power. It is a link between Europe and the Far East and is the pulsating heart of the entire Muslim world, to which this world turns with ever-lasting affection and devotion, for its religious and spiritual needs. Its significance is also heightened by the possibility of its becoming a theatre of a third World War. It has hands that are strong and minds that are sharp and bodies that can endure the hardships of war. It has big markets and some land of great fertility. It has Egypt, through which runs the Nile, and which, with its fertile soil and its long tradition of civilization and culture, occupies a special position in the world. In the Arab World lies Palestine which, with its neighbouring lands is distinguished for its natural beauty, delightful weather and its strategic importance. It contains Iraq which is famous for its hardihood, valour,

courage and for its great reservoirs of petrol.

It has in it the Arabian peninsula which is unique in being the religious and spiritual nerve-centre of the Muslim World, where the annual assemblage of the people of the entire World for Hajj has no parallel anywhere. It has wells that produce almost the greatest quantity of oil in the world.

These are some of the factors that have made the Arab World the focus of attention of the Western powers, the centre of their aspirations for supremacy, and the battleground of their struggle for leadership. All this, in turn, has resulted in creating a strong sentiment in these countries for Arab nationalism.

### Muhammad the Prophet of Islam

There is a world of difference between the point of view with which a European looks at the Arab World and that with which a Muslim looks at it. Even the way a nationalist Arab regards it is quite different from the way a Muslim from another part of the world does. To the Muslims in general, the Arab World is the cradle of Islam, a refuge for humanity, a tower of light and the very

source of Muslim leadership. A Muslim believes that Muhammad, the Prophet of Islam, (Peace be on him!) is the soul of the Arab World, the cornerstone of its prestige and the title to its glory. Without Muhammad this land, in spite of its riches and wealth of resources, will be no more than a picture without colour or a body without spirit. It is Muhammad alone who brought the Arab World into being. This world, before he came, was a world of divided people and warring tribes over which hovered clouds of ignorance and darkness. Its potentialities lay untapped and its real virtues undiscovered.

The Arabs, at that time, could not, even in their wildest dream, think of waging a successful war against such imperial powers of the day as Rome and Persia. The very thought was impossible for them to conceive. Syria, which subsequently became an important part of the Arab World, was still a Roman colony and at the mercy of a ruthless and cruel dictatorship. It did not even understand the concept of justice or know the meaning of freedom. Iraq was the victim of the avarice and rapacity of the Sassanide rulers of Persia. New levies and ever-increasing heavy taxation had almost broken the back of the people. The Romans held Egypt and treated it like a squeezed out the last drop of milk but which is badly

looked after and poorly fed. Along with political domination, it was also subjected to religious persecution.

Then came a breath of fresh air. Muhammad, (Peace be on him!) appeared. He arrived at a time when the Arab World was on the verge of destruction and the pulse of its life at a very low ebb. It was he who gave it a new life, a new sense of direction, knowledge, wisdom and enlightens and taught it self-discipline and self-reliance. By his coming the Arab World was completely transformed. It was now the ambassador of Islam, a messenger of peace and security, a source of comfort and grace to the people and the torch-bearer of culture and-civilization.

Today we speak of Syria, Iraq and Egypt with pride. Had there been no Prophet of Islam with his message, there would be no Syria, no Iraq, no Egypt, in fact, no Arab World. Not only that, the world could not have reached the high level of culture and refinement it did, nor could knowledge, arts and science achieve such high standards.

If today anyone of the countries wishes to turn its face from Islam to the West, cast nostalgic eyes at its pre-Islamic state or emulate the West in its ordering of life, its laws, its forms and systems of government and does not accept the Holy Prophet as its



preceptor, guide and leader, it should give up the blessings he brought and revert to its previous state. It will then go back to an age in which Roman and Persian imperialism held absolute sway, persecution and tyranny reigned supreme and in which people were steeped in ignorance and darkness and the Arabs stagnated in a life of obscurity.

The Arab World with its glorious history and its great achievements in refinement and culture, in knowledge and scholarship, in arts and science is the product of the advent of Mohammed (Peace be on him!) and the message he brought.

### **Faith is the Real Strength of the Arabs**

Faith in Islam is the only unifying force of the Arab World and the Holy Prophet its only leader and guide. It was this faith which enabled the Arabs to face successfully all opposition and conquer all difficulties in their march forward to secure a fair deal for humanity. It is still the real source of all its strength and is available even today. It still remains the most effective weapon with which the Arab World can hold its own against its foes, preserve its existence and forge ahead and recover the prestige and power it had once. If the Arab World has to fight any of its foes, it cannot very well do so on the support

it gets from England or the alms it receives from America or even the money it gets by selling its oil to Western powers. It can only fight with the help of that faith, spiritual strength and fervour with which it had fought Rome and Persia simultaneously and inflicted on both of them a crushing defeat. It cannot fight with a heart that is in love with life and fears death, a hand that has been enfeebled by a life of ease and luxury and a mind that has been riddled by doubt and skepticism and in which high ideals and mean urges, noble thoughts and base instincts keep up a constant struggle. It has to remember that no one can fight the battles of life on borrowed arms, with a faith that is weak and a mind that is torn with doubt.

The most important duty of Arab leadership and of the Arab League is to inspire the hearts of its soldier, farmer and its common man with faith, rekindle in them the zeal for righteous strife and struggle in the path of God, breed in them contempt for material wealth, its pomp and show and train them to face death with a smile. They should be taught to give once again their best to life so that it is blessed again as it was blessed by the sweat and toil and sacrifice of their fore-fathers. ■

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