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The Fragrance of East

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Bases of Character Building

S. Abul Hasan Ali Nadwi

When the Prophet, blessings and peace be on him, departed from the world and, thus, the opportunity of benefitting directly from his company came to an end, the Holy Quran, the illustrious Traditions and biography of the Prophet remained the only sources for Muslims to fill the gap. The laws and wise methods dealing with the internal part of man's self which were developed on the basis of these sources served as permanent and universal guidelines to treat sickness of the heart, insurgence of the ego, and intrigues of the devil.

The material found in the books of Hadith falls into two categories. The first category comprises Traditions dealing with the external form of deeds, such as standing, bowing, sitting and prostrating in the prayer, recitation of the Quran, remembrance of Allah, supplication, missionary endeavour, holy war, and treating friends and foes in war and peace. The second category is related to the internal state of heart and mind, such as sincerity and trust in Allah, patience and humbleness, piety and God-consciousness, generosity and kindness. These fine qualities, which are the true essence of good deeds, may never be fully appreciated by people unless there is an exemplary figure in front of them. And, undoubtedly, the best and most reliable model in whom we find these qualities in the richest and sincerest form is the plain and simple life of the Prophet of Islam. ■

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Wisdom of Qur'an

Their knowledge can comprehend little of the Hereafter. They are in doubt about it. Nay, they are blind unto it.

(al-Naml 27:66)

This verse graphically states the Western mindset. Westerners' knowledge is seriously flawed. To use an analogy it represents a car with a flat tyre. This naturally results in the breakdown of the car. Western knowledge, no doubt, has made advancements, especially in rational sciences, physics, mathematics and metaphysics. However, on studying the divine being and attributes the Western mind appears to have gone astray. It cannot comprehend the concept of the Hereafter, confused with regard to it. Some Westerners are even seen expressing mental reservations and doubts about it. They are thus devoid of any insight into this issue. In Qur'anic parlance, they are blind to it.

Another relevant Qur'anic verse, which has been elucidated by Imam Ibn Taymiyah in his work al-Nubuwwah to illustrate the same point is as follows: They deny what their knowledge cannot comprehend. (Yunus 10:39)

It is a common Western perception that what is not palpable is non-existent. To restrict beings to only those who are visible or palpable is essentially flawed reasoning. In turn, this severely affects man's knowledge base. Yet, the West takes its stance in this regard as its strength in the field of intellectuality. This has wreaked havoc on the human condition. It betrays a total disregard for the knowledge vouchsafed by Allah's messengers. Only those who do not pay any heed to the knowledge bestowed by Allah are liable to hold such a position. The Prophet Abraham (peace and blessings be upon him) portrayed such a mindset thus: Do you dispute with me about Allah when He has guided me? (al-An'am 6:80) ■

Pearls From the Prophet Mohammad (PBUH)

It is related by Abu Hurairah that the Apostle of God said: "He who has fear sets out at the beginning of the night and he who sets out at the beginning of the night reaches the destination safely. Remember, the bargain of the Lord is not cheap, but extremely dear. Remember, the bargain of the Lord is Paradise."

—Tirmidhi

Commentary—In Arabia, the caravans, generally, started in the last part of the night and, therefore, the highwaymen, too, made their raids during the early hours of the morning. The travelers who were careful, however, preferred to begin their journey in the earlier part of the night so that they reached the destination without being attacked by the robbers. The Prophet, accordingly, says that just as prudent travelers forgo the night's sleep and start on the journey soon after dusk, those who are keen to attain Paradise should, also, proceed energetically towards the goal and be ready to suppress their desires and give up comforts for the sake of it. He, further, emphasises that what the bondsman is -looking forward to obtaining from the Lord is not a thing of a poor quality that can be given away without a price but Heaven, the abode of celestial bliss, which do one can hope to gain without making a sacrifice of the most valued things like life, property and carnal appetites. Says the Quran : Lo ! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs. [ix : iii]. ■

Editor's Note 

The Politics of Language: The Significance of Arabic

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

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

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

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

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

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

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

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

S.A.

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The Trumpet of Life

- S. Abul Hasan Ali Nadwi

Look at the world as it was 1400 years ago. Leave alone the magnificent buildings, the enormous piles of gold and silver, and the resplendent garments. You can see them even in the museums and collections of old pictures. Think if mankind, really, was ever alive and awake? Look at it closely, from end to end, and see if the pulse is beating anywhere and the heart throbbing.

In the ocean of life, the bigger fish were eating the smaller ones. Vice had triumphed over virtue, evil over good, and desire over discretion. The urges of the stomach ruled over the urges of the soul. But not the faintest voice of protest was heard in all creation.

The whole world had been reduced to an auctioneer's shop. Everyone was open to bidding, the rich and the poor; the kings, the noblemen and the commoners. No one was above a price. There was not a soul that could declare that the entire firmament could not suffice for a single flight of his ambition, and, hence, another existence, eternal and everlasting, was created for him. How could he, then, sell his conscience for a small fraction of this limited, perishable world?

Humanity had got divided into small compartments of race, blood and geography, and even high-minded men who boasted of the loftiness of purpose had resigned themselves to living in those toy-houses like pigmies. The vision of a larger humanity had altogether disappeared from the minds. Buying and selling, fraud and falsehood had become the high aim and purpose of life.

There was little to distinguish between mankind and a frozen corpse. A jungle had grown on the surface of life. No man was to be seen in the vast human wilderness. The few enlightened souls that still remained had taken refuge in caves and monasteries or were seeking diversion in poetry and speculative philosophy.

Suddenly, the stirrings of life were felt in the dead body of humanity. The pulse revived and the birds that had built their nests in it felt their snug retreats shaking. The ancient biographers of the sacred Prophet have described it in the words that the towers and turrets of the palace of the Chosroe of Iran fell down and the fire of its fire-temple was extinguished. A modern writer would say that an agitation was caused on the surface of humanity as a result of the

inner movement and the rotten fortresses standing on it tottered and tumbled down as if an earthquake had hit the earth. Every cobweb and nest of straw appeared to be dispersing in the wind. If a tremor of the earth can raze mighty castles to the ground, why will the self-made systems of Caesars and Chosroes not shake and rock at the advent of the Apostle? The event that revived and resuscitated humanity was the birth of the Prophet Mohammad which took place in Mecca, the heart of the then civilized world.

The brief message the Prophet gave to the world was marvelous in its comprehensiveness. It was all embracing. History tells that the foundations of mankind were not shaken so powerfully by any other pronouncement that there is no deity save One God, and Mohammad is His Apostle. Humanity had never experienced such an awakening before. The Pagans of Mecca were mad with rage. Maketh he the gods we worship One God? Lo! That is an astounding thing,' they exclaimed. It was believed by them to be a sinister conspiracy against their ancestral belief and way of life which had to be crushed at all costs. The chiefs went about exhorting: Go and be staunch to your gods Lo! This is a thing designed. (XXXVIII: 7)

The new Call dealt mighty blow to

the traditional concept of creation. Its impact was felt on the whole structure of life. It insisted that the world was not a forest growing of itself, but a well-laid garden, and man was its choicest flower. This flower was the product of a thousand springs, and it was not meant to wither away like any other bloom. It had a purpose to fulfill.

No one but the Almighty Creator could determine the worth and valued of the fundamental reality of humanity that dwelt in man. He had been endowed with such boundless ambition, high-soaring spirit and restless heart that the universe could not contain him. For him a never-ending life and illimitable world was needed before which the earthly life was a mere drop in the ocean. The pain and pleasure of this world had no relation to the pain and pleasure of that existence.

The natural urge and inclination of man, thus, was towards the worship of One God. The fulfillment of his destiny lay in the seeking of Divine good pleasure. There was, absolutely, no need for him to kneel before any spirit and hidden or imaginary power, any tree or stone, any wealth or splendour, and any form of spirituality or eminence. He was the lowliest of the low before one Height alone, and higher than all the rest. He was the master of the universe, and the slave of only One Being. By making the Angels bow to him and forbidding

him to bend the knee to anyone save the Almighty, it was made manifest that the forces of nature of which the Angels were the custodians were subservient to him, and, in return, his head was bowed low before the Creator.

The human mind had become so listless that it could not operate easily outside the confines of the material world, and beyond the limitations of the body and the stomach. It had been rendered so shallow as to be incapable of entertaining a lofty and sublime notion about anyone. People had got used to some set standards, and it was by them that they judged all men; hence, the utmost they could imagine about the sacred Prophet was that he was after wealth and power.

A deputation, thereupon, waited on the Prophet which was truly the Prophet gave, too, was typical of Apostle-ship. He assured the representatives of the Quraish that the things to least to him. He was concerned with the salvation of mankind, and not his own betterment. He did not want to carve out a paradise for himself in the world, but sought the permanent entry of man into the real Paradise from which he had been ejected. He was not aspiring for power and rule, but was prompted by the sole desire to rescue man from the bondage of fellow-men and place him wholly under the servitude of One God. It was

from this basic position that the Ummat rose to spread all over the globe. It was the message it Carried to the four corners of the world. Its emissaries proclaimed boldly and fearlessly in the courts of mighty kings and emperors that they had been sent by the Lord to deliver His bondmen from the over lordship of bondmen to His own over lordship, form the narrow confines of this world to the boundlessness of the next, and from the oppression of other faiths to the fairness and justice of Islam. When they came into power, they demonstrated how true they were to what they preached. During the golden period of their ascendancy, obeisance was yielded to no one save One God. It was the Divine edict that ran not the edict of any individual or group.

Their ruler, who was called the Caliph, would exclaim at the slightest disregard of human dignity: "People were born free. When did you make them slaves?" The highest officers of the Islamic Caliphate lived with such simplicity in the capitals of the most powerful kingdoms of the day that people mistook them for ordinary labourers and put their loads on their heads, and they quietly carried it to their homes. The well-to-do passed their days in stern austerity which spoke of the utter disregard of worldly comforts. Everyone who saw them would know that their eye was on some other world and it was

some other joy upon which they had set their hearts.

The existence of this Ummat marks the announcement of the existence of an entirely different reality, aside from the material realities and physical pleasures, in all parts of the world. Each individual belonging to it declares, at the time of his birth as well as death, that there is another Power which is mightier than all the other power on the earth and another life that is more real than the life of the world. The Azan' which is a resounding proclamation of this truth is said in his ears when he is born, and when he dies, he is bidden farewell from the world sinks with the same affirmation.

When the world sinks into moral and spiritual stupor and gets engrossed in worldly aims and interests, the Azan breaks the spell of sensuality and materialism and proclaims that there is another reality that transcends the body and the stomach, and holds the key to felicity. The bustle and hubbub of the market-place subsides when Hayya 'alas-Salah, Hayya alal-Falah (Come to Prayer; Come to Success) is said, and the bondmen of the Lord rush forward like men possessed.

When the darkness of the night spreads and the stillness of the graveyard descends on the world, the fountain of life, suddenly, bursts for the

like the first ray of the morning sun. The sleeping humanity receives a new message of vigour and strength from the pronouncement: Es-Salat -u- Khairum-min-an-naun. (Prayer is better than sleep).

When a power-drunk despot declares, I am Lord, the Highest, and I know not that there is a god other than me, the Muezzin makes a mockery of the claim by proclaiming Allah-o-Akbar from the heights of his own kingdom and asserts that the real kingdom is the kingdom of Allah, the Lord of Lords, the Supreme Being.

The heart of the world, thus, remains protected from intemperance and immoderation, and its mind from vacillation and incertitude.

The springhead of this awareness, faith and proclamation is the raising up of the holy Prophet, his teachings and his call, and, now, this very awareness, faith and proclamation is healthy and healthful revolution.

The morning which, sometimes, is today, and, sometimes, tomorrow, God, alone, knows from where it comes.

The morning by which life's bedchamber shakes,

From the Azan of the faithful Believer is born ! ■

The Bai'at-e-Ridhwan (The Ridhwan Oath)

- S.M. Rabey Hasani Nadwi*

The Peace-loving Attitude of the Muslims and Their Consent to Truce:

This confused and convoluted situation was still persistent when Budail bin Warquaa el-Khuzai, accompanied by a group of Khuzaa'ah tribals arrived there. He wanted to have a discussion on these issues. He queried as to what was the purpose of his (SAW) visit?

The Prophet (SAW) stated that he and his companions had not come there for waging any war. We have come here, he said, only with the intention to perform U'mrah. The Quoraish are already smashed and crumbled by the battles. Should they be willing, I might enter into an agreement with them on some specific period during which they would not come in-between me and the people. Should they be willing, they might join the self-same group of people which the others have already joined. Otherwise, they would, in any case, have the opportunity to rest easy and comfortable for some time. But, in case no other alternative, but the war, is acceptable to them, then I swear by the One Who Has my life and soul in His possession, I must fight in the cause of this mission I carry (that is, the religion) till either my head is separated from my body or Allah makes His religion dominant.

After Hazrat U'thman had gone there, the Prophet (SAW) got the news that Hazrat Uthman (RAA) had been put to martyrdom. Thereupon, he (SAW) called upon the people to take the oath pledging to lay down their lives for the cause of the Truth and Justice. All the people got, with ardour and fervor, rallied around him. He (SAW) was, at the moment, staying under a tree. There, under that tree, he (SAW) took the oath from the people that no one would take any escape route (to avoid facing the situation that had newly developed). Holding his own auspicious hand, he (SAW) said: 'this one is on behalf of U'thman. 'This oath-taking got to be known as the Bai'at-e-Ridhwan. It was held in Hudaibiyah under the shade of an acasia tree. It was appreciated by Allah Almighty as a symbol of Muslims' integrity and firmness of their Faith. The following verses of the holy Quran mention the same:

(Assuredly well-pleased was Allah with the believers when they swore fealty Unto thee under the tree, and he knew that which was in their hearts, wherefore He sent down tranquility on them, and rewarded them with a victory near at hand.) (Al-Fath :18)

* Rector, Nadwatul Ulama, Lucknow.

When Budail, on his return, conveyed the message of Allah's Prophet to the Quoraish, Urwah bin Maswood eth-thaquafi said: It is a very sound proposal that he (SAW) has proffered. My suggestion is that you people must accept it and let me meet him. They said in unison. That is O.K. Go and have a word with him. Urwah bin Maswood came and met the Prophet (SAW). He (SAW) had the conversation started. Meanwhile, Urwah kept on casting furtive glances at the venerated companions. Such a remarkable state was which the venerated companions were in that he could not help doing that. He noticed that whenever he (SAW) spat, someone or other of companions would have the sputum received on his hands and have his face and body rubbed with it. In case he gave any orders, every one of them would rush to have it carried out. When he (SAW) performed ablution, they swooped down on the water used in ablution in such a devotional way as would arouse the fear of their getting into a fight. Whenever he (SAW) spoke, they would all be all ears. Owing to exuberance of reverence and respect, no one would dare look him (SAW) into his face. On his return, U'rwah said to his comrades: O my people! I have been to the courts of the kings. I have also seen the grandeur and the glory of Caesar, Khosrau and Negus. But, I swear by God that I have seen no courtiers and comrades of any king

paying him so much respect and holding him in so much reverence as do the Mohammad's companions Mohammad. Telling them the details of whatever he had seen here, he said to them: It is a very good proposal that he has proffered and you people must accept it.

The Peace Treaty and Its Instrument:

In the meantime, another person from Bani Kinanah (whose lame was Mikraz bin Hafs) had also arrived there. Both of them gave their eye-witness accounts to the Quoraish. Making Suhail bin 'Amr their emissary, the Quoraish sent him to the Prophet (SAW). No sooner He (SAW) saw him than said: He being sent as the emissary indicates that they are willing to concise. He also said: Get the draft of the treaty prepared in black and white.

For having the draft of the treaty written down, He (SAW) summoned the scribe (who happened to be Hazrat Ali - KAW - at the moment) and said to him: 'Write down: Bismillah-er-Rahman-er-Rahim (In the name of Allah, the Most Merciful, the Most Beneficent I begin.. Thereupon, Suhail said: 'In so far as 'Rahman' is concerned, by God we are not conversant with it. So, in accordance with the ancient practice, do write 'Bismika Allahumma (In the name of Thee, Oh Allah, I begin...)''. He (SAW) said: ' O.K. Do write: Bismeka Allahumma. The Muslims, thereupon,

got to saying: 'No, We would write nothing but Bismillah-er-Rahman-e-Rahim.' He (SAW) said: ' No, do have Bismika Allahumma itself written down.'

Then, he (SAW) said: 'Now write: It is what the Allah's Prophet has agreed upon...' Hearing that, Suhail said: 'By God, had we believed that you were Allah's Prophet, should have we stopped you going to Bait-ullah? And, should have we fought with you?' The Prophet (SAW) then said: 'O.K. Then, write in its place: Mohammad bin Abdullah...'

The Prophet (SAW) said: 'Much as you deny, (the fact remains that) I am Allah's Prophet. Do have 'Mohammad bin Abdullah' itself written down.' He (SAW) bade Hazrat Ali (RAA) to replace what was already written down. Hazrat Ali (RAA) said: 'By God, I cannot do that'— meaning to have the words "Allah's Prophet" that were already written down erase with his own hands. The Prophet (SAW) then said: 'Show me the place where they are'. They showed him the place. Whereupon, he (SAW) himself had that erased.

The Unilateral Tough Stand Taken by the Quoraish in respect of the Truce:

The Prophet (SAW) dictated this clause to be written down in the treaty that: The Allah's Prophet hereby enters into an agreement with you on condition

that you would not bar us from entering the Bait-ullah and let us have the circumambulation of it performed. Suhail said: If that happened, I am afraid the Arabs' tongues would start wagging that we have signed the treaty submissively or under duress. Hence, this clause should come into effect not this year but the next one. You may then have the circumambulation performed. The Prophet (SAW) conceded to this amendment, too.

Suhail said: This treaty should also have the provision that in case someone from our quarters comes to yours, you would turn him back to us, even if he were the follower of your religion. Hearing that the Muslims said: Subhan-Allah! What a preposterous proposition! How can we turn someone back to the pagans if he comes to us having embraced Islam?!

While this conversation was still in progress, Abu Jandal bin Suhail, son of Suhail himself, suddenly arrived there, staggering and stumbling in fetters. He had come from the slope towards Makkah and had somehow gotten to the Muslims. On seeing his own son having come there in this way, Suhail said: O Mohammad (SAW)! Under this agreement, this is the very first person whose return I demand you to make. The Allah's Prophet said: We have yet not even completed writing down the agreement. He replied: If so, I am not prepared to come to terms on any of the

points with you. The Prophet (SAW) said: Allow him just on my say-so (that is just on my personal request to you). He said: I cannot allow him even on your say-so. He (SAW) said: Then do whatever you wish to. He said: I have nothing else to do. Hearing that, Abu Jndal said: O Muslims! I have come to you after having embraced Islam. Even then I am being 'turned back to pagans! Don't you people see what is happening to me?! He had certainly undergone great distresses in pursuing the path of Allah. Yet, considering the circumstances that prevailed, the Allah's Prophet had him returned owing to the demand made by the representative of the Quoraish.

Under this treaty, it was also agreed upon between the two parties that the both sides would refrain for next ten years from bloodshed and slaughter. That was in order to enable the people live in peace and equanimity; and, so that no one could lay hands on someone else. The other point agreed upon was that in case any one of the Quoraish gets to Mohammad (SAW), without the permission from his feudal master or the guardian, he (SAW) would have to turn him back to them. And, in case any one of the companions of the Prophet (SAW) gets to the Quoraish, they would not turn him back to him (SAW). In addition, it was also agreed upon that whoever wanted to get into a covenant with, and sought shelter from,

Mohammad (SAW) can do so. Likewise, whoever wanted to get into a covenant with, and sought shelter from, the Quoraish would be allowed to do so. Consequently, the people of the Banu Bakr tribe became allies of the Quoraish and the people of Banu Khuzaah tribe became allies of the Muslims.

The Muslims on Trial:

On coming to know of the way the treaty was concluded and having to return, in accordance to that, without having performed Umrah and the way the Prophet (SAW) had to endure that, the Muslims got so agonized and heart-broken as it put their lives themselves in jeopardy. So much so that Hazrat Umar (RAA) came to Hazrat Abu Bakr (RAA) and got saying to him: 'Aren't we in the right and these infidels in the wrong?' 'Of course, it is so', said Hazrat Abu Bakr (RAA). 'Why, then', said Hazrat U'mar (RAA), 'we are having to swallow this humiliation in a matter that pertains to religion? And hadn't the Prophet (SAW) said to us that we would go to Bait-ullah and have its circumambulation performed?' He said: 'Yes. He (SAW) had said so. But, had he (SAW) said that you would go to Bait-ullah this very year and have its circumambulation performed? He is Allah's Prophet. Keep yourself tied to his apron-strings.' Hazrat U'mar then had a similar word with the Prophet (SAW) and he, too, expostulated with him in the same way.

Later, Hazrat U'mar (RAA) used to lament this demeanor committed on his part. He felt the angst that why did he say even that much on this occasion. Overwhelmed by this very angst, he performed many charitable deeds in order to have what he felt was a misdemeanor and misconduct on his part redeemed. He had, perhaps, in his mind that verse of the holy Quran whereby occurrence of vacillation in the heart even about the judgment made by the Prophet (SAW) has been proscribed:

(. . .and then find no vexation in their hearts with that which thou hast decreed, and they submit with full submission.)

(An-Nisaa : 65)

And, that was exactly the wont of all the venerated companions of the Prophet (SAW) including Hazrat Umar (RAA). No digression had ever occurred in it. They had full faith in that the Prophet's (SAW) word and deed were all Divinely guided, and that there was no scope of having any vacillation about them. And, that is the instruction imparted to all the Muslims forthcoming up to the Doomsday.

On having finished with the Peace treaty, he (SAW) said to the Muslims: Have the animals brought by you with you for being sacrificed in Mina sacrificed here itself. The Muslims were at their wit's end as to what was

happening and why. Hence, they could not get exactly what was the purport of the Prophet's (SAW) diktat. Was it what they heard or was it something else? For, there had been no past precedence of having the animals meant for sacrificing in Mina sacrificed even before reaching Makkah. They did not, therefore, come forward to make the sacrifices. Getting the impression that the Muslims were, perhaps, not obeying him, the Prophet (SAW) got very worried and anguished. Could it be that the Muslims were shirking from complying with the orders of their Prophet?, he wondered. With this impression and angst in heart he (SAW) entered his tent. It was the Prophet's (SAW) venerated wife, Hazrat Umm-e-Salemah, who had accompanied the Prophet (SAW) on this occasions He (SAW) mentioned to her what was he (SAW) feeling at heart. She said: O Allah's Prophet! It is not the disobedience. It must be due to the impact of the severe shock their minds have had that they are not getting it right. Hence, you start yourself making the sacrifice. That would get their minds quickened. Hence, the Prophet (SAW) betook himself to the animals meant for the sacrifice and started slaying them. Thereafter, he (SAW) had his head shaven. For the Muslims, this incident was not less than a calamity. For, while leaving Madinah they did not have the slightest apprehension of their not having the opportunity of getting to Makkah and having the U'mrah

performed. Instead, they would have to do, against their own will, something disgraceful and humiliating to them. That was something on account of which, they used to lay down, unscrupulously, in their pre-Islamic days, their own lives, as well as would take others, too. But, on seeing the Prophet (SAW) making the sacrifices and getting his hair shaved, they got up hurriedly and, following the Prophet's (SAW) suit, got busy with making the sacrifices and having themselves shaved. For, they knew at heartstrings that they cannot go against what the Prophet's practice was.

Treaty Ostensibly Humiliating turns Out Advantageous ultimately:

Thereafter he (SAW) returned to Madinah. He was still on his way back

when Allah Almighty had these verses revealed unto him (SAW):

(Verily We! a victory We have given thee, a manifest victory, That Allah may forgive thee that which hath preceded of thy fault and that which may come later, and may accomplish the more His favour on thee, and may keep thee guided on the straight path. And that Allah may succour thee with a mighty succour.) (Al-Fath : 1-3)

Hazrat U'mar (RAA) asked him: 'O Allah's Prophet! Is it the victory?' 'Yes!' said the Prophet (SAW).

This treaty had, in fact, proved to be the cause of extraordinary conquest for the Muslims. The later events and developments had that firmly established beyond doubt. ■

The Quranic Dictum

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

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

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

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

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

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

Islam - A Complete Code of Life

- Mohammad Aslam Siddiqui*

The Sharia Law has been in operation since the time of Adam and no matter who obeys or disobeys, the score will be settled on the Day of Judgement by Allah Himself. Divine Law, which is obeyed the sanction of tribal chiefs or individual despots, was given to all the Prophets to suit the exigencies of the time. It reached its perfection with Muhammad (PBUH), the last Prophet. (The Dynamics of Islam, P.144) The Holy Qur'an says, "This day have I perfected your religion, completed My favour upon you, and have chosen for you Islam as your religion." (v: 4) "Accordingly, Islam is a complete religion and culture. It encompasses all gamut of human life. The main plank of Islam is to lead mankind towards the path of peace, serenity, progress, brotherhood, fraternity and salvation. As we know that every book has its subject matter and so the subject matter of the Qur'an is mankind. Allah vividly says, "A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light by the leave of their Lord to the way of Him the exalted in power, worthy of all praise" (S. 14, A.1) Needless to add

that the real task of Muslim Ummah is to pay its due attention to steer humanity towards the straight way. The Holy Book says, "you (true believers in Islam) are the best of peoples ever raised up for mankind. You enjoin good, forbid evil and believe in Allah." (S. 3, A. 110) Explaining the above mentioned verse of the Qur'an, prominent Islamic scholar S. Abul Hasan Ali Nadwi states, "The Muslim community is the bearer of Allah's final message. Its members are obliged to convey this message to mankind by their word and deed. It is their assignment to lead and guide mankind and to monitor and reform all that happens around them. The Qur'an declares emphatically that Muslims are the best community. The Qur'anic expressions in the above passage make it plain that this community is not some weed, growing on its own. Rather, they have been raised for a particular purpose. Allah has evolved them to accomplish a certain mission. It is not within the discretion of Muslims to come out on the side of any particular cause. Rather, the All-Powerful, Supreme Lord has entrusted an assignment to them. Their mission consists in maintaining and defending moral values and in achieving Allah's plan. As vicegerents of Allah they are to execute the plan of the Creator of this universe. "Since it was part of Allah's grand plan to bring

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messenger ship to an end with the Prophet Muhammad (peace and blessings be upon him) and to maintain Islam as the divine faith until the Last Day, He devised this arrangement. Apart from sending down the final Messenger, Allah evolved a whole community. The Prophet's Companions recognised this truth and considered themselves as the bearers of the final message. When Rustum, the Persian unbeliever, asked Rub 'i ibn 'Amir as to why he had taken the Muslims along with him to Persia, abandoning their desert surroundings, he promptly replied: "Allah has directed us to approach you so that we may liberate you from servitude to fellow human beings and to render you as servants of Allah alone." It was their job to free the Persians from the narrow confines of materialism and to expose them to the vast potentials of the universe. More importantly, this would save them from the injustice and exploitation perpetrated against them in the name of religion. They would then be free to enjoy Islam's perfect justice and equality. It was for this reason that Rub 'i said that Allah had sent the Muslims to the unbelieving Persians. "The objective of raising up the Muslim community is to enjoin good and forbid evil. Enjoining good and forbidding evil is an important and universal dimension of Islamic faith. It concerns each and every aspect of life in this world. Muslims have been assigned this duty exclusively. This explains the superior position

annexed by the Muslim community. Muslims are branded as the best community in view of the special mission they are to execute".

Unfortunately, despite of these facts today Islam is projected as a threat to the entire world. And an international conspiracy being hatched to denigrate Islam and its ideology. But a question pops here. Will the opponents of Islam succeed in their sinister campaign? The answer will surely be in negative. Allah Himself says, "Their intention is to extinguish Allah's light by blowing with their mouths: But Allah will complete His light, even though the unbelievers may detest it." (S.61, A.8)

That is why in spite of all their sinister designs and disruptive attempts, Islam is the fastest – growing religion of the world.

The following are some observations on this phenomenon:

"Islam is the fastest-growing religion in America, a guide and pillar of stability for many of our people..." (Hillary Rodham Clinton, Los Angeles Times).

- "Moslems are the world's fastest-growing group... (The Population Reference Bureau, USA Today).
- "...Islam is the fastest-growing religion in the country." (Geraldine Baum; Newsday Religion Writer, Newsday). "

- "Islam, the fastest-growing religion in the United States..." "(Ari L. Goldman, New York Times).

This phenomenon indicates that Islam is truly a religion from God. It is unreasonable to think that so many Americans and people from different countries have converted to Islam without careful consideration and deep contemplation before concluding that Islam is true. These converts have come from different countries, classes, races, and walks of life. They include scientists, professors, philosophers, journalists, politicians, actors, and athletes. "The

points mentioned in this chapter constitute only some of the evidence supporting the belief that the Qur'an is the literal word of God, that Muhammad is truly a prophet sent by God, and that Islam is truly a religion from God. (A Brief Illustrated Guide To Understanding Islam P, 40)

In short, Islam is a universal religion. It is a way of life. It teaches all how to lead a peaceful life along with others irrespective of caste, creed, religion, region and color. It is the only code of life which can solve hydra headed problems of the modern age. ■

Limitations of Human Knowledge

The realities of things are very often so different from what they appear to us according to our imperfect lights. And, how much the interior of a thing differs from its exterior; the outer from the inside reality; how incomprehensible and enigmatic are the mysteries of the Universe; but man is hotheaded enough to claim that his knowledge compasses all, the secrets of man as well as of universe, down to their core and inner-most realities.

At first sight Khidhr appeared to be away from apparent realities and his actions were the look of meaningless moves. But, to the end of the chapter, we find him more realistic and acting more wisely. The story illustrates that life is ever on the move, presenting us with situations and new realities in every age from its inexhaustible store of secrets and mysteries. The episode also elucidates that knowledge is limitless, beyond the scope of human comprehension.

And over every word of knowledge there is one more knowing."

(Yusuf: 76)

A TALE OF DETERMINATION

KANPUR: In 1998, Sitaram Srivastava lost his wife to medical negligence at a government health facility in Lucknow. He was crestfallen and pledged to start a legal fight for justice.

Without hiring any lawyer, he pled the case from the Consumer Forum to the Supreme Court — and his arguments won him everywhere.

In 2018, the Supreme Court upheld the lower court's order to penalise the hospital and compensate Srivastava. At that time, he decided to pursue a degree in law and become a lawyer.

"I wanted to help people victimised by corruption, in the court of law," said Srivastava. At 82, he attempted to enroll in the LLB course, but as per rules, he was overage.

Two years later, the New Education Policy opened up the window for him to chase his dream at the age of 84. The CSJM University, Kanpur, accepted his application. Soon, he would be in the LLB class at Dayanand College of Law at Civil Lines, Kanpur.

"Sitaram Srivastava had met vice-chancellor Dr. Vinay Pathak last week with his application stating that university computers were not processing applications of people born in 1960 or before that. But the V-C has given him special permission to pursue the course" said Dr. Vivek Sachan, university spokesman.

"We are updating our systems to help the elderly people still interested in pursuing different courses as the New Education Policy puts no age bar," he said.

Srivastava was born in 1937 (in Kanpur) and completed his graduation from Christ Church College. He retired from Provident Fund organisation as enforcement officer in 1995.

His wife took ill in 1997-end and a hospital in Kanpur "misdiagnosed the problem and continued with the treatment." This line of treatment was followed at the hospital in Lucknow, said Srivastava.

"I contested the case tirelessly. The District Consumer Forum ruled in my favour and levied damages on the hospitals – both in Kanpur and Lucknow. The verdict was upheld in the state and national commissions. I went to the Supreme Court and filed a special leave petition expressing dissatisfaction over the compensation amount," he said, adding the Supreme Court ruled in his favour in the first hearing.

The success after tireless efforts made him to pursue LLB course. "I am excited that I am finally registered for it and waiting for admission forms," said the senior citizen. ■

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The Qur'an Is A Means of Allah's Grace

- Syed Akbar Hassan

The Qur'an (17-82-84) states: "We bestow of the Qur'an from on high what serves as a healing and a blessing to true believers, while it only adds to the ruin of the evildoers. Yet when We bestow Our blessings on man, he turns his back and draws arrogantly aside, and when he is afflicted by evil, he gives himself up to despair. Say, 'Everyone acts according to his own disposition. Your Lord is fully aware as to who has chosen the best path.'"

There is certainly a cure and blessing for those whose hearts are full of faith. Such hearts brighten up and become ready to receive what the Qur'an imparts of grace, reassurance and security. There is in the Qur'an a healing power that cures obsession, anxiety and hesitation. As the Qur'an dispels all these, it is indeed a blessing for true believers.

In the Qur'an we have a cure from carnal desires, greed, envy and evil thoughts. All these cause sickness of the heart and mind, leading to debility and utter ruin. The Qur'an cures these ailments and so it is a tool of grace bestowed on those who truly believe in Him. The Qur'an also provides a cure from deviant thoughts and feelings. It protects the mind from going far astray, while allowing it complete freedom within its fruitful pursuits.

The same principle applies to the human body, ensuring that its resources are utilised for what is useful and fruitful, steering human beings away from the suppression of natural desires or indulgence without restraint. Thus it ensures a healthy body. In this again we see that the Qur'an is a means of Allah's grace that is bestowed on believers.

There is also a cure in the Qur'an for social ailments that weaken the structure of society and destroy its peace and security. Under the social system established by the Qur'an, society enjoys perfect justice in peace and security. This is again a further aspect of grace bestowed through the Qur'an.

The Qur'an is Allah's book that human beings cannot emulate. Indeed, neither human beings nor jinn, representing the visible and invisible types of creation, can produce anything similar to the Qur'an, even if they were to muster all their powers in a single effort to achieve this task: "Say: 'If all mankind and the jinn were to gather together for the purpose of producing the like of this Qur'an, they would not produce anything like it, even though they helped one another as best they could.'"

The Qur'an is indeed a complete

and perfect way of life. It provides a method that takes into account all the laws of nature that affect the human soul in all its situations, as well as those affecting human communities in all conditions and stages of development. Its solutions are perfectly coherent and fully consistent. This is only possible because these laws and legislation are made by Allah, the Exalted, who is fully aware of human nature in all its conditions and complexities. Man-made systems, on the other hand, betray man's limitations and reflect his circumstances. They cannot allow for all eventualities at the same time.

The miracle of the Qur'an is far greater than its superb construction and infallible meanings. Indeed the inability of all human beings and jinn to produce anything similar to it includes also their inability to produce any system that encompasses all the areas it tackles.

However, the Qur'an "only adds to the ruin of the evildoers." They make no use of the cure it provides or the blessings it brings about. They look with dismay at the believers as they feel proud to be among the followers of the Qur'an. In their stubborn arrogance, the evildoers persist with their corrupt and unjust methods. Yet in this life, they are defeated by the followers of the Qur'an, which makes them losers. In the life to come, they suffer for their arrogant disbelief and tyranny, and thus they lose again. Hence the Qur'an adds to their

ruin.

If people reject Qur'an's guidance and persist in their deviation, their position is of the one who, when presented both poison and elixir, makes a choice of poison. Therefore, they themselves are responsible for their deviation and whatever crimes they commit after that, shall incur their full punishment. The Messenger of Allah has summed this up in this concise and comprehensive sentence: "The Qur'an is either an argument in your favour or against you."

When man is left to his own devices, without the cure and blessing of the Qur'an, and without consistent restraint of his whims and desires, he moves between two extremes: when he enjoys good fortune, he is arrogant and ungrateful; and when he experiences hardship, he is given to despair. "Yet when We bestow Our blessings on man, he turns his back and draws arrogantly aside, and when he is afflicted by evil, he gives himself up to despair." Blessings and good fortune lead to arrogance unless one remembers where they come from and give thanks to Allah, who bestowed them. On the other hand, when someone is afflicted by difficulty and hardship, he is easily lost in despair unless he hopes to receive His grace. It is when one truly relies on Allah that one feels that hardship will give way to what is better. This makes it clear that faith ensures

Allah's grace in situations of ease and difficulty alike.

The surah then states that everyone and every camp acts according to the path it follows. The final verdict on methods and actions is left to Allah alone: "Say: Everyone acts according to his own disposition. Your Lord is fully aware as to who has chosen the best path." Here, the Arabic word Shakla is used. We all work according to the personality structure that we have. Shakla is our personality pattern. This pattern in every human being is fixed by two things. First are the hereditary factors that form patterns in our personality structure. Secondly, those imbibed from the environment and society in which we live. These two things combine together to make Shakla of a person. Now with this personality structure either he turns his head

towards, Allah and strives for good or bad. All our actions remain confined to these personality structure or pattern. Hence, everyone needs to heed the warnings and strive to follow the path of divine guidance which is available to all.

Allah has operated certain laws concerning His guidance and people's choice of error in preference to that guidance. He has allowed us to conduct our lives as we wish, but we remain subject to these laws and we will have to face the outcome. One of these laws is that human beings either follow Allah's guidance or turn away from it into error. The choice is made by man himself. Whoever deserves, on the basis of his efforts and actions, to receive Allah's guidance will definitely be guided aright. He is the one who will be truly guided as a result of his choice. ■

Surat-ul-Kahf: A Story of Struggle between Faith and Materialism

Surat-ul-Kahf is the story of an unending struggle between the two ideologies or concepts diametrically opposed to each other. One of these is materialism denoting the primacy and objective existence of the external material world. The other one asserts the existence of realities which lie beyond the range of human perception, as, for instance, the existence of God, moral spiritual forces and their interaction, and so forth. The Surah explains the meaning and the purpose of faith in the Ultimate Reality and warns man against leaning exclusively of observable environment, grounds and consequences which eventually lead to the denial of God and His authority.

Tanzanian writer Awarded 2021 Nobel Prize in Literature

STOCKHOLM: UK-based Tanzanian writer Abdulrazak Gurnah, whose experience of crossing continents and cultures has fed his novels about the impact of migration on individuals and societies, won the Nobel Prize for Literature.

The Swedish Academy said the award was in recognition of Gurnah's "uncompromising and compassionate penetration of the effects of colonialism and the fate of the refugee in the gulf between cultures and continents". Gurnah, who recently retired as a professor of post-colonial literature at the University of Kent, got the call from the Swedish Academy in the kitchen of his home in southeast England.

"I'm absolutely excited," he told The Associated Press. "I just heard the news myself."

Born in 1948 on the island of Zanzibar, now part of Tanzania, Gurnah moved to Britain as a teenage refugee in 1968, fleeing a repressive regime that persecuted the Arab-Muslim community to which he belonged.

He has said he "stumbled into" writing after arriving in England as a way of exploring both the loss and liberation of the emigrant experience. Gurnah is the author of 10 novels, including *Memory of Departure*, *Pilgrims Way*, *Paradise - shortlisted for the Booker Prize in 1994 - By the Sea and Desertion*. Many of his works explore what he has called "one of the stories of our times": the profound impact of migration both on uprooted people and the places they make their new homes.

Gurnah, whose native language is Swahili but who writes in English, is only the sixth Africa-born writer to be awarded the Nobel for literature, which has been dominated by European and North American writers since it was founded in 1901.

Anders Olsson, chairman of the Nobel Committee for literature, called him "one of the world's most prominent post-colonial writers".

"His work gives us a vivid and very precise picture of another Africa not so well known for many readers, a coastal area in and around the Indian Ocean marked by slavery and shifting forms of repression under different regimes and colonial powers: Portuguese, Indian, Arab, German and the British," he said. ■

(Hindustan Times 8-10-2021)

Ibn Khaldun's Education Leading to Creative Thought

- Mahmoud Dhaouadi

The Sociology of Knowledge is needed to explore and identify the basic factors behind the making of the great creative human minds in the domain of human knowledge. Three fundamental factors appear to be strongly in correlation with the presence of brilliant human minds. These are: (a) wide knowledge, (b) stimulating external milieu and (c) special human personality traits.

The main focus of this essay is twofold. First, to shed light with analysis and discussion on how Ibn Khaldun's Islamic wide knowledge had shaped his cognitive world view/ Weltanschauung and, consequently, his imposing intellectual social science mind. Second, to assess and evaluate the credibility in the field of knowledge-making of what is called in the Muslim culture ' the Aql-Naql Mind which combines Revealed knowledge with human reasoning made knowledge in the process of knowledge acquisition and creation. Both cases (wide knowledge and Aql Naql knowledge) are ultimately the result of the Human Symbols/HS (language, thought, religion, knowledge/ science, myths, laws, cultural values and norms) repertoire where knowledge/ Science and thought are an important part of HS. This double focus is in order, because

it is assumed in this essay that wide knowledge is very basic, on the one hand, for the emergence of great intellectual human minds and that the factors of both stimulating external milieu and special personality traits are considered as essential helping forces to the materialization of great brilliant minds. On the other hand, the HS Aql-Naql mind is hardly acceptable by modern learned Western culture as a means to the establishment of credible knowledge in the two cultures. The discussion of this issue is relevant at a time of serious questioning being addressed at the credibility of social and natural sciences, because of the lack of the epistemological reunification of the two cultures as asserted by the late great sociologist Immanuel Wallerstein. The Aql-Naql Muslim mind does not only strongly advocate the epistemological unity of the two cultures but it recommends as well the unity between human-made knowledge and the Revealed knowledge.

Ibn Khaldun's multidisciplinary knowledge and creativity

There is, therefore, a pressing need to get familiar with Ibn Khaldun's wide scope of knowledge as well as his AqlNaql mind that have helped prepare him to be the true worldwide pioneer in

the entire human history who intelligently and skillfully invented in the 14th century the Science of Human Social Organization.

Throughout humankind's long history and its diverse cultures and civilizations, the emergence of great creative minds in various fields of knowledge has often been associated with a good standard of the so-called "learned advanced knowledge". This requires two basic things: literacy and high command of knowledge in one's field in the first place. However, the literacy factor may not be necessary for innovation and creativity in certain fields of human activities. But literacy is very fundamental for creative and innovative minds in most of the branches of human knowledge. That is, literacy is a necessary tool for the unfolding and expansion of the corpus of human science and knowledge as a significant feature of HS. Theories in the field of creativity highlight the relation between creativity and knowledge. (Sternberg, those theories stress the rather straightforward relation between the two as outlined by the psychologist Robert Sternberg because it is assumed by theorists of creativity that the more one knows, the easier it will be to develop innovative solutions.) Wide knowledge initiates also intense complex cognitive processes which may often lead to moments of brilliance among humans.

This may be a hasty conclusion, because it minimizes the role of the two mentioned other factors involved in the creativity process. Despite this caution, the relation between Ibn Khaldun's wide HS Islamic knowledge background and his creative new social science remains a testing ground in this essay for those theories. Creativity standard definition is 'people's ability to go beyond given information and imagine new and exciting ways of reformulating old problems as stated by Steinberg.

Ibn Khaldun's Education and Knowledge

In his youth in Tunis, Ibn Khaldun studied three main areas: (1) Islamic studies, which covered the science of the Qur'an, the Hadith, Islamic jurisprudence (Fikh), especially of the Maliki School; (2) the sciences of the Arabic language which deal with the grammar, conjugation and the art of eloquent written and spoken language (al-Balaga) and (3) logic, philosophy, natural sciences and mathematics. Two of his most distinguished educated teaching scholars were Abu Muhammad Ibn 'Abd al Muhaymin al-Hathrami and Abu Abd Allah Muhammad al-Abilly, Ibn Khaldun speaks of al-Hathrami as the Moroccan leading scholar in the sciences of grammar and Hadith. He received fundamental knowledge from him on the six reference books on Hadith and other

important books.

As to his second master, al-Abilly, he taught Ibn Khaldun the two fundamental sciences (al-asliyyayni): logic and all philosophical and mathematical disciplines. Al-Abilly found Ibn Khaldun well talented in those subjects.

Ibn Khaldun himself admits he had a strong desire for learning and knowledge since his early infancy:

“Since my very early infancy, the time of my weaning, I have never ceased to seek knowledge and the best virtues, dividing my time between attending the courses and the circles of scholars until the time of the devastating plague that killed dignitaries, notables and most of my teachers in Tunis. Consequently, most scholars and writers who were not affected by the plague left for Morocco

Ibn Khaldun had later the opportunity to return to his studies in the city of Fez, which became the centre of scholars and writers who immigrated from Al-Andalus (Spain) and Tunisia. Fez had the greatest Islamic libraries. Ibn Khaldun’s presence in this stimulating intellectual learned milieu has expanded and consolidated his scope of knowledge and satisfied his true desire for knowledge.

Ibn Khaldun’s Praised Mind

The mentioned education

background of Ibn Khaldun in various sciences of the two cultures (as part of the HS repertoire) had its impact on the shaping of his intellectual mind. There has been an overwhelming worldwide consensus among intellectuals and scholars that Ibn Khaldun is blessed with a great mind. From the West, the British famous historian, Arnold Toynbee, had spoken about Ibn Khaldun’s mind this way:” He (Ibn Khaldun) has conceived and formulated a philosophy of history which is undoubtedly the greatest work of its kind that has ever been created by any mind in any time and place” From the East, Al-Jabri, the late well known Moroccan intellectual and PhD author on Ibn Khaldun’s thought, sees the Muqaddimah as “a pyramidal and unified construct and developed thought in its content as well as in the organization of its chapters, paragraph and the harmony which prevails among its various parts”.

The Muslim Mind’s Ethics of Knowledge

In order to understand the specific nature of Islamic wide knowledge factors (as part of HS repertoire) that shaped Ibn Khaldun’s intellectual mind, we need to look at the main general characteristics of the Muslim intellectual mind, since it is assumed, from a sociological perspective, that Ibn Khaldun’s intellectual mind had worked out his New Science (ilm al-umran al-

bashari) within the religious cultural framework setting of the Muslim intellectual mind before Western domination and colonization of the Islamic world in the contemporary period. The Muslim classical intellectual mind was heavily influenced by the Quran's ethics toward knowledge acquisition and creation. The ethics could be summarized in the following features:

- (1) The Qur'an gives top priority to knowledge acquisition and creation. The first revealed Quranic verses strongly stress the importance of literacy and continuing learning to secure wide knowledge on everything in this universe.
- (2) In order to seek knowledge as well as to develop it, the Quranic text asks Muslims as well as Non-Muslims to adopt the methodology of continuing observations of three main areas : (a) the universe/nature, (b) the historical events of human civilizations , societies and their social actors and (c) the human distinct nature.
- (3) In the Quranic view, true authentic knowledge should make scientists/scholars the most pious and humble people toward God "Among his Servants are those who have knowledge" (The Qur'an, Surat Fatir, Verse: 28). From the Islamic perspective, the achievement of good credible knowledge is a spiritual salvation act for true scientists and scholars. This is in significant contrast with the view of the modern Western mind in the two cultures.
- (4) Regardless how enormous and vast, human knowledge always remains very limited (today Coronavirus pandemic is still a compelling challenge to modern science) compared with God's unlimited and fully global and certain knowledge.
- (5) The divine knowledge has absolute authenticity, certainty and inclusiveness of all things in the world and the universe at large.

The Cognitive HS Aql-Naql Muslim Mind

It is clear from the previous short profile of the HS learning Muslim mind that Ibn Khaldun's education and learning backgrounds as well as the societies he studied were profoundly Islamic in nature.

On the one hand, he had a wide and high standard of knowledge of the various Islamic HS sciences and disciplines (the two cultures) of his time as shown in the Sixth Part of his Muqaddimah. On the other hand, Ibn Khaldun had first-hand experience knowledge about numerous Arab Muslim societies, tribes, clans and

groups he analyzed and wrote about with his Umran mind. In other words, his social theoretical and fieldwork HS knowledge are Islam inspired. Thus, Ibn Khaldun's intellectual mind is bound to be a heavily Muslim mind which is the outcome both of the Islamic HS learned culture and that of the social realities of the Muslim Arab societies. Gibb's description of Ibn Khaldun's thought leaves no doubt about his Muslim identity as a great thinker:

"Ibn Khaldun was not only a Muslim, but as almost every page of the Muqaddimah bears witness, a Muslim jurist and theologian of the strict Maliki school. For him the religion of Islam was far and away the most important thing in life. The Shari'ah is the only true guide"

On his part , the author M. Al-Shaqaa affirms that Ibn Khaldun's Umran Theory is Islamic from the beginning to the end, Ibn Khaldun himself appears to be referring to his authentic Islamic and personal thought when he denies the foreign influence on his conceptualization of his New Science:

"We became aware of these things with God's help and without the instruction of Aristotle or the teachings of the Mobedhan".

The Islamic HS features of Ibn Khaldun's mind are furthermore manifested in what we may call the cognitive AqlNaql perspective of the

Muslim mind. Historically speaking, Arab Muslim civilisation's earlier scholars and scientists of all disciplines and sciences (the two cultures) carried out their works on the basis of the principle of cooperation between the revealed-sacred knowledge (Naql), on the one hand, and the human acquired knowledge based on human reason (Aql), on the other. Ibn Khaldun's well established interdisciplinary social science thought in his Muqaddimah is no exception to the rule of the combination of the Naql and Aql knowledge. That is, he strongly adopted the cognitive dualist (Aql-Naql) perspective in writing his entire Umran work including his Muqaddimah . As such, the Khaldunian cognitive mind is well in line with the HS Quranic inspired major characteristics of the ideal type of the classical intellectual Muslim mind described earlier.

This type of extremely curious and motivated mind to learn both from HS Aql and Naql perspectives should help explain the great milestones in many branches of knowledge accomplished by the Arab Muslim civilization before the Middle Ages. Ibn Khaldun's manifested great mind in his Muqaddimah is a convincing example of the potential high intellectual performance of the Muslim HS Aql-Naql mind. This has made us consider this type of mind as the dividing line between what we call Khaldunian Eastern

Sociology and contemporary Western sociology. The Khaldunian HS Aql-Naql mind is expected, for instance, to be praised by Wallerstein for its epistemological unification of the two cultures in his Muqaddimah .

From an Islamic epistemological viewpoint, tensions and conflicts between HS Aql and Naql parts have no room in the Muslim mind. Because the source of the two (Aql and Naql) references is one: Allah. Seen that way

the Muslim mind could rightly be considered a meeting ground for the secular and the Revealed knowledge. The famous religious scholar Ahmad Ibn Taymiyyah (1263-1328) is the most well-known Muslim learned man who had strongly defended the legitimacy of the promotion of the HS combined Aql and Naql knowledge in the Islamic Culture. His book: the Prevention of Contradictions between Aql and Naql is a case in point. ■

Islamic Morality

Among the moral attributes which have particularly influenced the Islamic culture are hospitality, liberality and open-handedness. These qualities, again, are a heritage from Hazrat Ibrahim about whose generous reception of guests there has occurred the following verse in the Quran :

Has the story reached these of the honoured guest of Abraham ? (LI : 24)

Pilgrims and foreign chroniclers who had the occasion to' live, for any length of time, among communities, tracing their descent 'from him either racially or spiritually, have recorded most pleasant memories of their stay in this respect. They have invariably been impressed by their warm hospitality and friendly feeling towards guests and strangers. One can still notice in the countries of the Middle East, which have not yet been swept off their feet by the mounting tide of Western Civilization, glimpses of the hospitality that had enabled globetrotters-like Ibn-e-Batuta and Ibn-e-Jubair to enjoy the comfort and warmth of home during travel. The Indian Muslims in spite of their being placed so far away from the natural seat of Islamic Civilisation and the fact that Islam had reached their, country long after it had passed the peak of its glory, also are conspicuous for their cordial treatment of the guests. Hospitality is a part of the tradition of Muslim homes, and although modern economic conditions have put a 'curb on it, Muslims still feel happy on the arrival of a guest and consider it a source of good fortune and an Islamic virtue to entertain him open-heartedly. ■

We Must Condemn Communal Rhetoric

- Karan Thapar*

I'm not being disingenuous, nor do I mean to be naive, but how do you view Yogi Adityanath's constant taunting of Muslims? It makes me squirm.

More importantly, it distresses me because I can hear echoes of Germany in the 1930s, South Africa in the 1960s, and Uganda in the 1970s. And that's despite the fact I'm Hindu. In comparison, it must terrify our fellow Muslim citizens. Yet, it's accepted in silence by Adityanath's party, its president and, even, the Prime minister (PM). And though reported by the media, it's only rarely criticised, leave aside condemned.

Consider the most recent example. In a speech last Sunday, boasting of how much he has done, Adityanath still found a way of weaving in an attack on Muslims. "Were you getting this ration before 2017?" he asked. This was his answer: "Because back then those saying 'abba jaan' used to digest the ration... earlier those saying 'abba jaan' used to loot jobs meant for the poor." And if that wasn't enough, he promised to "definitely teach a lesson to the Romeos saying 'abba jaan'."

This wasn't the first time, and I'm

* Karan Thapar is the author of *Devil's Advocate: The Untold Story*.

certain it won't be the last occasion he's picked on India's Muslims. "How can our heroes be Mughals?" he asked last year, perhaps ignorant of the fact Akbar is considered one of the greatest emperors of all time. A year earlier, while campaigning, he accused his opponents of favouring "Ali" while he has faith only in "Bajrang Bali".

The truth is, Adityanath has never hidden his prejudice. In fact, he revels in it. "If one Hindu girl is converted we will convert 100 Muslim girls", is perhaps the most-quoted example of his prejudice. But there are others that are worse. On September 7, 2014, he claimed: "In places where there is 10-20% minority population, stray communal incidents take place. Where there are 20-35% of them, serious communal riots take place and where they are more than 35%, there is no place for non-Muslims."

In 2005, 12 years before he came to power, he declared this ambition: "I will not stop till I turn Uttar Pradesh and India into a Hindu rashtra." No doubt, it explains his behaviour. In fact, I presume it's the intellectual underpinning of his prejudice. But what could possibly explain the way his hateful comments are received by his party and by the press?

Ours is a secular country and Muslims are equal citizens. So, what does the Bharatiya Janata Party (BJP) president's and PM's silence amount to? It's a question that's crying out for an answer.

Do they accept Adityanath is undermining our democracy and vitiating the principles of our Constitution? Is his prejudice threatening the peace and harmony of our country? Isn't this sort of prejudice repugnant in a politician who some believe could one day be our PM?

I don't know their answers, but the silence suggests they're very possibly "no". Otherwise, surely, they would have spoken out, if not acted? In which case, there's another question we need to ask: Is Adityanath reflecting their views, even though they may be reluctant to voice the same thoughts themselves? This, too, needs to be answered.

Let me now come to the press. Some of us see ourselves as the moral guardians of society. Others as a guard dog that barks and cannot be silenced. Yet, of the six papers I read every day, only two reported Adityanath's "abba jaan" taunts. They were also the only ones to criticise him, but merely mildly.

We bristle with anger when Indians are mistreated abroad but see the when the Organisation of Islamic Cooperation (OIC) speaks about our treatment of Muslims in Kashmir. But remember what Sardar Patel said: "It is for us who happen to be in a majority to think about what the minorities feel, and how we in their position would feel if we are treated in the manner they are treated."

That's why the silence with which we respond to Adityanath is a terrible mistake. ■

(Hindustan Times 19-9-2021)

Materialistic Outlook and Material Resources

The materialistic outlook and the Way of life arising out of its place absolute reliance on the efficacy of one's own resources and contrivances. The plans for social and economic development, regularly drawn up by the materialistic governments, proclaim from housetops the production target that they must achieve within a given period, irrespective of the seasonal variations and the impact of natural forces. These governments determine the exact quantum of production and the definite date by which it has to be realized; the time within which the country has to achieve self-sufficiency; or the period after which they would not have to rely on external aid; but, as we often see, natural calamities, droughts and floods foil these ambitious plans.

Jawaharlal Nehru And Children's Day

- Obaidur Rahman Nadwi

“Jawaharlal Nehru (1889-1964) was the first Prime Minister of India. He was the architect of India's Foreign Policy. In 1950 under his leadership India's Five Year Plan was launched. The country made great strides in the field of science and technology under his guidance. He dedicated his entire life to the nation. His life is an open book. He was born rich but lived like an ordinary man. He loved children immensely from the core of his heart. World Children's Day was first observed in 1954. It is globally celebrated on November 20 each year. India started observing Children's Day in 1959 along with other countries of the world. After Nehru's death in 1964, it was unanimously decided to celebrate his birthday 14 November as Children's Day. Since then every year Children's Day is observed on 14th, November, the birthday of Jawaharlal Nehru in India. He loved children and is fondly remembered as chacha Nehru. To bring up children as useful citizens was his utmost desire. Their company was his solace and comfort. He knew their nature, feelings, psychology, mood and attitude well. He knew that the future of the country depended on them. His fondness for children increased with the years. No doubt, the story of his life is one of noble words and righteous

deeds. “In the children's Special Number of Shankar's Weekly (3.12.1949), he expressed his affection for children thus: “ I like to be with the children, to talk to them and all the more to play with them. In their company for a while forget that am so old and that was a child long, long ago.

“If you (the children) were with me, I would love to talk to you about this beautiful world of ours, about flowers, about birds and animals, about mountains and glaciers, and about all the other wonderful things our world is bestowed with. You know, so much beauty is perceptible all around us yet grown up people like me often remain unaware about it and, engrossed in the office routine, think they are doing some very important work. I hope you would be wiser and keep your eyes open and ears open towards the beautiful life around you.

“Late President Dr. Zakir Husain has quoted:

“If you were with me,” Jawaharlal Nehru writes in one of his letters to the children of India, “I would love to talk to you about this beautiful world of ours, about flowers and trees and birds and animals and stars and mountains and glaciers and all the other wonderful things that surround us..... You must

have read many fairy tales and stories of long ago. But the world itself is the greatest fairy tale and story of adventure that has been written. Only we must have eyes to see and ears to hear and a mind that opens out to the life and beauty of the world.

“Jawaharlal Nehru is no longer here to talk to children: his message has to be carried to them so that they open out their minds to life and beauty.” He further says:

“He loved children and flowers and birds, but his love of friendship and peace among men and nations was deeper still, because that was for him the most beautiful and desirable of all things. It was to this that he dedicated all his thought and energy, and he did it with a smile that has become a part of our history.

“His father Motilal Nehru, was a well known lawyer of Allahabad. He wanted Jawaharlal to be educated in England. So he got him admitted to the famous public school at Harrow. Then he joined Trinity College, Cambridge from where he took his degree with honours in the Natural Science.

Later on he joined the Bar in the Inner Temple, London, and got through the Bar examination easily. In the autumn of 1912 he returned to India after a stay of seven years in England. “After coming to India he devoted himself to

the cause of his motherland. He played a very significant role in the national struggle for freedom. He was arrested many times and spent many years of his life in prison. He was in various prisons - at Naini, Bareilly, Dehradun, Almora, Alipore in Calcutta and Ahmednagar. India attained freedom on August 15, 1947 and he became the first Prime Minister of free India. He was in office from 1947 to 1964. “He first met Mahatma Gandhi in 1916 during the Lucknow Congress session. Since then both worked together for the sake of the country.

“Jawaharlal Nehru was a great writer. He was considered one of the finest writers of English. He did his best writing in prison. He had time and his mind had some rest there. From 1931 to 1933, he wrote letters from time to time to his little daughter, Indira. These were on history, from the beginning till modern times. Jawaharlal wrote mainly from memory but he seemed to remember everything. He wrote of the civilizations, the revolutions which had changed the course of history, and the social and economic problems of the world. The letters were later published in the form of a book called Glimpses of World History. It is one of the finest histories of the world in one book.

Jawaharlal also wrote An Autobiography in prison. It was written between June 1934 and February 1935

and was published in 1936 in England. It became famous immediately. It was sold and read widely. Its frankness and charm impressed the world. At times it reads like poetry. Jawaharlal wrote the book at a difficult period in his life, when his mind was troubled and he had many doubts. He criticized Gandhi and others freely. But he wrote honestly and with modesty and he put himself many questions. It was both an account of himself and a history of times. It is one of the best autobiographies.

Jawaharlal was imprisoned in Ahmadnagar Fort in 1942 and had to stay there for nearly three years. There he wrote *The Discovery of India*. This, too, became a famous book. It deals with India's long past, then with the problems of the present, and gives a glimpse of the future. It is a living history. The past comes back to life in Jawaharlal's pages. He had travelled widely in the country and he knew the different people of the different parts very well. He realized how diverse they were, yet her people, and the book shows his great love for them. Jawaharlal's life in prison was not wasted. He made the best use of time. He wrote three great books while he was in prison". (Nehru for Children by M. Chalapathi Rau, page, 48-49) Indira Gandhi says: "My father's three books, *Glimpses of World History*, *An Autobiography* and *The Discovery of India*, have been my companions

throughout life. It is difficult to be detached about them". (*Glimpses of World History*) "The most striking aspects of his life is that he was very hardworking. He worked long hours. He told the people again and again that they were sentenced to hard labour. They had to work hard to build the country. "Aaram Haram Hai". (Rest is not proper), he often said. Even when he was ill, he thought of nothing but working for his country. "He once said:

'There is one ambition left in me: that in the few years left to me, I should throw myself, with all the strength and energy left in me, into the work of building up India. I want to do it to the uttermost, till I am exhausted and thrown away as on the scrap-heap. I am not interested in what you or anybody thinks of me afterwards. It is enough for me that I have exhausted myself, my strength and energy, in India's task.' "He wrote on his writing pad the following lines from a poem by the American poet, Robert Frost :

The woods are lovely, dark and deep,
But I have promises to keep.

And miles to go before I sleep,
And miles to go before I sleep.

He kept these lines in mind till the last hours of his life.

Nehru never wasted his time, Even his life in prison was not wasted. He wrote his three famous books while he

was in prison. Apart from it he lived to keep himself in good health, wherever he was. He did physical exercise daily. The habit remained with him throughout his life time.

In a nutshell, children may imbibe a lot from Nehru's life. His life is a role model for them. They should follow him in letter and spirit.

Eminent Journalist M. Chalapathi

Rau has rightly said: "Jawaharlal needs no memorial. The whole of modern India is a memorial to him. The story of his life will be told and retold. It is the story of a brave, hard-working, and chivalrous man, who loved his people with all his mind and heart, who worked for them till the end of his life, and who built a hopeful future for them. They cannot forget him. And they know they must carry on his work." ■

The Subject Matter of the Surt-ul Kahf

-S. Abul Hasan Ali Nadwi

When I turned to have a closer look at the Surah again, with the point of view I have just explained, I found it displaying the vista of a new world, conveying a range of meaning yet unknown to me, pertaining to the sole topic which can be denoted as the 'struggle between faith and materialism' or the 'Invisible Power and the world of causation'. The parables and illustrations, allusions and explanations couched in the Surah teach, somewhere covertly and at places even overtly, the same lesson about the mystery of life.

This discovery filled me with delight. It unfolded before me a new aspect of the prophethood of Muhammed, and a recorded miracle of the Qur'an. I had never imagined that the Scripture revealed in the sixth century A.D. so vividly depicts the features of a Godless civilization, working by signs and wonders and seeking Divine Worship, although it came into the world in the seventeenth century and ascended to its over-ripe culmination in the twentieth century. This God-opposing, seductive agency personified in the prophetic language as Dajjal, or as a tyrant to deify the political power, had been graphically described centuries before it saw the light of day.

Maulana Hifzur Rahman Nadwi-An Exemplary Teacher

Maulana Hifzur Rahman Nadwi, a senior faculty member of Darul Uloom Nadwatul Ulama, Lucknow and a distinguished Islamic scholar passed away on 15 October, 2021 after a prolonged illness in New Delhi.

Born in 1955 at Mubarakpur, Samri Bakhtiyarpur, district Saharsa, Bihar. He got his basic education in his locality. Thereafter he studied for two years in Jamia Rahmania Munger, Bihar. For higher studies he went to Darul Uloom Deoband and graduated from there. After that he came to Darul Uloom Nadwatul Ulama, Lucknow for specialization in Arabic language and literature and did Fazilat (A two year course in Arabic language and literature).

Shortly after completion of education from Nadwa he went to Calcutta and joined an Urdu daily "Iqra". After spending a few years in Calcutta he came to Nadwatul Ulama as an employee in Al-Raid (Fortnightly), an Arabic wing of Nadwa. During working at Al-Raid he came in close contact with Maulana S.M. Wazeh Rasheed Nadwi an accomplished Journalist and a well-known Islamic scholar. No doubt, Maulana Wazeh left an indelible impact upon his life. It was Maulana Wazeh who had developed journalistic flavor and literary taste in him. Consequently, in the

- Obaidur Rahman Nadwi
personality of Maulana Hifzur Rahman a spectacular fusion of different aspects of various arts and religious sciences is visible. Later on because of his multifaceted genius he was made teacher in Darul Uloom Nadwatul Ulama and served till his death there. He proved himself as a selfless and dedicated teacher. He was an embodiment of all sublime qualities and virtues, necessary for a good teacher. His method of teaching was unprecedented. It was his sword which he wielded so effectively that very few persons could match him. He was a beloved teacher. Scores of students quenched their thirst for knowledge from him. His talk was very touching. He met everyone cheerfully. He never showed egotism, pride and haughtiness. He achieved distinction in many languages such as Urdu, Arabic, English, Persian, Hindi, Sanskrit, French and so on. He also had profound knowledge of various religions. His deep knowledge of comparative study made him popular among his contemporaries. He was brave and straightforward. He never dithered from speaking the truth. For this, he often had to encounter a stout opposition. His learning was varied and profound. His personality was many sided and balanced. Right from the beginning he proved himself as an intellectual, laborious and punctual. He

was a man of transparent heart. No doubt, his extraordinary scholarship and erudition brought him to widely reputation and fame. "Maulana's main mission was to spread education. He strived hard and led a simple life but he gave good education to his all children. His life is a living example for us. Maulana Nadwi left a galaxy of pupils behind him who impart education and work in various fields in their respective areas. No doubt it is an everlasting tribute to him. In his condolence message, Maulana S.M. Rabey Hasani Nadwi Rector, Nadwatul Ulama said that Maulana Hifzur Rahman Nadwi was a dedicated teacher. He proved a boon for Nadwa. Students took immense benefits from him. He had full command

over many languages. He was such a qualified person that he could do any lucrative and profitable job but preferred service of Islam to worldly gains and dedicated his entire life to the cause of Islam. His passing away is a great loss to Darul Uloom Nadwatul Ulama. On his demise various condolence meetings were held in and out of India in which glowing tributes paid to him.

Infact, Maulana's sad demise is an irreparable loss. Verily, Maulana was not just a teacher but an institution. He is survived by wife, five sons and three daughters. He was buried at Shaheen Bagh (Jamia Nagar) graveyard, New Delhi. May Allah adorn his grave with luminosity and refulgence and grant peace to his soul! Aameen!■

Extremism and Exaggeration

The leading lights of this civilization, which is prone to over-emphasise its view and is always ready to go to the extremes, have been elegantly described in the verse of the Surat-ulKahf.

"We have made heedless of our remembrance, who followeth his own lust and whose case hath been abandoned." (Al-Kahf 28) The dominant traits of this civilization-reckless exaggeration, ostentatious extravagance and dire extremism have made deep impression on its outlook and affairs as well as on the manners and morals of its votaries. Wantonly extravagant in pursuits of pleasure, sports and amusements, and extremist in social, economic and political views, these camp followers of Materialism are always overconfident absolutist no matter whether they be democrats or imperialists, socialists or communists. They cannot brook slightest deviation from the accepted norms of their philosophy or programme. They reject the conclusions which go beyond the limits of their cherished theories as diabolical and reactionary, and dub those who claim freedom of interpreting these concept as despicable liars, deviationists and non-conformists, worthy of ignominious contempt and barbarous punishment. One who does not fall agreeably in conformity with the peculiar concepts held by these extremists forfeits, in their eyes, the right to human dignity and respect of life, and is degraded to the level of wild beasts and reptiles deserving no charity and compassion.

We, thus find its every affair, public or private, erring through excess and intemperance. Sobriety, moderation and restraint are foreign to its overcharged temperament.

Around the World

U.N. Forced to End Yemen War Crimes Probe After Vote

GENEVA: Bahrain, Russia and other members of the U.N. Human Rights Council pushed through a vote to shut down the body's war crimes probe in Yemen. More than 100,000 people have been killed and 4 million have been displaced.

B'Desh to Move 81,000 Rohingya to Remote Island

COX'S BAZAR: Bangladesh wants to send more than 80,000 Rohingya refugees to a remote island in the Bay of Bengal after sealing an agreement for the UN to provide help, officials said. Some 19,000 of the Muslim refugees from Myanmar have already relocated to Bhashan Char island, despite doubts raised by aid groups.

Qatar's First-ever legislative Polls see 44% turnout

Doha: Qataris voted in the Gulf Arab state's first legislative elections for two-thirds of the advisory Shura Council, a process that has stirred domestic debate about electoral inclusion and citizenship. Turnout for the election of 30 members of the 45-seat body was 44%, the elections' Supervisory Committee said. The ruling emir will continue to appoint the remaining 15 Council members.

Nuclear Hero of Pakistan Passes Away

ISLAMABAD: Abdul Qadeer Khan, the atomic scientist often referred to as the "Father of Pakistan's nuclear bomb" died in Islamabad after a brief illness. He was 85.

Khan, who was born in 1936 in Bhopal and migrated to Pakistan along with his family after the partition in 1947, breathed his last at Khan Research Laboratories (KRL) Hospital – a medical facility named after him.

According to the Associated Press of Pakistan, he hospitalized on August 26 after testing positive for Covid-19. Later, he was shifted to a military hospital in Rawalpindi and was

discharged after recovering from the coronavirus disease.

He was brought to KRL Hospital early in the morning after he faced difficulty breathing. Doctors said Khan's health deteriorated and he eventually couldn't survive.

"Deeply saddened to learn about the passing of Dr. Abdul Qadeer Khan. Had known him personally since 1982. He helped us develop nation-saving nuclear deterrence." President Arif Alvi tweeted.

Pakistan's Prime Minister Imran Khan tweeted that he was "deeply saddened". "He was loved by our nation because of his critical contribution in making us a nuclear weapon state. For the people of Pakistan, he was a national icon."

Funeral prayers for Khan were held at Islamabad's Faisal mosque. A huge number of people, including ministers and representatives of the armed forces, attended his funeral braving rain.

The nuclear physicist was disgraced in 2004 when he was forced to acknowledge responsibility for nuclear technology proliferation and was forced to live a life of house arrest.

Khan, who was awarded Pakistan's highest civilian honour, Nishan-i-Imtiaz, lived in a posh Islamabad neighbourhood under the watch of security agencies since 2004. In 2009, the Islamabad high court declared Khan a free citizen, allowing him free movement inside Pakistan.

Three US-based economists win Nobel prize for experiments on societal issues

STOCKHOLM : Economists David Card, Joshua Angrist and Guido Imbens won the 2021 Nobel economics prize on Monday for pioneering "natural experiments" to show real world economic impacts in areas from minimum wage increases in the U.S. fast-food sector to migration from Castro-era Cuba. ■

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