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Value of Love

S. Abul Hasan Ali Nadwi

The excellence of man lies in his love and mercy for others: one person is pricked with a thorn but another person feels the pain. Man is gifted with tears which fall from his eyes when he sees a widow's head uncovered in helplessness, a poor man's kitchen unlit, and a sick man in distress. If such a drop of tear is put in a sea of transgression, it will cleanse it. If it falls on a forest of sins, it will burn it and fill the space again with the effulgence of virtue. The angels can bring forward anything, but they cannot present this drop of tear. The angels do not sleep due to their cognizance of Allah's being and attributes, but their vigil does not have the excellence of man's inability to sleep due to the sufferings of others.

The quality of love permeating through the human heart is a very precious gift of God. When something stirs it, it assumes a strange power. It rises above the considerations of religion, community, nation, and motherland. It then only sees another man's heart and feels its suffering and is drawn to it by nature as is pulled an iron chip toward a magnet. ■

CONTENTS

- | | | |
|-----------------------------------------------------|---------------------------|----|
| 1- The Duties of 'Ulama' | - S. Abul Hasan Ali Nadwi | 7 |
| 2- The Rights of Patients | -S. Sulaiman Nadwi | 9 |
| 3- Profession of Islam by Hazrat
Abu Zar Ghifari | -S.M. Rabey Hasani Nadwi | 11 |
| 4- Great Women in Islamic History | -Zainab Aliyah | 13 |
| 5- The Prophet Never Tortured
Prisoners of War | -Faheen Younus | 21 |
| 6- Ban on Cow Slaughter a Ploy | -Obaidur Rahman Nadwi | 23 |
| 7- Business Activities in Islamic
Framework | -M.Y. Khan | 25 |
| 8- Jauhar- As a Journalist | -S. Moinul Haq | 28 |
| 9- I was Taught To Hate Islam | -Tina Styliandou | 35 |
| 10- Jaipur Session of AIMPLB | | 38 |

Wisdom of Qur'an

"Surely those who stand in awe for fear of their Lord, who have full faith in the Signs of their Lord, who associate none with their Lord in their Divinity, who give, whatever they give in charity, with their hearts trembling at the thought that they are destined to return to their Lord: it is those who hasten to do good work and vie in it with one another."

(Al-Qur'an – 23:57-61)

Believers are never devoid of fear of God, nor are they heedless of Him. Nor do they act according to the dictates of their whims, disregarding Him above them Who is ever vigilant and Who seizes those who engage in wrong-doing and transgression. The hearts of believers are filled with fear of God, and it is this which prevents them from committing evil.

The word 'Signs' means the signs which are brought forward by the Prophets on God's behalf. It also includes the signs found within man as well as those scattered around the universe. To believe in the signs of the Book amounts to confirming their truth. As for belief in the signs in the universe and man's own being, this suggests having faith in the truths to which these signs testify.

Believing in God's signs requires one to believe in the Oneness of God. This characterisation of the believers as those who do not engage in *shirk* after they are identified as believing in His signs is significant. This is because believers ought to consecrate their service, obedience and worship exclusively for the One True God in a manner that leaves not even an iota of doubt about it. ■

Pearls From the Prophet Mohammad (PBUH)

Anas relates that the Holy Messenger (peace and blessings of Allah be to him) said: "A person, who wants that there may be abundance in his provision, and that his age be lengthened, then he should do favour to his blood relations."

(Bukhari, Muslim)

Islam enjoins the believers to do kindness to the blood relations in particular, and to all human beings in general. In this *hadith* the Holy Messenger (peace and blessings of Allah be to him) has highlighted the benefits of doing kindness and benevolence to the near and dear ones.

It is but natural that man wants his provision to be in plenty. It is equally natural that he wants to live longer. The Holy Messenger (peace and blessings of Allah be to him), who had a keen perception of human psychology, says that one who wants increase in his provision and to live longer, should do favour to his blood relations. Doing favour to blood relations means that he should spend on his blood relations, help them whenever they stand in need of his help, advise them properly whenever they seek his advice, etc. Blood relations include mother, father, sons, daughters, grand and great grand children, maternal and paternal relations, etc.

But, in doing favour to his relations, he should exercise some caution. This *hadith* does not mean to do favour to his relations even when they are in the wrong. In another *hadith* the Holy Messenger (peace and blessings of Allah be to him) has prohibited the believer to support his relations in matters wrong. ■

AIMPLB

In a secular democratic government one has the full liberty to follow ones faith and establish identity. In India we are fortunate enough to have a secular and democratic set up after independence. Infact our Constitution makers were well aware and alive of our plural society. India is inhabited by multifaitth followers. Their peaceful cohobition and happy living must be guaranteed by the state.

The communal frenzy which ultimately led to the partition of the country was a sordid event in our history. Since Pakistan was created as an Islamic State Rightwing political parties in India wanted it also to be a Theoratic State. But good sense prevailed on our leaders who had led the freedom struggle to opt for a secular and democratic country.

After more than a decade of independence when effects of Nehruian era began dwindling a section of our political leaders started diluting the secular ethos. In the name of modernisation religious practices of Muslims, as prescribed for them in 'Sharia' became targets of attack. This was a disturbing move. To thwart such reforms aggression an all India Muslim Personal Law Board was established 40 years ago. It is a representative body of all sects of Muslim. Learned clerics of different faiths got together

to protect the Sharia Laws from the onslaught of pseudo-secularists. The Board was lucky enough to have a great Internationally acclaimed Islamic Scholar, Syed Abul Hasan Ali Nadwi alias Ali Miyan (RAH) as its president for a long time and at a crucial period. Maulana's personality was such that it helped in creating a cohesive and effective body to deal with the adverse situations.

Since 2002 the mantle of presidentship has come to the Rector of Nadwatul Ulema Maulana Syed Rabey Hasani Nadwi. Maulana in his recent presidential address at Jaipur Session expressed the concern of the community on activism of right wing parties who are out to malign Islam and thrust their own ideology on minorities. He reiterated the plans of the Board. His call for the release of innocent Muslim youths held on false charges of terrorism, Early court decision of Babri Mosque demolition case, Amendments in inheritance law which infringes the rights of Muslim women after the abolition of Zamindari, exempting Muslim students to bow before the sun (Surya Namaskar) and other such issues will surely be heard in both Union And State governments quarters. ■

S.A.

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The Duties of 'Ulama'

- S. Abul Hasan Ali Nadwi

O believers! Maintain your covenant with Allah and be witnesses in equity.

(*al-Ma'idah* 5:8)

The whole Muslim community is to stand up for truth. Allah charges Muslims with this duty to uphold truth everywhere. They should perform this obligation wherever they are settled. Although the verse is directed at the entire Muslim community, the address is also specific to the '*Ulama*'. They should be the champions of truth and justice. While Muslims should profess these ideals all over the world, '*Ulama*' should ensure that the Muslim community adheres to these ideals. They should keep watch that the community does not deviate from its goals. Thus they should perform the role of witness.

Man is apt to infer profound conclusions from ordinary happenings. Shaykh Sa'di, the great Persian poet, is acclaimed for this trait. The same is true of Rumi who employs ordinary parables to convey lasting truths. Both are adept at drawing attention to the ultimate reality. Let me recount my recent personal experience. I undertook a long journey from Delhi to Hyderabad. The train took numerous turns and passed through many regions. Yet my compass guided me to the direction of

prayer all along. It was unaffected by the movement of the train. I was struck by this mechanical device. How constant and sincere it was. It kept on guiding me to the right direction, irrespective of the changes being made around it. In contrast man, who is the supreme creature, changes his way at every opportunity. I trusted my compass and offered my prayers on the basis of the information it provided. My compass was unmoved by its circumstances. So doing, it served its purpose well. Like a compass, '*Ulama*' should keep on guiding the community. They should perform their duty, no matter how adverse the circumstances might be. '*Ulama*' hold a place of distinction in the community. They should serve as a compass, commanding the respect of community members. Let it be recalled that all Muslims are obliged to face the same *qiblah*. By the same analogy, they should follow '*Ulama*' in their life. Their overall objective should be to win Allah's pleasure.

In matters of belief and *Shari'ah* rulings '*Ulama*' should be firm. They should not show any leniency even to a mighty emperor. Rather, they should hold fast to *Shari'ah* rulings and articles of faith. For these are beyond compromise. There is a world of

difference between deference to worldly power and adopting a strategy in the larger interests of the community. They should not betray any flattery to rulers. They can state the truth tactfully without showing any sign of weakness. Of course, they should invite people to Islam with tact and admonition. However, any laxity in matters of faith is out of the question. The Qur'an warns: "*The unbelievers wish that you should compromise (in religion) with them; so they too would compromise with you.*" (al-Qalam 68:9) The Prophet (peace and blessings be upon him) was asked by Allah to promulgate polytheists. (al-Hijr 15:94) Whenever the doctrine of monotheism is at stake, a believer should turn away, without any consideration. Allowance may be made in certain matters. However, regarding monotheism, the *Sunnah*, *Shari'ah* rulings and articles of faith no laxity is admissible. The Qur'anic directive is very clear: divine injunctions are to be promulgated and in relation to polytheism no compromise is conceivable. It is therefore the bounden duty of '*Ulama*' to take a firm stand on matters concerning monotheism. They should *nonetheless* act with tact. They should make their point well. If some mischief breaks out, '*Ulama*' should try to control it, using moderate language. They should take firm steps later. However, they should not leave the impression that they will reconcile

themselves with falsehood. Islam has been preserved in its original form because of this approach. The truth cannot therefore be mistaken for falsehood. People are of course free to incur self destruction. However, they cannot blame the *Shari'ah* or '*Ulama*' for their errors.

On studying history it emerges that the Muslim community as a whole has never fallen into error. There have been instances of some aberrations at local level. *Hadith* proclaims however that Muslims as a whole cannot reconcile themselves to misguidance. In contrast, Judaism was corrupted at a very early stage. The same was true of Christianity which deviated from the straight way at the outset. The Qur'an therefore, speaks of Christians as those in error.

By Allah's grace, Islam is preserved in its purity. Anyone can find out the vast difference between monotheism and polytheism, between the *Sunnah* and *jahiliyyah* innovations and between the culture of Muslims and non-Muslims. A Muslim land may be corrupted for a time, brought under the influence of some invader or face some mischief. However, this is the exception. '*Ulama*' have always been alive to the cause of truth. They are ever engaged in the reform and preservation of Islamic identity. ■

The Rights of Patients

- S. Sulaiman Nadwi

The Holy Prophet (peace and blessings of Allah be upon him) made no distinction between friends and foes in visiting the sick and enquiring after their health. It has been mentioned in *Sunan Nisai* that the best thing in the sight of Allah's Messenger (peace and blessings of Allah be upon him) was to enquire after the health of patient. It has been narrated in *Bukhari, Abu Dawud* etc. that a Jew slave was at the point of death and the Holy Prophet (peace and blessings of Allah be upon him) visited him and enquired after his health.

Jabir (may Allah be pleased with him) became ill. Although his house was at a distance, he (Holy Prophet) used to visit him on foot. Once he went to enquire after his health along with Abu Bakr (may Allah be pleased with him). He was in a state of swoon. He sent for water, performed ablution and sprinkled the rest of water on his face. Jabir (may Allah be pleased with him) regained his consciousness and said: O Messenger of Allah (peace and blessings of Allah be upon him), whom should I bequeath may inheritance? Thereupon the following verse of the Holy Qur'an was revealed:

Allah chargeth you concerning your children:

(4:11)

Islam has exempted the patients from the performance of some of their obligatory duties. These facilities have

been allowed on account of their illness. It has been said in the Holy Qur'an:

It shall be no offence for the blind, the lame and the sick (to stay behind).
(48:17)

This verse is regarding those who are not answerable for not participating in *Jihad*. *Wudu* (ablution) is essential for prayer and the Holy Prophet (peace and blessings of Allah be upon him) said: The Prayer of none would be accepted in a state of impurity till he performs *wudu* but in case of ailing person who is handicapped to make use of water, he can perform *tayammum*. Similarly, Allah the Exalted, granted ease in not prolonging the *Tahajjud* prayers for the sick saying: He knows that among you there are sick men and the others travelling the road in quest of Allah's bounty; and yet other fighting for His cause. Similar concession was granted in the case of obligatory duties of *Hajj* and fast and prayer. It has been said:

But if anyone of you is ill and from an ailment of the head, he must pay a ransom.

(2 : 196)

If anyone of you is ill, or on a journey let him fast a similar number of days later on.

If one has not the power to pray standing he is allowed to pray while sitting and in case he cannot even sit, he is permitted to pray in a lying posture.

Abu Rabi' reported directly from Allah's Messenger (peace and blessings

of Allah be upon him) as saying: The one who visit the sick is in fact like one who is in the fruit garden of Paradise as long as he does not return.

'A'isha (may Allah be pleased with her) said: No trouble comes to a believer even if it is the pricking of a thorn that it becomes (the means) whereby his sins are defaced or sins are obliterated.

Abu Huraira reported that when this verse was revealed: Whoever does evil will be requited for it. (4: 122), and when this was conveyed to the Muslims they were greatly perturbed. Thereupon Allah's Messenger (peace and blessings of Allah be upon him) said: Be moderate and stand firm in trouble that falls to the lot of a Muslim (as that) is an expiation for him; even stumbling on the path or the pricking of a thorn (are an expiation for him).

In the following *Hadith* the importance of visiting the sick and enquiring about their health and providing food and water to the hungry and the thirsty has been impressed on the minds of the people in an eloquent style.

Abu Huraira reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit me. He would say: O my Lord, how could I visit Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Did not you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but

you did not feed Me. He would say: My Lord, how could I feed Thee whereas Thou art the Lord of the worlds? He said: Did not you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side? (The Lord would again say:) O son of Adam, I asked drink from you but you did not provide Me. He would say: My Lord, how could I provide Thee whereas Thou are the Lord of the worlds? Thereupon He would say: Such and such servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me.

The Holy Prophet (peace and blessings of Allah be upon him) laid special stress on visiting the patients and taught the etiquettes for visiting the sick and the prayers for the recovery of the patient. He (the Holy Prophet) said: Allah will alleviate the suffering of a Muslim who alleviates the suffering of another Muslim. He also said: A believer has five rights upon another believer, and the one among them is that he should enquire about his health when he falls ill. He further said: When a person visits the sick in the morning, the angels ask forgiveness for him till evening and when he visits the sick in the evening they ask forgiveness for him till morning.

When the Holy Prophet (peace and blessings of Allah be upon him) visited any patient, he placed his hand on his forehead, felt his pulse and comforted him. Then he prayed for his good health and said: If Allah wills he will be all right. ■

Profession of Islam by Hazrat Abu Zar Ghifari

- S.M. Rabey Hasani Nadwi

Hazrat Abu Zar Ghifari was in his city, Yathrab, when he got some wind of the rumours about the Prophet (SAW). He said to his brother: Do go to this valley, that is: Makkah, and kindly have some enquiries made about this man who calls himself a Prophet and claims that he gets the Revelation made to him from heavens. Listen to his discourses and then come back and tell me. Hence, his brother, Anees, set out. He was himself a famous, eloquent poet and a linguist. He met the Prophet (SAW), listened to his discourses, and then, getting back, told his brother that: I found him teaching very laudable and lofty morals. His discourses that I have heard can in no way be termed as poetry. Hazrat Abu Zar said: Only this much of information does not suffice to set my mind at rest. Ultimately, he himself, walking on foot, went to Makkah.

Hazrat Abu Zar had no cognizance of the Prophet's (SAW) identity. Making enquiries from anyone, too, was not deemed appropriate by him. While he was still on the look-out for some clue, the night set in. And then it so happened that Hazrat Ali (RAA) caught sight of him. He had it judged that he was some new-comer and a wayfarer. Ali (RAA) said to him: 'Well!

Come along to my house. He stayed overnight there. Nevertheless, none of them asked each other about anything. As the morning set in, he, picking up his canteen and the provisions he had for the journey, came back to the mosque. That day, too, passed the same way as the previous one. He had his heart set on finding out the Prophet (SAW). Yet, he would not ask anyone about him. Ali Murtaza (RAA) got to him again. He said to him: 'perhaps, you could not find your destination.' Abu Zar replied in affirmative. Ali Murtaza (RAA) took him again along with him. This time he asked him: 'Who are you, by the way? And what have you come here for?' He said: 'If you promised me to keep my secret and give me the guidance, I would tell you.' Ali (RAA) made that promise. Abu Zar said: 'I have heard that there is in this city a man who calls himself Allah's Prophet. I had earlier sent here my brother. He returned from here without having learnt something satisfactory enough. Hence, I have come over here myself.' Ali Murtaza (RAA) said: 'It is for the better that you did come. And it is for the better that you met me. Look! I am going to meet him. Come along with me. I would go inside first and have a look. If it were not appropriate to meet him now, I would keep myself standing by the wall as if readjusting my shoes.'

In short, Abu Zar (RAA), accompanied by Hazrat Ali Murtaza, appeared before of the Prophet (SAW) and made the request 'May I be told what Islam is?' The Prophet (SAW) gave an exposition of Islam. Having heard his (SAW) speech, he instantly embraced Islam. The Prophet (SAW) said to him: 'Abu Zar! Keep this matter to yourself for the moment and get back to your home. On having received the news of our manifestation, you might Come over here.' He said: 'By God! I would go only after having made the announcement amidst these enemies.' Then Abu Zar headed towards *Ka'ba*. The Quoraish were assembled there. Making it loud enough to be within the earshot of all of them he pronounced the *Kalima* of testimony loud and clear:

(I testify that there is no God but Allah; and I testify that Mohammad is Allah's Prophet)

Having it heard, the people surrounded him and beat him so much that, getting exhausted, he fell on the ground. In the meantime, Hazrat Abbas arrived there. Bending over him, he had a look at him and said: Wretched guys! He belongs to Ghifar tribe; and your traders' route to Syria happens to pass through his tribe itself. Hearing this, the people dispersed. The next day again he pronounced the *Kalima* within the earshot of each and every one. Again the people beat him up and Hazrat Abbas, having come over to him, again rescued him. ■

Firmness of Ahmad ibn Hanbal

Ahmad ibn Hanbal was thereafter sent back to his house. He spent 28 months in imprisonment and got 34 lashes. Ibrahim ibn Mus'ah, one of the guards in whose custody Ahmad was kept, says that he had not seen anyone more courageous and brave than Ahmad, for he treated his guards no more than insects. Another person, Mohammad ibn Isma'il, says that he had heard from certain eye-witnesses who said that Ahmad ibn Hanbal was scourged so severely that one stroke was enough to make an elephant cry out. An eye-witness of Ahmad's scourging says that since the latter was keeping fast on the day, he said to him: "The *Shari'ah* permits you to acknowledge the tenet of the Caliph in order to save your life. But Ahmad did not pay any attention to me. When he became too thirsty, he asked for some water. A tumbler of ice-cooled water was brought which he took in his hand but returned.

One of the sons of Ahmad relates that his father had the marks of scourging on his body when he died. Abul 'Abbas ar-Raqi describes how certain people who wanted to save Ahmad of his sufferings, went to the prison where he was confined and recited the Tradition which allowed one placed in similar circumstances to save his life. Ahmad replied, "But what do you say of the Tradition handed down by Khabbah which says that there were people of the old who were sawed into two but they did not renounce their faith". Those people got disappointed with the reply of Ahmad for they knew that he would go through every trial and tribulation for the sake of his faith. ■

Great Women in Islamic History: A Forgotten Legacy

- Zainab Aliyah

As the shrill cries of a newborn filled a Makkan household, the father would feel a chilling sensation run down his spine even as he is informed of the birth of a daughter. He could not fathom a worse fate.

"He hides himself from the people, because of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust?"

So he slips away in the dark to stash his baby girl in a deep grave never to see, or hear, her again. This was Arab society before 621 CE, where a female wasn't even worth keeping alive. Even if she *did* live, it would be a life without any opportunities – indeed, a living death. And then, in the Year of the Elephant, came Muhammad, may peace and the blessings of Allah (swt) be upon him, as a mercy to mankind and a light for humanity. He made men realize that they had to fear a day *'when the female infant buried alive shall be asked about the sin for which she was killed'* and on that day, every perpetrator of this evil shall have to account for this heinous act.

Islam arrived as guidance for all mankind and as a catalyst in the lives of women, transforming their status overnight. Rights of women, a concept previously unheard of – or even thought

about – were being upheld and protected. From being just a mere commodity in the households, wives became a source of dignity. The Companions saw the Prophet (saws)'s love for his daughters and his warm behavior with them and were stunned at the fact that it was even possible to show females such affection.

The Prophet (saws) taught them that there is no difference in the worth between believers on the basis of gender. Both enjoy the same rights and duties to learn and teach. Women have the same duty as men to restrain themselves and others from evil and encourage themselves and others towards good. Islam placed Paradise under their feet when they became mothers; they became the reason why fathers would enter paradise, and also such an integral part of a husband's faith that without honoring his wife, his faith remained incomplete. It was with this newly acquired status that women soared high and made their distinguishing mark in history, so as to not be left behind when the greats of Islam were glorified.

Muslim women, contributed to the legacy of Islam as scholars, jurists, rulers, benefactresses, warriors, businesswomen, and legal experts. The Prophet's household was looked up to

by all his Companions as a beacon of guidance. His wife, Khadija (*ra*), who was more than his confidante and companion, a wealthy businesswoman and trader, supported him morally and financially when he was granted prophethood; Aisha bint Abu Bakr (*ra*), transmitted expanses of knowledge from him, became a great jurist and scholar; Umm Salama (*ra*)'s counsel was accepted by the Prophet himself, at the time of the treaty of Hudaibiyah; Hafsa (*ra*), daughter of Umar ibn Al-Khattab was the first person to be entrusted with the written Qur'an after the death of her father.

The contribution of women in the preservation of *ahadith* has been great indeed. A survey of the texts reveals that most of the important compilers of *ahadith* from the earliest period received many of them from women teachers, as the immediate authorities. Ibn Hajar studied from 53 women; As-Sakhawi had *ijazas* from 68 women and As-Suyuti studied from 33 women, a quarter of his *shuyukh*.

In the fourth century, we find Fatima bint Abdur-Rehman, known as *As-Sufiyyah* on account of her great piety; Fatima grand-daughter of Abu Dawud of *Sunan* fame; Amat al-Wahid, the granddaughter of the distinguished jurist al-Muhamili; Umm al-Fath Amat As-Salam, the daughter of the judge, Abu Bakr Ahmad; Jumuah bint Ahmad, whose classes were always attended by

reverential audiences.

Fathima bint al-Hasan ibn Ali Ad-Daqqaq al-Qushayri was a *hadith* scholar of the fifth and sixth centuries, who was celebrated not only for her piety and mastery of calligraphy, but also for her knowledge of *ahadith* and the quality of the *isnads* (chains of narrators) she knew. Even more distinguished was Karimah al-Marwaziyyah, who was considered the best authority on the *Sahih* of Al-Bukhari in her own time. Abu Dharr of Herat, one of the leading scholars of the period, attached such great importance to her authority that he advised his students to study *Sahih* under no one else because of the quality of her scholarship. Among her students were Al-Khatib al-Baghdadi and Al-Humaydi.

Fatima-bint-Muhammad, known as Shahdah, the Writer, received the proud title of *Musnida Asfahan* (the great *hadith* authority of Asfahan). She founded a Sufi lodge which her husband endowed most generously. Her lectures on *Sahih al-Bukhari* were attended by a large crowd of students and many even falsely claimed to have been her students.

Well-known as an authority on *Sahih al-Bukhari* is Sitt al-Wuzra, who, besides her mastery of Islamic law, delivered lectures on the *Sahih* in Damascus and Egypt. Likewise, Umm al-Khayr Amat al-Khaliq is regarded as the last great *hadith* scholar of the Hijaz.

In seventh century Damascus, there was Umm al-Darda, a prominent jurist whose students included Abdul Malik ibn Marwan, the then Caliph himself. She used to teach *hadith* and *fiqh*, at the mosque. Ilyas-ibn-Mu'awiyah, an important scholar of the time and a judge of undisputed merit, considered her to be superior to all the other *hadith* scholars of the period.

Aisha bint Sa'ad bin Abi Waqqas was a jurist and scholar and also the teacher of the renowned scholar, Imam Malik, the founder of the Maliki School of *Fiqh*. Sayyida Nafisa, the great granddaughter of the Prophet Muhammad (*saws*), and daughter of Hassan bin Ali bin Abu Talib, was a teacher of Islamic Jurisprudence, whose students travelled from faraway places and one of them was Imam Shafi'i, another great scholar, and founder of the Shafi'i School of *Fiqh*. She financially sponsored his education for him.

Ashifa bint Abdullah was the first Muslim woman to be appointed by Caliph Umar ibn Al-Khattab as market inspector and manager. Amra bint Abdurrehaman was one of the great scholars of the eighth century who was a jurist, a *Mufti*, and a scholar of *ahadith*. During the time of Caliph Umar bin Abdul Aziz, she was considered a great authority on traditions related by A'isha (*ra*), the wife of the Prophet (*saws*). Among her

students was Abu Bakr ibn Hazim, the celebrated judge of Madina who was ordered by Caliph Umar bin Abdul Aziz to compile all the *ahadith* on her authority.

Aisha bint Muhammad ibn Abdul Hadi in Damascus was a scholar who taught many prominent Muslim male scholars and also possessed the shortest chain of narrators back to the Prophet Muhammad (*saws*). She taught Ibn Hajar al-Asqalani, the greatest scholar of her time. Fatima al-Batayahiyyah, was a distinguished elderly woman of the eighth century who taught her students the celebrated works of *Sahih al-Bukhari* for days on end in the Prophet's mosque itself.

In the ninth century, there was Fatima al-Fihriyya in Fez, Morocco, who founded the al-Qarawwiyyin mosque. Established in the year 859, the Qarawwiyyin mosque, through which Arabic numbers became known, and used, in Europe, had the oldest and possibly the first university in the world and is still functioning. Students travelled here from all over the world to study Islamic studies, languages and sciences.

Fatima of Cordoba was a tenth century librarian who oversaw 70 public libraries containing 400,000 books. In the eleventh century, was Banafshaa' ar-Rumiyya, who restored schools, bridges and public housing for homeless women in Baghdad.

After them were Abidah al-Madaniyya, Abdah bint Bishr, Umm Umar Ath-Thaqafiyyah, Zaynab, the granddaughter of Ali ibn Abdullah ibn Abbas, Nafisah bint al-Hassan ibn Ziyad, Khadijah Umm Muhammad, Abdah bint Abdar Rahman and many other women who excelled in delivering public lectures on *ahadith*. Abidah started out as a slave owned by Muhammad ibn Yazid. She learned a large number of *ahadith* and related 10,000 *ahadith* on the authority of her Madani teachers.

When she was given by her master to Habib Dahhun, the great *hadith* scholar of Spain, on his visit to the holy city of Jerusalem, he was so impressed by her learning that he freed her, married her and brought her to Andalusia.

Zaynab bint Sulayman, by contrast, was a princess by birth. Her father was a cousin of As-Saffah, the founder of the Abbassid dynasty, and had been a governor of Basrah, Oman, and Bahrain during the caliphate of Al-Mansur. Zaynab, who received a fine education, acquired a mastery of *ahadith* and gained a reputation as one of the most distinguished women scholars of the time also counted many important men amongst her pupils.

In the twelfth century, there was Shuhadah bint Ahmad al-Ibrii, who studied in Baghdad with prominent scholars of *ahadith* and became a great scholar and jurist herself and was well-

known as the 'Pride of Women.' Zainab bint Kamal taught more than 400 books of *ahadith* in some of the most prestigious academic institutions in Damascus and exhibited exceptional patience which won the hearts of her students. There was Fathima bint Muhammad al-Samarqandi, a jurist who advised her more famous husband on how to issue *Fatwas*. More recently, in the nineteenth century, history saw the growth and success of Nana Asma'u of Nigeria; a poet, teacher, scholar and advisor to her father.

Women who stand out as rulers include: Arwa al-Sulayhi, an eleventh century Yemeni who ruled for 71 years and was known as the Noble Lady; and Sultana Shajarat al-Durr, who took control of Egypt after the death of her husband in the thirteenth century.

Dhayfa Khatun, the niece and daughter-in-law of Salah al-Din al-Ayyubi, after the death of her son, King AbdulAziz, became the queen of Aleppo and ruled for six years. During her reign, she faced threats from the Crusaders, Khwarzmein, Mongols and Seljuks. In addition to her political and social role, she even sponsored education in Aleppo where she founded two schools.

Sitt al-Mulk was a Fatimid princess from Egypt, whose expert administration was in accord with Islamic laws.

Queen Zubayda, wife of the ninth century Caliph, Harun Ar-Rasheed, is famous for her contributions building

water resources and guest houses for pilgrims along major routes leading to Makkah. She was an intellectual who expressed her political views in public and even supported poets and writers regardless of their religion, religious scholars and the needy. The famous Zubayda spring in the outskirts of Makkah still carries her name.

Closer home in India we had Razia Sultana, the only female to sit on India's throne in Delhi for four years in the thirteenth century. Firishta, an eighteenth century historian, writes: "...Razia, though a woman, had a man's head and heart and was better than 20 such sons."

Hurrem Sultan (1500CE), also called Roxelana, was enslaved in the Crimean Turks raids on Ukraine, during the reign of Yazuz Sultan Salim and was presented at the Ottoman palace to King Suleyman, who later married her. She is the founder of a number of institutions which include a mosque complex in Istanbul which is home to a *Madrassa* and a public kitchen; *cifte hamam* (double bathhouse for both men and women), two schools and a women's hospital. She also built four schools in Makkah and a mosque in Jerusalem.

Amina was the queen of Zazzua, a province of Nigeria, in the sixteenth century. At the age of sixteen, she became the heir-apparent to her mother. Amina chose to learn military

skills and emerged as the leading warrior of Zazzua cavalry. In her reign of 34 years, she expanded the territory to its largest size ever. Her main focus was on forcing local rulers to accept vassal status and permit safe passage to Hausa traders. She is credited with popularizing of the earthen wall fortifications which became characteristic of Hausa states since then. She ordered the building of defensive walls around each military camp that she established. Later towns grew within these walls and many of them are still in existence and are known as Amina's walls.

There was a family of women who ruled over Bhopal from 1819 to 1924, the last of who was Begum Kaikhursau Jahan. This family was reputed for improving the railway, waterworks, a postal system and transport lines in the vicinity.

Muslim women ensured that they left behind a legacy when it came to intellectual and academic feats. Sutayta al-Mahamili, a mathematician lived in the second half of the tenth century, and came from an educated family in Baghdad. She excelled in many fields such as Arabic literature, *hadith* and jurisprudence. She invented solutions to many equations which have been cited by other mathematicians which denote aptitude in algebra. She was praised by historians such as Ibn al-Jawzi, Ibn al-Khatib Baghdadi and Ibn Kathir.

Labana of Cordoba (tenth century, Spain) was well-versed in the exact sciences of mathematics and could solve the most complex geometrical and algebraic problems known at that time. She was employed as the private secretary to the Umayyad Caliph of Islamic Spain, Al Hakam the Second.

Ayesha, daughter of Prince Ahmed of Andalus, who lived in the eleventh century excelled in rhyme and oratory. Her verses aroused the tumultuous enthusiasm of the otherwise grave poets of Cordoba and her library was one of the finest and most complete in the kingdom.

Wallada, a princess of Almohads during the eleventh century, was renowned for her knowledge of poetry and rhetoric; her conversations were remarkable for their depth and brilliance. At the academic contests of Cordoba, the capital which attracted the learned and the eloquent from every quarter of the Iberian peninsula, she never failed, whether in prose or in poetical composition, to out-distance all competitors of the eleventh century.

Al Ghazaniya and Safia, both of Seville, were distinguished for their poetical and oratorical genius of the eleventh century. The latter was unsurpassed for the beauty and perfection of her calligraphy; the splendid illuminations of her manuscripts were the despair of the most accomplished artists of the age.

The literary attainments of Miriam, the gifted daughter of al-Faisuli were famous throughout the Andalus. The caustic wit in the satire of her epigrams were unrivalled by the end of the eleventh century.

In the art of calligraphy, one name that keeps recurring is that of Thana, a slave in the household of Ibn-Qayyuma. Ibn Qayyuma was the tutor of one of the sons of Caliph Mansur, of the eighth century. Of the two he sent to be trained under the leading calligraphist of the day, Ishaq-bint-Hammad, one was the slave girl Thana, who his pupils say, 'wrote the original measured scripts, never since equaled.'

Umm-al-Sa'd of the eleventh century was famous for her familiarity with Muslim traditions. Al Fihrist-ibn-al-Nadim, an eighteenth century historian in his book names women with a varied range of skills. Two are grammarians – a much respected branch of knowledge, related to the use of the full range of excellence of the Arabic language. There was a woman scholar of Arab dialects, of the eleventh century, 'whose origin was among the tribes.' And another, 'acquainted with tribal legends and colloquialism' and a third one wrote a book entitled, '*Rare Forms and Sources of Verbal Nouns*.' In a different field, Arwa, wrote a book on 'sermons, morals and wisdom.'

An Indian, by the name of Rasa, was the author of a book on medical

care and the treatment of women. Her book is listed among medical works available in Arabic. Mariyah-al-Qibtiyyah, an Egyptian, wrote on Alchemy in the seventh century.

The making of astrolabes, a branch of applied science which is given great status, was practiced by Al Ijiliyyah bint al-Ijili al-Asturlabi, who followed her father's profession in Aleppo and was employed in the court of Sayf-ad-Dawla, one of the powerful Hamdanin rulers in northern Syria, in the tenth century CE.

The *Sharia* requires Muslims to have great concern for society in all spheres of life. With the arrival of Islam, women were able to practice as physicians and treat both men and women particularly on the battlefields.

The title of the first nurse is credited to Rufayda bint Sa'ad al-Aslamiyya who lived at the same time as the Prophet (saws). She nursed the wounded and the dying in the battlefield during the Battle of Badr on 13th March 624 CE. She learned most of her skill from assisting her father, Sa'ad al-Aslami, who was a physician.

Al Shifa bint Abdulla al-Quraishiyya al-Adawiyah was amongst the wise women of the time. She was involved in public administration and skilled in medicine. Her name was Layla but, and received the title 'Al Shifa' which means 'The Healing.'

Nusayba bint Ka'ab al-Mazneya, offered her medical services during the

Battle of Uhud; Umm-e-Sinan Al-Islami, requested the permission of the Prophet to go out into the battlefield and assist the wounded soldiers and provide water to the thirsty; Umm Warqa bint Harith, who participated in compiling the Qur'an, nursed those wounded at the Battle of Badr.

Nusayba bint al-Harith, also known as Umm al-Athia, took care of casualties on the battlefield and took care of providing them with food and water and first aid and, moreover, performed circumcision.

The most recent account of a scholar, who dedicated her life to Islam, is that of Zainab al-Ghazali. Born in 1917, in Egypt, she was an activist and was closely associated with the *Muslim Brotherhood*. Her father encouraged her to become an Islamic leader, citing the example of Nusayba bint Ka'ab al Muzaniyya, a woman who fought alongside the Prophet Muhammad in the Battle of Uhud. At the age of nineteen, she founded the *Jama'at al-Sayyidat al-Muslimaat* (Muslim Women's Association) which had a membership of three million throughout the country by the time it was dissolved by government order in 1964. She was invited by Hassan al-Banna, the Founder of the *Muslim Brotherhood* to merge the *Jama'at* with his organization. She refused his offer in order to retain her autonomy. However, she did take an oath of personal allegiance to him. Her weekly lectures

attracted a crowd of approximately 5000 people. Besides offering lessons for women, the *Jama'at* published a magazine, maintained an orphanage, assisted poor families and mediated family disputes. It took a political stance, demanding that Egypt be ruled according to the Qur'an.

After the assassination of Hassan al-Banna, she played a pivotal role in regrouping the *Brotherhood* in the 1960s. She was imprisoned in the year 1965 and was sentenced for 25 years, but was released under Anwar Sadat's presidency. While in prison, al-Ghazali and members of the Brotherhood underwent many inhumane punishments. During these periods of hardship, it is said that she had visions of Prophet Muhammad (*saws*) and also experienced some miracles as she got food, refuge and strength in those difficult times. She has authored a book based on her experiences in jail, which was later translated into English as *Return of the Pharaoh*. She died on 3rd August 2005, aged 88 years.

Dr. Akram Nadwi, author of a 40-volume collection of women scholars in Islam, *Al-Muhaddithat*, has, in his research, unearthed the accounts of many such scholars whose legacy and contributions are forgotten by now. According to him, the current emphasis placed on the subjugation of women in Islamic society made it really important to seek out the real historical records of

women's place in Islam. As the *Shaykh* describes:

"Initially I thought there might be about 30 to 40 women, but as the research progressed, the accounts kept growing until I realized I had no less than 8,000 biographical accounts of Muslim women who played major roles in the preservation and development of Islamic traditions since the time of the Prophet (PBUH) himself. The women I encountered were far from mediocre when compared to men and, indeed, some excelled way beyond their male contemporaries. These were exceptional women who not only participated in society but actively reformed it. Most striking was their caliber for intellectual achievement and the respect and recognition they received for it."

An Elegy Written in a Country Churchyard is an eighteenth century poem which laments the villagers buried in a churchyard. The poet, Thomas Gray, says: "Many villagers could have been Milton, if only they had had the chance."

Such is the case with Muslim women as well. If presented with the right kind of opportunities and given a reasonable dose of motivation, 8,000 may very well turn out to be a much understated assumption as regards the number of female scholars Islamic civilization may, and can, put forth. ■

(Courtesy: YMD)

The Prophet Never Tortured Prisoners of War

- Faheen Younus

Senator John McCain recently remarked in an Op-Ed, "I know from personal experience that the abuse of prisoners sometimes produces good intelligence but often produces bad intelligence because under torture a person will say anything he thinks his captors want to hear - true or false - if he believes it will relieve his suffering."

Yes, I admire the Senator for publicly rejecting the use of torture. But his statement also leaves me perplexed. Why have politicians and talking heads refrained from giving credit to one specific person? Someone whose denunciation of torture is unprecedented and predates the Geneva Convention by centuries: Prophet Muhammad.

Not only did Muhammad categorically reject torture, but he espoused equal treatment - both physically and emotionally - for prisoners of war in an era plagued with enslavement, limb severance and mutilation of corpses.

Take the Battle of Badr for example. The Prophet encountered an attack three times the number of all his adult male followers. Early in the battle, Muslims captured a water carrier from the enemy side. They enquired from him about the whereabouts of Abu Sufyan, a lead enemy general. The water carrier confessed to knowing the location of four other generals but maintained that he did not know about Abu Sufyan's location. The Muslims

started beating him. In turn, the water carrier would fake cooperation to avoid beating. But as the beating stopped, he would reiterate his ignorance about Abu-Sufyan's location, and a new round of beating would commence. The Prophet, praying nearby, concluded his prayers due to the commotion and said, "You beat him when he is telling you the truth, and you let him go when he tells you a lie."

Muhammad went on to prohibit inflicting even emotional pain on the prisoners by declaring, "When prisoners of war are put under guard, those closely related should be placed together" and by mandating the return of enemy corpses instead of mutilation. Why would Muhammad employ such a policy?

Policies have to be aligned with goals. If our goal is to get into the minds of terrorists, we must do that by "going to school on each captive," says Colonel Stuart Herrington, a retired army intelligence officer who advised teams at Guantánamo Bay. He and his teams "collected mountains of excellent, verified information" in Vietnam, Panama and the first Gulf War, he said, "by learning the prisoner's beliefs and fears, his hatreds and his loyalties, his family details and his core vulnerability."

Muhammad's goal was not to get into the minds of his prisoners; his goal was to get into their hearts. And he achieved this goal by preaching equal -

not just fair - treatment between the captor and the captive.

In his farewell address the Prophet reminded all who were present, "O men, you still have in your possession some prisoners of war. I advise you, therefore, to feed them and to clothe them in the same way and style as you feed and clothe yourselves... To give them pain or trouble can never be tolerated."

Muslims were expected to free the prisoners, if they could not meet these standards.

Such equality, not war, allowed many prisoners to embrace Islam. As one of them related in later days, "They made us ride while they themselves walked; they gave us wheaten bread to eat when there was little of it, contenting themselves with dates."

As an American Muslim, I feel water boarded every time my politicians and

pundits revere The Hague and Geneva Conventions but fail to acknowledge Muhammad's pioneering contributions toward eliminating torture against prisoners of war.

And this is my call to the U. S. leaders: We might be able to thwart the next terror plot by getting into the minds of the extremists, but we cannot win the moral debate on torture without winning over the hearts of Muslims. Recognizing Muhammad's contributions, instead of glossing them over, would be a good first step in achieving that goal. Give credit please. No cash needed.

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Lament

**My complaint, my brother, is that when you went away
You took with you the book of my past life.**

**And in it there were many pictures that I held so dear—
My childhood hopes and joys, my youthful strife.**

**And when you took your leave what did you give me in return?
The fiery blood-red rose, its thorny leaf.**

**But can I wear it honourably? For only you must know
How many collars I have rent in grief.**

**This last time I shall ask you; let me make just one request,
For you have never grudged me to this day:**

**Return and take your present of that fiery blood-red rose
And let me have the book you took away.**

- Faiz Ahmad Faiz

Ban On Cow Slaughter A Ploy

-Obaidur Rahman Nadwi

Maharashtra Government recently passed Bill on cow slaughter. Haryana Government has also pledged to enact a law to stop cow slaughter in the state. The matter does not end here. Right wing forces are out to ban cow slaughter all over the country.

Communist Party of India (Marxist) leader Prakash Karat has rightly said, "Ever since the government led by the BJP came to power, the RSS and other Hindutva outfits are fanning communal hatred in the country. The attacks on minorities are on rise, the issue of cow slaughter is raised to target the minorities."

Faizan Mustafa, vice-chancellor, NALSAR University of Law, Hyderabad stated that India today is the worlds top beef exporter, second only to Brazil. In BJP - ruled Gujarat, meat export has doubled in the last decade and it is among India's top 10 states with cow slaughter-houses. He further said that the Supreme Court in 2007 has refused to ban cow slaughter on the grounds that it is a policy matter.

It is interesting to note that the cow is as dear to Muslims as to others and religious sensibilities have no role in this matter. Islam is a religion of ordained divine laws and its followers are governed by set rules even in their eating and drinking habits and practices. A line of demarcation has been drawn for them in Islamic

"Shariah". As far as beef is concerned, it has been permitted to consume it like other varieties, but nowhere there is compulsion for a Muslim to eat beef. In India, which mainly depends on agriculture, cow and its pregeny have assumed importance more for economic reasons than faith. Elsewhere people without any distinction of caste and creed have been consuming beef freely.

Rajendra Lal Mitra, a great Hindu Orientalist and scholar, in his monumental work 'The Indo-Aryans' (Volume 1, Chapter VI) says, "Not only was the meat of cow esteemed as a valuable food, but supply of beef was deemed as an absolute necessity by pious Hindus in their journey from this to another world, and a cow was invariably killed to be burnt with the dead."

Manu, the greatest lawgiver of India, whose words still carry weight with Hindus, enjoins the performance of the Madhu Parka or the ceremony of the "honed meal" for the purpose of entertaining a guest, and as offering to departed ancestors. Madhu Parka was a dish made from beef, boiled with rice and honey.

The very mantras to be uttered at the time of killing the animal are given in the Shastra.

In view of above facts, question arises as to who are more responsible for

killing of cows. Noted scholar AK Parekh, in his book 'Cow slaughter the culprit behind', says that Muslims are not even one percent responsible for the killing of cow. Those who believe in the religious esteem and the holiness of the cow sell it for their economic and trade gains and in order to benefit from its skin and different parts, ultimately kill it. He further says that cows are even sacrificed before deities in Nepal, purely Hindu state.

In this context, it would be worthwhile to mention here that a Hindi daily from Nagpur, 'Yug Dharma, carried an article by Jeevanlal Chandak on July 23 1983. He writes, "Deonar's slaughterhouse in Bombay is the biggest in Asia and the second biggest in the world. It handles slaughter of 11,000 animals every day. The paper further quotes the figures of beef export from India:

1973-74 -2000 tonnes, 1975-76-
5375 tonnes, 1976-77-11410 tonnes,

176-78-23400 tonnes, 1980-81-
80000tonnes

The leather export in 1965-66 was worth Rs. 27.2 crore, while in 1979.80. it rose to Rs. 42.5 crore. Thousands of cows and oxen are slaughtered in Calcutta's Tingra slaughterhouse and there are nearly 100 unauthorised slaughterhouses around it. They are all run by non-Muslims.

In a nutshell, the Sangh Parivar wants to gain political mileage by raising such baseless issues and spreading hatred amongst different communities. ■

Endeavours to Combat the Evil

The danger to which the Holy Prophet had alluded was soon to manifest itself but its tide was stemmed by a few indefatigable crusaders of unflinching faith and ardent zeal. Endowed with religious devotion and enthusiasm, these pioneers and standard bearers saved millions in the *Ummah* through their sermons and exhortations, lectures and discourses, disciplines and teachings from being swept away by the flood of coarse materialism; they maintained the continuity of religious and spiritual traditions, teachings and precepts, which was assuredly much more important than the continued existence of political ascendancy. Those who spearheaded the movement to fill in the gap at this crucial moment in the life of the *Ummah* and thus saved the world of

Islam from acquiescing in an utterly agnostic, characterless and spiritually enfeebled existence, were, Sa'eed ibn Jubair, Muhammad ibn Sireen, Sha'bi and, the precursor of all, Hasan al Basri. Born in 21 A.H. his father Yasar, was an emancipated slave of Zaid ibn Thabit, a celebrated companion of the Prophet, and he was himself brought up in the house of *Umm-ul-Mominin*, *Umm-i-Salmah*. ■

Business Activities in Islamic Framework

- M.Y. Khan

Trade and business have been the backbone of pre-Islamic world of Mecca, the city of Prophet Muhammed (Pbuh). Mecca was connected with several neighboring countries through trade. In the beginning of Islamic period the trade flourished with almost all Arabian countries guided by Quran. The Quran says, "Allah has made business lawful for you." (SurahAl-Baqarah: 275)

As a matter of fact Islam encouraged business in many areas of industry, contract, wills and commodities since the dawn of Islam when only individual business, small industries or partnership firms were floated. The principle was that no conflict exists between good business practices and profit making. As such Islam provided profit and loss sharing as a basic principle of entrepreneurship. According to Quran people should give full weight to justice, and not wrong doing to people in respect of their goods brought for sale. Islam has propagated the business and trade to be done in a fair manner. Alternatively we can say that Islamic marketing trading and business involves transparency, honesty integrity and holistic approach for doing the business and trading for the welfare of the human beings. Another important aspect of Islamic economic activities is that all transactions relating to business have to

be executed in a competitive market or the perfect market. The competitive and perfect market is determined by number of factors such as absence of monopoly, equalization of prices of the product with same quality and features so that all individuals are benefited in equal terms. In perfect market there is no hindrance and obstacles in supply and demand for goods. Whatever is produced is supplied to the market and existing demand is not controlled by the government or any other regulatory body. Once Prophet Mohammad (pbuh) said that prices should not be controlled by the intervention of any power or government. Prices are self determined by demand and supply. There should be no over hoarding of the goods and there should be no manipulation of prices. It is also necessary that whatever goods are sold and purchased they should have the single characteristics. In Islam no one is permitted to cheat, buyer or seller by supplying the sub standard goods for quality goods and lower price or at lower price than the cost of the goods. Even the person who sells once goods at lower price than cost, to manipulate the market he will be punished by God.

The above discussion is an offshoot of the following messages of Prophet Muhammed (Pbuh). Prophet Muhammed (Pbuh) was one of the best businessmen

who assisted as a business manager of Hazrat Khadija (r.a.). Known for His integrity and honesty, He was bestowed upon with the title of Honorific.

The messages are:

“Almighty Allah’s mercy descends on one who is gentle at the time of buying, selling, and requesting payment.” (Tirmizi)

Prophet Muhammed (pbuh) said: “Whosoever sells a defective product without disclosing its defect to the purchaser, shall earn the permanent anger of Almighty Allah and the angels continuously curse such a person.” [Ibn-e-Maja].

Abu Sad related that Prophet Muhammed (pbuh) said: “The truthful and trustworthy businessman will be in the company of Prophets, saints and martyrs on the Day of Judgment.” [Darimi, Tirmizi].

Narrated by Jabir that the Prophet (pbuh) cursed the receiver and the payer of riba, the one who records it and the two witnesses to the transaction and said: “They are all alike [in guilt].” (Muslim)

From Abu Hurayrah: The Prophet, peace be on him, said: “God would be justified in not allowing four persons to enter paradise or to taste its blessings: he who drinks habitually, he who takes riba, he who usurps an orphan’s property without right and he who is undutiful to his parents.” (Mustadrak al Hakim, Kitab al-Buyu).

Prophet Muhammed (Pbuh) said: “Give the labor his wage before his sweat dries”. [Ibn-e- Majah]

Narrated by Ibn ‘Abbas, Allah’s Messenger (pbuh) said, “Give the shares to those who are entitled to them, and what is left from those who are entitled to it goes to the nearest male heir.” (Muslim)

Salman Ibn Amer reported that the Prophet (Pbuh) said: “To give something to a poor man brings one reward, while giving the same to a needy relation brings two: one for charity and the other for respecting the family ties.” [Ahmad, Ibn Majah, Nasai, Tirmizi].

Abu Qatadah related that the Prophet (Pbuh) said: If anyone would like Allah to save him from the hardships of the Day of Resurrection, he should give more time to his debtor who is short of money, or remit his debt altogether. (Muslim)

Abdullah-b-Amr reported that the Messenger of Allah (Pbuh) cursed the bribe-taker and the bride-giver. (Abu Dawud, Ibn Majah)

Narrated Hakim b. Hizam: “I asked Messenger of Allah (Pbuh) I said: ‘A man came to me asking to buy something that I did not have. Can I buy it from the market for him and then give it to him?’ He said: ‘Do not sell what is not with you.’” (Abu Dawud)

Narrated Al-Miqdam: The Messenger of Allah (Pbuh) said: “The cleanest food is that which has been earned by the labour of one’s hand.” (Bukhari)

From Abu Hurayrah: The Prophet, peace be on him, said: "On the night of Ascension I came upon people whose stomachs were like houses with snakes visible from the outside. I asked Gabriel who they were. He replied that they were people who had received riba." (Ibn Majah, Kitab al-Tijarat, Bab al-taghlizi fi al-riba; also in Musnad Ahmad).

Thus Prophet Muhammed (Pbuh) laid down the foundation of free market economy in which price is not controlled but it is determined by the supply and demand forces. As a matter of fact once Prophet (Pbuh) said that price should not be controlled it has to be decided by the Allah and Government should not interfere in the process of natural economic growth. What prophet wanted to convey is that you cannot artificially determine the supply and demand.

Prophet Muhammed (Pbuh) stood for justice, honesty and moral dignity in distribution system. His motto was that all factors of production should share the income and the wealth of the community. Islam has prohibited business in several goods and services. For instance, alcohol, drugs, tobacco, entertainment and interest based financing. Quran has also forbidden sale and purchase of unspecified quantity of goods, acceptance of money for fish in the river, bird in the air as there is an element of uncertainty. ■

(Courtesy: Islami Tijara)

Worldly Pleasures

'Abdul Qadir did not preach asceticism nor did he exhort to give up the worldly possessions. What he emphasised upon in his sermons was that these should be made use of by a man to the extent he needs them but he should never allow himself to become a slave of his desires and temptations, nor should he hold the earthly gifts dear to his heart. Explaining the purport of the Tradition which runs: *Verify, the world has been created for you, and you have been created for the Hereafter*, he says:

"Do not try to obtain your share of the worldly gifts in a way that you have to keep standing before it like a beggar. You ought to be like a sovereign who keeps himself seated while the gifts are presented before him. This world acclaims those who stand and wait at the door of God Almighty but it demeans those who wait upon it. Therefore, get your share of the worldly benefits without demeaning yourself or compromising your dignity, and this is what Allah expects of you."

In another sermon he says:

"It is perfectly lawful to lay hands on the world and its gifts, to possess it or even to accumulate it for a com-mendable purpose, but it is forbidden to set your heart upon it. You may allow it to stand at the door of your heart but it is prohibited to allow it to get inside the door, for it shall not bring any honour to you." ■

Jauhar - As A Journalist

-S. Moinul Haq

In the beginning of this century, the partition of Bengal in 1905, leading to the emergence of Eastern Bengal and Assam, a Muslim-majority province, the establishment of the All India Muslim League and the recognition of the Muslim right to separate representation in the semi-democratic institutions of those days awakened in the hearts of Muslims the throbbing of a new national life. However that was a passing phase. There followed a trial of political shocks that caused widespread disillusionment. The partition of Bengal was annulled under strong Hindu pressure. The Kanpur Mosque agitation leading to the ruthless firing on a Muslim mob causing the death of a large number of men, women and children suddenly opened the eyes of "the loyal and contented" Muslims to the stark realities of the times. The disillusionment also came in the wake of developments on international level. The Persian crisis generated by the Russian intervention weakened the neighbouring Muslim country. The Italo-Turkish and the Balkan Wars took away large slices from the Ottoman Empire for which the Muslims had a very soft corner in their hearts for obvious reasons. Then Turkey joined the Central Powers in the First World War and that placed the South-Asian Muslims in an awkward situation.

These four years saw the rise and fall of a militant Muslim press. Four highly accomplished personalities emerged on the scene namely Maulana Hasrat Mohani, Maulana Mohammed Ali, Maulana Zafar Ali Khan and Maulana Abul Kalam Azad. Of these Mohamed Ali was a graduate of both Aligarh and Oxford Universities, Hasrat Mohani and Zafar Ali were graduates of Aligarh and Abul Kalam Azad had a thorough grounding in oriental literature. All with the exception of Azad were poets of repute. All were men of letters with Zafar Ali Khan and Abul Kalam Azad possessing literary styles of their own. All were politicians and had entered journalism not because they were enamoured of the profession but because they wanted to use journalism as an instrument for the projection of their political views. In short they were litterateure-cum-politicians-cum-journalists. All suffered imprisonment or internment for the free expression of their views and their papers had to close down publication for repeated demand and forfeiture of securities.

On international politics, their views were identical for all stood against imperialist exploitation of colonies and intervention in the affairs of small countries with particular emphasis on Muslim World. With the possible exception of Hasrat Mohani, all were

pan-Islamists.

On internal affairs, their views were somewhat different from each other. Hasrat Mohani and Abul Kalam Azad wanted Muslims to join Congress unconditionally and thus forge a united front for the liberation of India. Mohamed Ali wanted Hindu-Muslim settlement as a pre-requisite of a united front with Hindus. Zafar Ali Khan stood in between the two. The annulment of the partition of Bengal was criticised by Mohamed Ali alone. On the issue of Kanpur Mosque, all followed the same line.

Their reader audiences were different from each other. Hasrat Mohani's appeal was for those who were completely disillusioned with liberal elements. His journal "*Urdu-i-Mualla*" was a curious mixture of classical Urdu literature and radical outlook. Mohamed Ali's approach was directed at influencing the opinion of those educated in English and projection of Muslim views to the ruling circles. He also started an Urdu daily "*Hamdard*" but it was not a success in this particular phase of Muslim journalism. Abul Kalam Azad succeeded to a substantial extent in influencing the views of those politically conscious people who had received grounding in oriental languages. And Zafar Ali Khan knocked at the door of the common man and played a notable role in creating the taste of newspaper reading among the general mass of Muslim people.

The press style of all was rhetoric as it was the need of the hour in those days of stormy Muslim politics. Mohamed Ali's first article appeared in the "*Punjab Observer*" of Lahore on "Aligarh of Today" which caused quite a sensation in the M.A.O. College circles and disturbed Nawab Muhsin-al-Mulk and Sir Theodore Morrison. In 1907, he wrote a series of articles for the "*Times of India*" and the "*Indian Spectator*" of Bombay which were later published in the form of a brochure entitled "Thoughts on the Present Discontent". Discussing that, Abdur Rahman Siddiqi observed, "...had he read it, even Edmond Burke would have complimented him and acknowledged in him a worthy "successor". Mr. Mohamed Ali thus gained fame as perhaps the foremost exponent of India and Muslim political thought."

While still in Baroda State Service, Mohammed Ali continued to ruminate over the idea of starting a weekly newspaper. While lucrative offers of high posts were made, he after long deliberations decided to take the plunge, resigned from the Baroda State Service, went to Calcutta which was at that time the capital of undivided India, and started "*The Comrade*" on January 14, 1911. That weekly paper modelled on the "*Spectator*" of London, was sober and dignified but trenchant in comments. The venture presented a fine specimen of journalism with thorough editorials, good background articles,

light literature and excellent summary of news "The Comrade has one of the best get-up of weekly journals in India and its mechanical execution reflects credit on its enterprising conductors", wrote Mr. Sachchinanda Sinha in *Hindustan Review*.

Why Mohammed Ali launched the paper, could be assessed from his autobiography written long after. He said: "The reason which so irresistibly impelled me to take up journalism was that the affairs of my community just at that juncture made it the only avenue through which I could prove of any appreciable use to it while still earning a livelihood...I felt that I should now assist my community in taking its proper share in the political life of the country. I was particularly anxious to help it to understand that, while endeavouring to satisfy the pressing needs of the present which may inevitably bring it now and then into conflict with other elements in the body politic, it should never lose sight of the prospects of the future when ultimately all communal interests had to be adjusted in order to harmonise with the paramount interest of India."

Writing during his days of detention in 1919, Mohamed Ali stated that he selected the alien tongue of the British as the medium of the communication of his ideas in order to address his appeal to the British Nation and the Government. He used expensive paper and good printing, paid outside contributors on a lavish

scale and included verse as well as short stories in order to make it as attractive as possible for the English readers and as a result many European officials became its subscribers. He admitted having received financial assistance from "a few of the most distinguished public men" but asserted that such assistance was used firstly in supplying the paper free of cost to vast numbers of men in authority in India and men wielding power or influence in Great Britain and secondly in reducing the rate of subscription for young Muslim students.

In regard to the wide impact of "*The Comrade*", his friend Abdur Rahman Siddiqi writes: "The Comrade taught the University-educated Muslims the Islamic outlook of domestic and world politics just as the *Al-Hilal* did the Urdu and Persian knowing section and the *Zamindar*, the man in the street and the villagers in their evening meeting places. Iqbal and Shibli gave their help by way of poetry, serious or otherwise. Mohamed Ali's following was the greatest and in time as *The Comrade* expanded in its influence and name, his fame spread over Turkey, Egypt, Syria and almost every part of the Muslim world. The Muslim Indian structure of today (written in 1944) was raised by Mohamed Ali on the foundations laid by Saiyid Ahmed Khan."

With regard to Muslim politics, his views as expressed in "*The Comrade*" from 1911 to 1914, had the following

salient features:

1. Mohammed Ali had no faith in a United India. To his mind, the Hindu-Muslim problem was an international rather than a national problem, deserving of being solved on the basis of International Law of which equality of nations was the basic tenet.
2. He visualised a concordat like that of Canada based on a marriage of convenience between Hindus and Muslims which should be honourably contracted and honourably maintained.
3. Even the genesis of Pakistan could be traced from a careful perusal of the contents of "*The Comrade*."

The proposal for a partition of India into Muslim India and a non-Muslim India made in a humorous contribution by "Bambooque" in 1913, might have been a feeler thrown to others in order to gauge their reaction.

4. Mohammed Ali was a great supporter of Separate Electorates for Muslims and wrote quite a number of editorials on the subject.
5. He was bitterly opposed to the annulment of the partition of Bengal and in the course of a series of editorials on the subject give the view that Muslims had suffered because they were loyal and contented.

6. Regarding Kanpur Mosque Agitation, Mohammed Ali did his best to dissuade the authorities from demolishing a portion of the mosque. When it was demolished, he was in the vanguard of the India-wide protest and did all he could in projecting the Muslim viewpoint.

On the political developments in the Muslim world, Mohamed Ali's views could be summarised thus;

1. He stood for pan-Islamism which according to him was "a force for purposes of defence and not defiance. He always took up the cause of Muslim countries against the designs of colonial powers.
2. In the Italo-Turkish War and the Balkans Wars he gave full support to the Turkish policies published special daily war bulletins of "*The Comrade*" consisting of news and views from Turkish angle, was instrumental in the despatch of two Medical Missions to Turkey, asked people to buy Turkish Bonds in order to assist the war effort and also suggested the establishment of a Turkish News Agency for the newspapers of the sub-continent.
3. When the first World War began and Turkey joined the Central Powers against the Allies, Mohamed Ali wrote a long editorial entitled "Choice of the Turks" justifying the Turkish stand. The previous security deposit was forfeited and a fresh

security was demanded whereupon the paper closed down publication.

After that Mohamed Ali was interned.

The last issue of *the Comrade* published on Nov. 7, 1914 was a bumper one. The editorial concluded as follows:-

"We began our career with the words of hope and courage that have appeared for close upon four years of our title page: stand upright, speak thy thought, declare the truth thou hast, that all may share; Be Bold, proclaim it everywhere; They only live who dare.

"Whatever truth we had, we have declared freely and shared it with all. Everywhere that we could, we have proclaimed it, and even if truth has not always been proclaimed from the house-tops, untruth has not been even whispered. No; we shall not die in the real sense of life and death. We have lived because we have dared and we shall still dare and we shall still live."

Mohammed Ali did not work for Muslims alone. He wrote a lot on the collective interests of all inhabiting the sub-continent. On national level he wrote continuously in support of Indianisation of services, a greater measure of constitutional reforms, safeguarding the rights of Indians in South Africa, furtherance of education and on a number of other issues. He was a great fighter for the freedom of the press. It was he who made the major contribution to the India-wide agitation against the Press Act of 1910, wrote a

series of about a dozen lengthy articles attacking the new legislation and supporting the victims of that, irrespective of the fact whether they were owned and managed by Muslims, Hindus or Sikhs.

Mohammed Ali's conception of journalism could best be judged from the following extracts from his editorial dated January 6, 1912 :-

"All that the journalist is expected to do is to see that his chronicle is accurate, and that the material he provides for the historian can be relied upon for the construction of the latter's fabric.

"A journalist has to appear not only as the spokesman but also as the leader of public opinion, not only to advocate the claims of the people but also to preach from the journalistic pulpit to his flock.

"Our opinions, have been offered more as friendly suggestions to our readers than as sermons delivered from a great height. They have not been lectures administered as a superior person but *tete-a-tete* confidences exchanged between comrades."

Mohamed Ali gave a lot of importance to ethics of journalism and in the course of his supply to a letter from a person intending to start a paper he suggested the following code of ethics:

1. A newspaper should remain above personal interests. It should exercise moderation in both opposition and support and the opposition be confined to principles.
2. Cheap writing be avoided. It should demonstrate seriousness and sobriety.
3. The newspaper should aim at the betterment of its own nation but should see to it that it does not harm the other nations
4. The newspaper should be free from all sectarian controversy.
5. A newspaper as the word implies should devote bulk of the space to news and the news should be accurate and authentic.
6. The editorial ought to be based on deep research and study.

Mohamed Ali fully realised that because of its alien language *The Comrade* had a limited appeal. He said:

“It is the advocate of the people at the bar of their rulers, but it is an educator of public opinion only for a very microscopic, though far from insignificant or unimportant minority; After all, what are the 2000 Indian subscribers of the *Comrade* among 70 million Mussalmans and 245 million other Indians :”

Discussing the question at length, he called for the promotion of Urdu journalism with a view to reaching a

broad-based readership among the masses, He wrote:

“A first class, up-to-date, Urdu daily paper, with a most capable, well-informed and select editorial staff such as would do credit to any paper in Europe, is still a crying need of our people. What could not a paper achieve if it had men like Sajjad Hyder, Enayatullah, Abdul Haq, Ghulam-us--Saqlain, Sheikh Abdul Qadir, Mahfuz Ali and last but not least, Dr. Mohamed Iqbal, on its editorial staff or among its constant contributors ?”

He expressed his intention to launch an Urdu daily of his own and said; “There is a very large circle of readers of Urdu papers but no systematic attempt has yet been made to give them a thorough grounding in Sociology and Economics with a view to bring them *into line* even with the advanced communities of India.” He presented a blueprint of the ideal Urdu daily he had in his mind, embracing its policy, contents and mode of coverage of news and the inclusion of topical articles written by experts in their fields of study. He proposed “*Hamdard*” as the name of the projected daily and said that it would be financed through sale of debentures,

Unlike the contemporary Urdu dailies printed in Litho, Mohamed Ali wanted to see “*Hamdard*” printed in type according to the letter-press method. But as the type faces imported from

Beirut did not come in sufficient quantity, the "*Hamdard*" was started first as a daily news sheet on February 23, 1913, It did not gain a sufficient circulation because the Urdu readers were not familiar with printing in type. Therefore it began to appear in Litho as a full-fledged daily and as a result gained a substantial circulation. Its policy was the same as that of the *Comrade* and it had a galaxy of known writers on its editorial staff such as Mir :Mahfuz Ali, Syed Hashmi Faridabadi, Qazi Abdul Ghaffar, Syed Jalib and Abdul Halim Sharar. During the First World War, Mohammed Ali was interned, the news censorship limited the scope and by 1915, it became an uneconomic proposition, therefore the *Hamdard* had to close down publication. After nine years, the paper resumed publication and played a notable role in the Muslim separatist movement but again the economic difficulties became insurmountable and Mohammed Ali's health had made matters worse, therefore after a five-year life it ceased to exist and after a year or so Mohammed Ali died. The editorial writing was mainly done by himself. The editorials were based on deep research but were unusually lengthy, because on account of his too busy public life, he could not fully concentrate on editorial writing; However long after his death two collections of two volumes each of his editorials were compiled and published which give an insight into the politics of the 'twenties'. ■

Prayers or Rumi

No sooner had the time for an obligatory prayer arrived then Rumi was a completely changed man. He would immediately turn towards *Ka'ba*, his face turning pale, and he would soon be lost in the prayers. Sipah Salar relates that it was not unoften that Rumi spent the whole night in two *rak'ats* of prayer. Rumi has described in an ode his own condition during the prayers. He says:

"After sun-set prayer, one lights the lamp,
or the meal he takes;

But I am left with sighs and moans for my
departed mates.

With tears I perform ablution, my prayer is
filled with fire;

A call to prayer thus given, sets the door of
mosque ablaze.

How very wonderful is the prayer of
intoxicated ones;

Say: 'It is flawless', for it transcends the
time and space.

Perhaps I finished the second *Rak'at*, or
perhaps the fourth;

I know not in fact, what I read or didn't get
the time at all.

How should I knock the door of Truth; my
hands and heart are not mine.

A friend like thee has robbed me of the
heart: now God alone can provide shelter.

I know not, by God, when the service ended
or who led the prayer."

Once Rumi was performing his prayers in
a wintry cold night. His tears trickled down
his face on the beard, turning the tears into
heads of ice owing to the intense cold, but
he remained engaged in his prayers
without being even aware of it. ■

I Was Taught to Hate Islam

-Tina Styliandou

I was born in Athens, Greece, to Greek Orthodox parents. My father's family lived in Turkey, Istanbul for most of their lives, and my father was born and raised there. They were wealthy, well-educated, and as most Christian Orthodox who lived in an Islamic country, they held on to their religion.

A time came when the Turkish government decided to kick the majority of Greek citizens out of Turkey and confiscate their wealth, houses, and businesses. So my father's family had to return to Greece empty-handed. This is what the Turkish Muslims did to them, and this validated, according to them, their hatred towards Islam.

My mother's family was living on a Greek island just on the border between Greece and Turkey. During a Turkish attack, the Turks occupied the island, burnt their houses, and in order to survive, they escaped to the Greek mainland. Even more reason to hate the Turkish Muslims then!

Greece was for more than 400 years occupied by Turks, and we were taught to believe that for every crime committed towards the Greeks, Islam was responsible. The Turks were Muslims and their crimes were reflecting their religious beliefs.

This was actually a very wise plan of the Greek Orthodox Church (religion and politics in Greece are the same thing) to build hatred in the hearts of the Greeks against Islam, in order to protect their religion and prevent people from reverting to Islam.

So for hundreds of years we were taught in our history and religious books to hate and make fun of the Islamic religion.

In our books, Islam was actually not a religion and Muhammad (peace and blessings of Allah be to him) was not a prophet! He was just a very intelligent leader and politician who gathered rules and laws from the Jews and the Christians, added some of his own ideas and conquered the world.

At school, we were taught to make fun of him and of his wives or his Companions. All the "caricatures" and slander against him which are published today by the media were actually part of our lessons and our exams!

Alhamdulillah (thank God), Allah protected my heart, and hatred against Islam didn't enter it.

Other Greeks have also succeeded to rid themselves of the burden of the Orthodox religious inheritance placed on their shoulders

and they have opened, by the will of Allah, their eyes, ears, and hearts to see that Islam is a true religion sent by Allah, and Muhammad is a true prophet, and the seal of all prophets.

Muslims believe that Allah sent messengers to mankind as a guidance to them, starting from Adam, Noah, Abraham, Ismael, Isaac, Moses, and Jesus (peace be to them all). But Allah's final message was revealed to the Prophet Muhammad (peace and blessings of Allah be to him).

It was a great help to me that both of my parents were not very religious themselves. They rarely practised their religion and used to take me to church only during weddings or funerals.

What drove my father away from his religion was the corruption he was seeing daily among the priests.

How could these people preach for God and goodness, and at the same time steal from the church's funds, buy villas, and own Mercedes cars, and spread homosexuality among them? Are these the righteous representatives of the religion who will guide us, correct us, and lead us closer to God? He was fed up with them and this led him to become an atheist.

The churches lost most of their followers, at least in my country, because of their actions. In Islam a sheikh or scholar of the religion helps and guides others with full passion and

only with the desire to please Allah and earn their way to Paradise.

In Christianity to become a priest is a profitable occupation. This corruption "within" drives many young people away from the religion they were born with and leads them to search for something else.

As a teenager I loved to read a lot and I wasn't really satisfied or convinced with Christianity. I had belief in God, fear and love for Him, but everything else confused me.

I started searching around but I never searched towards Islam (maybe due to the background I had against it).

So *alhamdulillah* He had mercy on my soul and guided me from darkness to light, from Hell to Paradise God willing.

He brought into my life my husband, a born Muslim, planted the seed of love into our hearts and led us to marriage without us really paying attention to the religious differences.

My husband was willing to answer any questions I had concerning his religion, without humiliating my beliefs (no matter how wrong they were) and without ever putting any pressure on me or even asking me to change my religion.

After 3 years of being married, having the chance to know more about Islam and to read the noble Qur'ān, as

well as other religious books, I was convinced that there is no such a thing as a trinity, nor was Jesus God.

Muslims believe in One, Unique, Incomparable God, Who has no son, nor partner, and that none has the right to be worshipped but Him alone! No one shares His divinity, nor His attributes.

In the Qur'ān Allah describes Himself. He said:

“Say: He is God, the One. God, the eternally Besought of all! He begets not nor is He begotten. And there is none like unto Him.” (112)

No one has the right to be invoked, supplicated, prayed to or shown any act of worship but Allah alone.

The religion of Islam is the acceptance of and obedience to the teachings of Allah which were revealed to His final Prophet Muhammad.

I became a Muslim, keeping it secret from my family and friends for many years. We lived with my husband in Greece trying to practise Islam, but it was extremely difficult, almost impossible.

In my home town there are no mosques, no access to Islamic studies, no people praying, or fasting, or women wearing *hijab*.

There are only some Muslim immigrants who came to Greece for a better financial future and who let the

Western lifestyle attract them and eventually corrupt them. As a result, they do not follow their religion and they are completely lost.

It was incredibly difficult to perform our Islamic duties, especially for me, as I wasn't born as a Muslim, and didn't have an Islamic education.

My husband and I had to pray and fast with the use of calendars, no Adhan in our ears, and no Muslim community to support us. We felt that with each passing day we were stepping backwards. Our faith was decreasing and the wave was taking us.

So when my daughter was born, we decided, in order to save our own souls and our daughter's, if God wills, we have to migrate to an Islamic country. We didn't want to raise her in a western open environment where she would struggle to maintain her identity and might end up lost.

Thank Allah, He has guided us and gave us the chance to migrate to an Islamic country, where we can hear the sweet words of the Adhan, and we can increase our knowledge and love for Him, and our beloved Prophet Muhammad. ■

(Courtesy: Radiance)

Jaipur Session of AIMPLB

The 24 th session of the All Indian Muslim Personal Law Boards was held at Jamia Hidayah, Jaipur (Rajasthan) from March 20 to March 22, 2015. The Jaipur session assumed significance in various ways. It was the first general meeting after the formation of new Union Government at the centre. The last Board's general session was held in March 2013. Since then much water has flown down the Yamuna.

The All Indian Muslim Personal Law Board was set up in 1972 to adopt strategies for the protection of Muslim Personal Law in the country, specifically Shariat Application Act, 1937.

In his opening address, AIMPLB President Maulana S.M. Rabey Hasani Nadwi stressed on importance of communal amity in the country, particularly in the present times when forces inimical to Islam have got the political patronage. India has the second largest population of Muslims and it was incumbent to ensure that the rights of the community were protected. He further added that because of negligence and lethargy of Muslims today the country is being steered to a particular direction. He urged Muslims to carry out the path shown by Prophet Muhammad (PBUH) and implement teachings and principles of Islam into their lives wholeheartedly. Besides he

called upon all Islamic organizations and institutions to come forward and help Board in pursuing its aims and objects.

The General Secretary of the Board Maulana Nizamuddin said that Muslims should not get frustrated. They should introspect themselves and strive to lead a peaceful life. He also emphasized the need for forming committees at local level to generate awareness among people about Islam.

Maulana Syed Salman Husaini Nadwi, Dean, Kulliatut Dawat-e-wal-Elam, Nadwatul-Ulama, Lucknow deliberated the pros and cons of the prevailing situation confronted by Muslims. He asked the Board to gird up its loins and combat the current situation of the country. He vividly said that Muslims trust the Board and so it should prove itself a purposeful and impressive wing of theirs in India.

Addressing the mammoth gathering Dr. Kalbe Sadiq, Vice President of the Board laid great stress on unity. He urged Muslims to unite and engage themselves in social and welfare work in unison. He preferred possibilities to doubts.

Mr. Zafaryab Jilani, law advisor of the Board demanded Judicial intervention in instances like those of Madhya Pradesh and Rajasthan where Surya Namaskar was being recited at

the Morning prayers and Gita is being taught as a compulsory subject.

Maulana Khalid Rasheed Firangi Mahli suggested that Board should set up a committee to oversee schools and colleges all over India where curriculum of the state or central education boards are followed.

Mr. Abdur Rahim Quraishi, Assistant Secretary of the Board said that "We are concerned about the law and order situation in the country which has worsened in respect of minorities after the new government has come to power. On banning beef, he said this should not be seen only from a religious perspective but it involves the livelihood of many people involved in the profession.

Maulana Fazlur Rahman Mujaddidi, Rector, Jamia Hidayah and President of the Reception Committee asserted that we should accomplish multipurpose social and welfare acts to uplift the community.

In concluding session the Board passed a resolution condemning various state governments for introducing 'Surya Namaskar' and Yoga in schools saying religion should be disassociated from education. The resolution also condemned attacks on minorities and attempts at 'ghar Vapsi' and implementation of Uniform civil code, which the members said, did not augur well for the country. We want good

relations with our non-Muslim brothers, it was said in the resolution. Moreover, the resolution sought support of people against the conspiracy of Hindu organizations like V.H.P. and R.S.S. to take the country in direction of fascist state from a secular democracy. The session came to an end with the prayer conducted by Maulana S. M. Rabey Hasani Nadwi. ■

(Compilation by Obaidur Rahman Nadwi)

Financial Reforms

Yahya ibn Sa'eed relates that 'Umar ibn 'Abdul 'Aziz had appointed him to collect the poor-due in Africa. When he got the dues collected, he looked around for the needy and hard up persons, but he could not find a single individual who could be rendered assistance. He adds that 'Umar's economic policy had made everybody a man of substance and, therefore, he had no alternative but to purchase a number of slaves, and then emancipate them on behalf of the Muslim populace. ■

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