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The Fragrance of East

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The Quranic Dictum

S. Abul Hasan Ali Nadwi

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

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

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

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

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

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

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Wisdom of Qur'an

"The alms are meant only for the poor and the needy and those who are in charge thereof, those whose hearts are to be reconciled; and to free those in bondage, and to help those burdened with debt, and for expenditure in the way of Allah and for the wayfarer. This is an obligation from Allah. Allah is All-Knowing, All-Wise."

(Al-Qur'an – 9:60)

This ayah presents the eight different heads of Zakat. One should spend the Zakat only on the specified heads. The first recipients of Zakat are fuqara, those who depend for their sustenance on others. They include orphans and destitute widows, and those who are needy like the disabled, the unemployed and the old. Second, masakeen – those who are in greater distress than the ordinary poor people; they are both self-respecting and poor. Third, those appointed to collect Zakat, to ensure the safe keeping of the funds collected, to maintain their accounts, and to disburse them. Fourth, Zakat funds may be used to provide succour for reverts to Islam. Fifth, for emancipation of slaves or release of the unjustly jailed persons. Sixth, the debtors who would be reduced to a state of paupership if they were to pay off all their debts from their available resources. Such debtors do not include those who incur heavy debts either as a result of their extravagance or their spending on evil purposes. Seventh, fi sabilillah signifies the struggle to establish the Islamic system of life on earth. And, eighth, a traveller if he needs such help during his journey. ■

Pearls From the Prophet Mohammad (PBUH)

Abu Hurairah reported Allah's Messenger (peace and blessings of Allah be to him) as saying: "If an owner of gold or silver does not pay what is due to him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterised with them. Whenever these cool down, (the process is) repeated during a day, the duration of which would be fifty thousand years, until judgement is pronounced among servants, and he sees whether his path is to take him to Paradise or to Hell...."

(Muslim)

Zakat is one of the fundamentals of Islam. The Qur'an and the Blessed Messenger have repeatedly enjoined the believers to pay Zakat annually. There is grave punishment in the Day of Judgement for the wealthy persons who refuse or do not care to pay Zakat. "If the owner of gold or silver of the specific measure or equivalent cash does not pay Zakat, the Blessed Messenger warns him against unending process of grave punishment by cauterising repeatedly his sides, forehead and back with the plates of fire beaten out and then heated in the fire of Hell for the whole Day of Judgement, which would be as long as fifty thousand earthly years.

As for the owner of camels, sheep or cattle, who fails to pay Zakat, the Messenger said the cattle will trample him with their hoofs and bite him with their mouths, until the judgement is pronounced. ■

Women And Patriarchy

After half a century of independence Indians have woken up to take account of their achievements and failures. Keeping aside many vital issues suddenly it has dawned upon us that women constitute more the 50% of our population and yet they are devoid of social and political rights with which they can negotiate the patriarchal structures in which they live. It is more than evident that this abysmal situation has arisen because politico- religious hawks of all hues have been allowed to call the shots in every governmental move on gender issues. These power brokers in a bid to keep their own political positions intact have prevented any progressive legislation benefitting women to pass through. The devastating fall out of such a policy is more than obvious: Rapists get acquitted with ease. Dowry seekers stroll the street with impunity even as dowry deaths increase and sexual harassment continues unabated with hapless women knocking the doors of justice in vain. From Maya Tyagi of Baghpat (Meerut) to Roopam Deol Bajaj, an IAS officer of Punjab, and Anjana Misra, the wife of an IFS officer in Orissa, there is an endless list of women cutting across classes, caste and community who have come to exemplify the pitiable state of affairs.

It is high time that the political class paid some attention to the entrenched societal attitudes towards women which shape the political handling of gender issues. This is more important than merely shedding crocodile tears on the plight of women and giving lip service to the idea of their being co-sharers of political power. There is a pressing political need to initiate a dialogue in society on the validity of the prescribed "role" for men and women. We adore women, use reverential language to address them, designate them as mothers, sisters or daughters. But we stoutly refuse to accept them in any other role. If women opt to make strides beyond the spheres prescribed for them by men then we see to it they are made vulnerable to male fury, lust and aggression.

The impunity with which violence against women is becoming a routine affair is best brought out in the accounts of partition. Mr. Andrew Whitehead, in his radio series "India: a people partitioned" broadcast on the BBC World Service has aptly observed that during the partition of the country when large scale migrations of people took place across the border women migrants suffered the most. The extent of sexual violence against women has been concealed behind a veil of silence and shame. Figures available suggest that about one lakh women were abducted mainly in

Punjab. How many more were raped and killed or casually cast aside God only knows. Whitehead further says that it is not hard to find veterans of the partition violence who admit sometimes with remorse, often with an obscene pride that they rioted and perhaps even killed. But no one admits to have participated in mass rape of women. Yet in 1947 there were tens and thousands of rapists exacting what they saw as communal vengeance or taking advantage of the breakdown of law and order to brutalise and humiliate women.

The situation is not different even now when communal riots flare up in any part of the country. Women bear the brunt of mob fury. The despicable carnage in Gujrat is the latest instance of brutality towards women. Thus it is imperative that we first create a social atmosphere where women can live without fear of sexual harassment. Without ensuring this basic security all talk of elevation and empowerment are meaningless for a large majority of women.

However, since crores of Muslims live in this country it is desirable that while framing laws and acts Islamic views may also be kept in mind. A world wide misconception spread by non-Muslims that Islamic shari'ah is quite harsh towards women must be removed. It is needless to say that as compared to other faiths Islam has restored to women her rights as well as her dignity, assigned her a proper place in the society and protected her against not only the conceit of men but also from irrational and cruel customs. The holy Quran does not distinguish between men and women. Wherever it refers to God's acceptance of good deeds, attainment of salvation and success in the hereafter, it refers to men as well as women.

“And whosoever does deeds of righteousness be it male or female, believing- they shall enter paradise, and not be wronged a single date spot” (Q.4: 124)

And then Lord answers them; “I waste not the labours of any that labours among you, be you male or female-the one of you is as the other.” (Q. 3: 195)

The holy Quran promises goodly life to men and women alike in an equal measure. This means a life of peace and contentment and honour in this very world. ■

S.A.

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Role of Muslims in The Struggle for Freedom

- S.Abul Hasan Ali Nadwi

Muslims in the Forefront

Muslims have played a very significant role in the national struggle for freedom. They have been in the forefront of it. It was, after all, from their hands that the British had wrested power in India. When British Imperialism was spreading its tentacles over the country and devouring one Province after the other, the first man to realise the gravity of the danger was the lion-hearted Tipu Sultan of Mysore. He saw clearly that unless determined efforts were made in time to thwart the nefarious designs of the greedy aliens, the whole of India would ultimately be swallowed up by them. With this resolve, he unsheathed his sword and jumped into a fierce, life-and-death struggle against the British exploiters.

Tipu Sultan's Crusade

Tipu Sultan made a valiant bid to unite the Indian princes against the British usurpers. He even wrote to Sultan Salim III of Turkey to join hands with him for the expulsion of the British. His whole life was spent in the struggle. He came on the verge of *success*, the English were about to be swept out of the land, but they managed to achieve through diplomacy what they could not gain by arms. They cleverly obtained the support of some rulers of the South and by the use of other methods of treachery and deceit brought to naught the patriotic ambitions of that gallant son of Mysore. Tipu Sultan was finally killed in the thick of battle on May 4, 1799. He preferred death to a life of servitude under the British. His

famous, historic, words spoken a little before he met his death were: "To live for a day like a tiger is far more precious than to live for a hundred years like a jackal". It is reported that when the British Commander, General Horse, received the news of the Sultan's death and went to inspect his corps he cried out in exultation: "From today India is ours".

The history of India does not tell of a braver patriot and a more uncompromising enemy of foreign rule than him. In his life-time he was the most hated man among the English. To give vent to their spite, Englishmen in India even went to the extent of giving to their dogs the name of Tipu. It continued to be like this with them for a long time.

War of Independence

The Indian sepoys in May 1857, rose in open revolt against the oppressive misdeeds of the British masters, against the contemptuous treatment meted out by them to their Indian subordinates, their insatiable lust for money and persistent violation of the religious sentiments of Hindus and Muslims. The sepoy uprising quickly developed into a national war with Hindus and Muslims fighting shoulder to shoulder for the emancipation of the motherland. The rebels marched towards Delhi, the seat of the last of the Mughal Emperors, Bahadur Shah Zafar, and proclaimed him to be the spear-head of their struggle and the symbol of national resistance. Battles were fought all over India under his flag. He was the unanimous

choice of the people and their rightful leader and ruler and Delhi, the nerve-centre of patriotic India.

Share of Muslims

Though the War of Independence was really and truly a national war in which Hindus and Muslims had participated freely and equally and India had not yet seen a more stirring spectacle of popular enthusiasm, unity and patriotism, its leadership was predominantly in the hands of Muslims. More often than not, the leaders of the movement, at various levels belonged to the Muslim community.

Vengeance of the British

After the failure of the movement, for reasons that are well known, the British took a savage revenge from the Indians and let loose a spate of fury which revived the memories of Chengiz Khan and Halaku. The rebels were ruthlessly pursued, caught and punished. There was ruin and desolation everywhere. The three young sons of the Emperor, whom the British themselves had given asylum, were killed by them so ruthlessly that it made even the Englishmen shudder. Thirty-three other members of the imperial family, including the old and the infirm, were also slain along with them. The aging Emperor himself was put to the severest indignity. He was tried for treason in excessively humiliating circumstances and would have certainly been put to death had high English army officer not guaranteed the security of his life. He was exiled to Burma to spend the rest of his days in utter poverty and indigence.

Death and Desolation

As the victorious British army entered the city of Delhi the terrible havoc

it wrought there provided eloquent commentary to the Quaranic verse that:

Kings when they enter a country despoil it, and make the noblest of its people the meanest: thus do they behave.

(-XXVII: 34)

The troops were given a free hand to plunder the city for three days and they made use of the opportunity with such enthusiasm that an English officer, Lord Lawrence, felt compelled to write to General Penny, who was the General-in-Command, in such strong words about the whole affair, "I believe we shall lastingly, and indeed, justly be abused for the way in which we have despoiled all classes without distinction".

For three days death and destruction reigned supreme in Delhi. People were slain indiscriminately, shops were looted, houses were burnt. Men, women and children fled the town in thousands. In the end, the city which, till yesterday, was the seat of Muslim splendour was reduced to shambles. A graphic account of the general ruin and spoliation is furnished in his memoirs by Lord Roberts who had led the English army from Kanpur to Delhi. This entry bears the date, September 24, 1857, which means that it was made soon after the Red Fort of Delhi had fallen to the British. Wrote Lord Roberts:

"That march through Delhi in the early morning light was a gruesome proceeding. Our way by the Lahore Gate from the Chandni Chowk led through a veritable city of the dead; not a sound was to be heard but the falling of our own footsteps; not a

living creature was to be seen. Dead bodies were strewn about in all directions, in every attitude that the death-struggle had caused them to assume, and in every stage of decomposition. We marched in silence or involuntarily spoke in whispers, as though fearing to disturb those ghastly remains of humanity. The sights we encountered were horrible and sickening to the last degree. Here a dog gnawed at an uncovered limb, there a vulture disturbed by our approach from its loathsome meal, but too completely gorged to fly, fluttered away to a safer distance. In many instances the positions of the dead bodies were appallingly life-like. Some with their arms uplifted as if beckoning, and indeed, the whole scene was weird and terrible beyond description. Our horses seemed to feel the horror of it as much as we did, for they shook and snorted in evident terror. The atmosphere was unimaginably disgusting, laden as it was with the most noxious and sickening odours".

Islamic Rebellion

It was, indeed, a general massacre, but the wrath seemed to be directed particularly against the Muslims, for many among the higher British authorities associated the uprising with an Islamic Jihad and believed that the moving spirit behind it were Muslims. To quote Henry Mead: "This rebellion, in its present phase, cannot be called a sepoy Mutiny. It did begin with the sepoys, but soon its true nature was revealed. It was an Islamic revolt".

Another narrator of the dreadful drama says: "An English officer had made it a principle to treat every Muslim as a rebel. He would enquire from everyone he saw if he was a Hindu or a Muslim, and would shoot him dead right there if he turned out to be a Muslim" .

Mass Execution of Muslims

After Delhi had been subdued and the British control was firmly established over it, there began the public executions. Scaffolds were built on the thoroughfares and such places were treated as centres of entertainment by the Englishmen. They would collect there in groups to 'enjoy' the executions. Several localities of Muslims were totally wiped out. "Twenty-seven thousand Muslims were executed, to speak nothing of those killed in the general massacre. It seemed that the British were determined to blot out of existence the entire Muslim race. They killed the children and the way they treated the women simply belies description. It rends the heart to think of it".

Lord Roberts writing to his mother on June 21, 1857 remarked. "The death that seems to have the most effect is being blown from a gun. It is rather a horrible sight, but in these times we cannot be particular". The purpose of this "business" was to show "these rascally Musalmans that, with God's help, Englishmen will still be the masters of India".

Price of the Struggle for Freedom

The Muslims, thus, had to pay most heavily for waging the struggle for freedom. The British held them to be the major offenders and decided that their future generations should also be made to bear

the burden of their guilt. The attitude of the British bureaucracy can well be gauged from the following quotation from Henry arrington Thomas of the Bengal Civil Service in his pamphlet, 'Late Rebellion in India and Our future Policy' written in 1858, i.e. only a year after the rebellion:

"I have stated that the Hindus were not the contrivers or the primary movers of the 1857 rebellion and I now shall attempt to show that it was the result of a Mohammadan conspiracy. Left to their resources, the Hindus never would or could have compassed such an undertaking They (the Mohammadans) have been uniformly the same from the times of the first Caliphs to the present day, proud, intolerant, and cruel, ever aiming at Mohammadan supremacy by whatever means, and ever fostering a deep hatred of Christians. They cannot be good subjects of any government which professes another religion; the precepts of the Quran will not suffer it".

Exclusion of Muslims from Public Services

This attitude towards the Muslims continued to be the cornerstone of British policy in India for a long time. The Muslims were debarred from lucrative government jobs and were ejected from all other gainful occupations, their trade was ruined and the endowments from which their schools used to be maintained were seized. A system of education which ran counter to their cultural and intellectual ideals, and aspirations was introduced deliberately in the country.

It was, sometimes, openly stated in official notifications for government vacancies that only Hindus would be considered for appointment. Thus, Sir William Hunter has reproduced the following extract from a Calcutta Persian paper (*Durbin*), dated July 14, 1869.

"Recently when several vacancies occurred in the office of the Sunderbans Commissioner, that official in advertising them in the Government Gazette, stated that the appointments would be given to none but Hindus".

Commenting on the above complaint, the author goes on to say:

".....the Muslims have now sunk so low that, even when qualified for Government employment, they are studiously kept out of it by government notifications. Nobody takes any notice of their helpless condition, and the higher authorities do not deign even to acknowledge their existence".

Unconcealed Vindictiveness

The British made no attempt to conceal their ill-will against the Muslims. They caught hold of them at the slightest excuse and owed no mercy. They waged a fierce war against the small band of *Mujahids* (Crusaders) beleaguered in the tribal belt of the North-West. Whoever was suspected by them to be in league with the *Mujahids* or with the party of Syed Ahmed Shaheed was arrested and legal proceedings were started against him. Innumerable religious leaders, merchants and noblemen were tried on these grounds at Patna, Thanesar and Lahore, and sentenced to heavy terms of imprisonment.

Some of them were branded as Wahabis and punished on that account. Symptomatic of the boundless British malice and hatred towards the Muslims was the judgement delivered by an English judge while condemning the three alleged Wahabi leaders, Maulana Yahya Ali, Mohammad Jafar Thanasari and Mohammad Shafi Lahori to death. The learned Judge, in the course of his judgement remarked :

“You will be hanged till death, your properties will be confiscated and your corpses will not be handed over to your relatives. Instead, you will be buried contemptuously in the jail compound”.

After the sentence of death had been passed, parties of English men and women visited the jail to see the condemned prisoners in their cells and to take delight in their sighs and groans. But when they found that the prisoners, instead of being sad and dejected, were actually exulting in their state and looking forward expectantly to the martyrdom that had so blissfully fallen to their lot, they felt cheated and urged upon the government for the revision of their sentence to one of life-imprisonment. Ultimately, it was announced by the Deputy Commissioner of Ambala to the unfortunate men that the Chief Court had altered the death penalty passed against them to transportation for life. He said :

“You rejoice over the sentence of death and look upon it as martyrdom. The Government, therefore, have decided not to award you the punishment you like so much. The death-sentence passed against you has been changed to that of transportation for life”

The three prisoners along with two others, Maulana Ahmadullah Azimabadi and Molvi Abdul Rahim Sadiqpuri were then deported to the Andamans in 1865 where Maulana Yahya Ali and Maulana Ahmadullah died. The entire property of the family of Sadiqpuri in Patna was seized by the Government, their houses were ploughed down and official buildings were constructed on their sites. The tombs of their ancestors were demolished. All this was done to quench the mad thirst for vengeance.

Several other noted Ulema were sent to the Andaman Islands to serve life-sentences in banishment. These included Maulana Fazl-i-Huq Khairabadi. Mufti Inayat Ahmad Kakorwi and Mufti Mazhar Karim Daryabadi, of whom Maulana Fazl-i-Huq met his death in exile while the other two returned home on completing their sentences.

This policy of unmitigated spite and revengefulness was responsible for the political and educational backwardness that came over the Muslims during the earlier stages of the British rule and from which they have not yet been able to recover.

The Formation of the Indian National Congress

The first session of the Indian National Congress was held in 1884. It was attended by some prominent Muslim representatives. The fourth session at Madras, in 1887, was presided over by a Muslim, Mr. Badruddin Tayyabji, and Muslim delegates drawn from different walks of life participated in it in sufficient strength. A donation of Rs. 5,000 - was announced in that session to the Congress by Mr. Humayun Jah.

Sir Syed Ahmad Khan's Disagreement

Initially Sir Syed Ahmad Khan was a supporter of a common political platform, but he later changed his mind. His contention was that the political and educational backwardness of Muslims demanded that they should dissociate themselves from the national movement and avoid incurring the displeasure of the British Government by joining hands with the extremists of Bengal and other Hindu agitators. He felt that a separate non-political organization would serve the interests of Muslims' better, the other course, that of political collaboration with the Hindus in opposition to the British being fraught with the danger of reviving old wounds and creating fresh difficulties for them.

The Support of the Ulema to the Congress

Notwithstanding Sir Syed Ahmad Khan's opposition, a large number of independent Muslims, under the leadership of the Ulema, extended full support and cooperation to the nationalist activities and the Congress. They did not consider politics to be the 'forbidden fruit' for Muslims. In 1888, a whole set of religious decrees was published by Maulana Mohammad Saheb of Ludhiana urging upon Muslims to ally themselves with the Congress. These decrees were signed not only by prominent religious leaders of India like Maulana Rasheed Ahmad Gangohi and Maulana Lutfullah of Aligarh but of Medina and Baghdad as well.

The Balkan War and its Repercussions in India

A wave of repugnance and anger arose among Muslims against the

European Powers-particularly Britain which was then their spearhead-with the outbreak of the Balkan War in 1912. The Islamic political consciousness, gaining in strength as it had been steadily, reached its climax and burst in the East like a boil that had been suppurating for a long time. It was during these days that Maulana Abul Kalam Azad started publishing his fiery weekly paper, *El-Hilal*.| It became popular immediately and acquired a readership among Muslims running into thousands and lakhs. Its bold and trenchant criticism of Britain and the West was followed eagerly throughout the country. In addition to it, Maulana Mohammad Ali's English weekly, *Comrade* (which made its appearance originally from Calcutta and was later shifted to Delhi) and Maulana Zafar Ali Khan's *Zamindar* (Lahore) and a host of other Muslim newspapers and periodicals helped to produce a vigorous anti-British feeling among the educated sections of the community. In the upshot, Maulana Mohammad Ali, Maulana Shaukat Ali, Maulana Abul Kalam Azad and Maulana Hasrat Mohani were arrested and put behind the bars."

Maulana Mahmud Hasan of Deoband

The Principal of the Muslim religious institution of Deoband, Maulana Mahmud Hasan (who later came to be known as Sheikhu'l Hind) was a sworn enemy of British Imperialism. No greater antagonist of the British had, indeed, been seen in India since the time of Tipu Sultan. A staunch ally of the Ottoman Empire-since it symbolised the power of Islam in the world and also held the Muslim Caliphate-and an indefatigable fighter in the path of India's freedom, he had dedicated his whole life

to work for the liquidation of the British Empire. He did not stop even at establishing secret contacts with the Afghan Government and with the revolutionary leaders of Turkey like Anwar Pasha. He was taken into custody in 1916 by Sharif Husain at Medina in Arabia who handed him over to the British. The Maulana and his associates Maulana Husain Ahmad Madani, Maulana Uzair Gul, Hakim Nusrat Husain and Molvi Waheed Ahmad, were deported to the Mediterranean island of Malta in 1917 where they remained till 1920.

Maulana Abdul Bari of Firangi Mahal

So was Maulana Abdul Bari of Firangi Mahal a tireless champion of India's freedom. He organised the Jami'at-i-Ulema-i-Hind to bring the religious leaders of Muslims on a united platform in the struggle for national independence and took a leading part in Khilafat agitation. During his lifetime the Firangi Mahal in Lucknow functioned as the key-centre of Muslim politics.

Rowlatt Report

Came the Rowlatt Report in 1918, which made the Muslims the main target of its attack and laid the blame for anti-British activities largely at their door. It further brought matters to a head.

Khilafat Agitation and Hindu-Muslim Unity

The Ali Brothers-Mohammad Ali and Shaukat Ali- were released a year later. A wonderful spectacle of Hindu-Muslim unity was seen thereafter everywhere in India. The two communities gloriously forgot their dissensions and linking their destinies with each-other marched forward like a single body to do or die for the attainment of

national freedom and the preservation of the Otta'man Empire. The country's atmosphere was altogether electrified with rare revolutionary feeling.

India had witnessed a stupendous political awakening. It was ablaze from end to end with resentment against the British masters. Such was the setting in which Gandhiji made his debut on the political stage of the nation. He undertook a countrywide tour in the company of Maulana Mohammad Ali and Maulana Shaukat Ali, addressing mammoth public gatherings from place to place and arousing the masses for the national struggle. Such a tremendous popular upsurge had never been seen in India before.

Non-Cooperation Movement

In 1920, Gandhiji and Maulana Abul Kalam Azad presented before the people the two-pronged programme of non-cooperation with the British Government at all levels and the boycott of foreign goods. The proposals found ready acceptance with the masses as the major weapons of their movement and they proved to be so very effective that the Government was compelled to take full note of them. The British were threatened in India with a complete breakdown of the administrative machinery and a general insurrection. The inherent weakness of foreign rule was thoroughly exposed.

British Atrocities on Moplas

During the struggle for freedom, the severest loss in terms of life and property was suffered by the Mopla Muslims of Malabar. Provoked by unmitigated tyranny and coercion, the Moplas rose in armed,

revolt against the British Government on August 21, 1921. The rebellion, which lasted for a little over six months, assumed such massive proportions that the Government had to call in even a warship to deal with it and fiftyone lakhs of rupees were spent by them on its suppression from August to December alone. Thousands of Moplas were killed. As an instance of the ghastly atrocities perpetrated by the British, Mopla prisoners were herded together like cattle in the compartments of a railway train which three doctors had unanimously declared unfit for human transport, with the result that a great many of them perished in the way. The British paid no heed to their loud cries of anguish and pathetic requests for water. The detenus were kept under strict vigilance and subjected to all kinds of humiliation after the rebellion had been quelled, and, for a long time, the Moplas, in general, were denied the enjoyment of ordinary civil liberties. The Committee of Inquiry appointed in 1922 by the Special Commissioner of Malabar reported that: "There are at least 35,000 Mopla women and children whose condition is extremely miserable and unless proper measures are taken for their relief, many of them are likely to die of disease and starvation".

The Last Resort

The British Government in their desperation took resort to the most favourite strategy of imperialists everywhere-that of 'Divide and Rule'. They sowed seeds of communal discord in the land. The then Viceroy took a prominent Hindu leader into confidence and impressed upon him the need for starting powerful missionary movement to bring back into the fold of Hinduism those who

had embraced Islam. The Viceroy also advised him how essential it was to organise his community on a militant basis after the Khilafat agitation had demonstrated beyond doubt the strength, religious fervour and organisational capacity of the Muslims-the Hindus having foolishly allowed the initiative to pass into the hands of Muslims by making common cause with them on the issue of Khilafat which was wholly a Muslim affair.

Shuddhi, Sanghatan and Tabligh Movements

This was the starting point of Hindu revivalist activities which under the twin names of *Shuddhi* and *Sanghatan* spread all over India. As a reaction to them the Muslims also came forward with the *Tabligh* movement. An unending series of religious discussions, debates and conferences ensued, culminating, not unexpectedly by any means, in violent communal disturbances. The country was caught in the grip of terrible Hindu-Muslim riots.

The Congress manfully stuck to its task in the midst of this fearsome madness. It continued to hold its annual sessions regularly. A special session to take stock of the tragic turn of events was summoned in 1922 under the Presidentship of Maulana Abul Kalam Azad while the regular annual session in the same year was held at Co-canada and presided over by Maulana Mohammad Ali.

Countrywide Communal Conflagration

The communal frenzy remained unchecked till the peak was reached in 1927, when as many as twenty-five riots were recorded within the space of a few months. The nationalist sections of both the

communities were profoundly distressed at this state of things but there seemed to be nothing they could do to restore communal peace and harmony. The gulf between Hindus and Muslims grew wider and wider. Ultimately, the malady began to cast its sinister shadow on the minds of the leaders of the two communities also till the parting of ways between Hindus and Muslims came up before the world as a reality from which there was no escape.

Parting of Ways

A general impression was created among the thinking classes of both Hindus and Muslims that the patriotic fervour of the leaders of the nationalist movement was cooling down quickly and they were getting divided more and more openly into separate communal camps. The basic impulsions of their thought and ambitions being communal in essence, they could not be looked up to standing fast by the ideals of Indian nationalism in the hours of trial and opportunity. The Muslims felt in their hearts that the Hindu leaders (whose guiding spirit now was Gandhiji) had failed lamentably to take adequate steps for combating the communal menace. They had not brought forward that open mindedness, impartially and determination which was expected of them. By virtue of belonging to the majority community they wielded greater power and influence in the country, and could, therefore, have succeeded in putting down the riots had they shown greater courage and objectivity of out-look and denounced the communalists, whoever they were, openly and without fear or favour.

Maybe, this view was wrong or exaggerated but it was wrong or

exaggerated but it did alienate the sympathies of many Muslim leaders, who had been in the vanguard of 'the nationalist movement, from the Congress. The Muslims, in general, were persuaded to believe that in order to safeguard effectively their rights and interests they would better rely on their own strength.

Separate Muslim Front and the Demand for Partition

In consequence, Maulana Mohammad Ali resigned from the Congress along with his friends and associates and, joined the Muslim political camp. The separatist instincts among Muslims became sharper and stronger with the passage of time. Mr. Mohammad Ali Jinnah revived the Muslim League in 1937, and, in a few years, it rose to be the most powerful representative organisation of Indian Muslims. After the League had consolidated its position, it raised the demand for Pakistan. Thanks to the anomalies of Indian social existence, the bitter experience of communal discrimination in official circles, political immaturity of the people, and inter-communal fear and suspicions, the country was eventually partitioned in 1947.

Maulana Husain Ahmad and Jami'at-ul-Ulema

Muslim religious leaders connected with the Jami'at-ul-Ulema stayed firm in their loyalty to the Congress till the end. They did not waver in the least from their traditional nationalist stand. In the forefront of them was Maulana Husain Ahmad Madani who by his uncompromising hostility towards the British and extraordinary patriotic zeal and sincerity of purpose proved himself to be a worthy successor of

his teacher and mentor, Maulana Mahmud Hasan Deobandi. These Ulema cheerfully bore the concentrated opposition and disfavour of their co-religionists, a large majority of whom had come to snare the views of the Muslim League. Maulana Madani strove to the best of his ability, during those fateful years, to make the Muslims realise the folly of the Pakistan demand. He undertook extensive tours of the country, preaching the gospel of unity from town to town and village to village. Morally and religiously, his conduct remained absolutely stainless and above suspicion throughout that period of trial and crisis, and friend and foe are unanimous in their praise of his integrity and sincerity. After the independence, too, when unlimited opportunities had opened up for personal gain, he sought no favours for himself, so much so that he politely declined to accept the title of Padma Vibhushan, which was conferred upon him by the President of India in 1954, saying that it was against the traditions of his precursors to receive honours from the Government. It is tragically true that the high hopes he had entertained from freedom remained largely unfulfilled and he felt frustrated and heart-broken, but during the struggle he remained firm like a rock, and even after the independence had been won there occurred no change in his political views and convictions.

Another leader of the Jami'at-ul-Ulema, whose services cannot be overlooked in the course of the present narrative, is its General Secretary, Maulana Hifzur Rahman. The courage, resoluteness and enthusiasm with which he strove for the freedom of the motherland before 1947,

and has since then been displaying in the safeguarding of the rights and interests of Muslims will not easily be matched by other contemporary Muslim leaders. His heroic services during the post-independence communal riots will always be remembered with gratitude and admiration. He has never hesitated to expose the bitter truth in connection with these outbreaks, in the Parliament and elsewhere, and in criticising the local administration where it was found to have conducted itself unjustly towards the Muslims during a communal disturbance.

Maulana Azad

Maulana Abul Kalam Azad had the distinction of serving as the President of the Congress for the largest number of years and at the most critical junctures of the nation's history. Two important British official missions -the Cripps' Mission and the Cabinet Mission-visited India during his ultimate term of office to negotiate with the Indian leaders. The Maulana, as the President of the Congress, took an active part in the negotiations. The delegates, including Sir Strafford Cripps, were deeply impressed by his keen political foresight and acumen.

It was during the Maulana's Presidentship of the Congress that India attained freedom. His memories, published shortly after his death, show that his sagacity was the role of a luminous mind in the machinery of the Congress. He commanded universal respect for his sagacity and political insight. His contribution to the cause of freedom has been as profound as that of anyone anywhere. ■

Begum Hazrat Mahal

- Abdul Rashid Agwan

Begum Hazrat Mahal's 136th death anniversary was observed on 7 April. Her great sacrifices for the First War of Independence are almost forgotten in India, and she was hardly remembered on that day, save some token events in Lucknow where she ruled, and Nepal, where she died. Begum of Awadh and the gallant wife of Nawab Wajid Ali Shah, who was a heroin of freedom struggle of 1857, died on 7 April, 1879 during her refuge in Nepal. She took charge of Awadh state when her husband was exiled to Kolkata by the East India Company.

Laying a wreath on this occasion on her grave in the courtyard of Kathmandu's Begham Bazar Jama Masjid, India's Ambassador to Nepal Ranjit Rae recalled her contributions towards the freedom movement of India and said, "Begum Hazrat Mahal was an extraordinary freedom fighter of India, who played a vital role in India's First War of Independence and her contributions towards the freedom movement of India will always be remembered." The Begum fiercely fought the British East India Company during the Indian uprising of 1857-58, with the help of her commander Raja Jailal Singh. When her forces regained power in Lucknow for a brief stint, her son Birjis Qadr was declared ruler of Awadh. Then, she was forced to retreat. She worked with the Maratha rebellion leader Nana Sahib for some time and attacked the British army at Shahjahanpur in collaboration with Maulvi Ahmadullah of

Faiazabad. She was ultimately forced to leave the country and sought asylum in Nepal. The king of Nepal denied her any official protection, but allowed her to stay there. She died 135 years back, and was almost forgotten thereafter, but by a handful of people living around her mazar.

Her rebellion was ignited by the demolition of temples and mosques by the East India Company to make way for roads. On that occasion she refuted the British claim of religious freedom by retorting, "To eat pigs and drink liquor, to bite greased cartridges and to mix pig's fat with sweetmeats, to destroy Hindu and Mussalman temples on pretense of making roads, to build churches, to send clergymen into the streets to preach the Christian religion, to institute English schools, and pay people a monthly stipend for learning the English sciences, while the places of worship of Hindus and Mussalmans are to this day entirely neglected; with all this, how can people believe that religion will not be interfered with?"

Begum Hazrat Mahal's tomb is located in central part of Kathmandu near Jama Masjid, Ghantaghar, and looked after by the Jama Masjid Central Committee, without any assistance from the Government of India.

Her sacrifices were returned by the grateful nation by naming the erstwhile Victoria Park in Lucknow as Begum Hazrat Mahal Park in 1962 and issuance of a stamp in her memory on 10 May, 1984.

Later on, she was hardly recalled by successive governments, both at the Centre and in the state.

Begum Hazrat Mahal Memorial Society tries to keep her valour fresh in the mind of younger generations by holding some lacklustre programmes from time to time. On April 7, the society organised a seminar in the park named after her, in which UP's minister of social welfare Avdhesh Kumar said that Begum Hazrat Mahal was the great daughter of Faizabad who played an inspiring and memorable role in the freedom struggle in spite of her being a woman.

Hazrat Mahal was born in a poor family of Faizabad. She was destined to become the queen of Lucknow and then beburied in an alien land. When she recited a poem before an audience, Nawab Wajid Ali Shah was also there. He immediately became her admirer and married her.

It is shocking to note that no memorial of Hazrat Mahal has yet been established in Faizabad itself. To add to the tragedy, the state Chief Minister Akhilesh Yadav was signing an award letter for 20 acres of land to the Central Karak Clan Society of Korea for establishing a memorial of the legendry queen of Korea Heo Hwang-ok in Faizabad the same day when the country was paying homage to the forgotten Begum from Faizabad. Queen Heo is supposed to have belonged to Ayodhya, married to a Korean king 2000 years back. She is not known to have done any thing for the people of her home country. Heo is a symbol of the Hindu connection with the far east.

When the country regularly remembers some select heroes of the freedom struggle, the high sacrifices of Begum Hazrat Mahal and her family hardly find space in them, although the entire family remained a staunch epitome of Hindu-Muslim unity, especially during trying times.

Wajid Ali Shah's Lucknow was a well developed city of the country before the Mutiny. William Russell, the London Times correspondent, who was in Lucknow during the time of Hazrat Mahal's expeditions against the Company (which had by that time become a government unto itself), said about the city thus, "No city in the world, not Rome, nor Athens, nor Constantinople, can be compared to its stunning beauty. A vision of palaces, minarets, azure and gold domes, cupolas, colonnades, long beautifully proportioned facades, rooftop terraces... Are we really in Awadh? Is this the capital of a semi-barbarian race? Is this the city built by a corrupt, decadent and vile dynasty?"

This is a revealing testimony to how much Awadh had developed under Wajid Ali Shah and his gallant queen who took the rein of power when her husband was exiled to Kolkata. But, today's democratic government in Lucknow has almost forgotten those contributions of the royal family in the development of local people in the past. The French author Kenizé Mourad rightly commented in her book, *In the City of Gold and Silver: The Story of Begum Hazrat Mahal*, "Little known, little remembered, this is the story of Begum Hazrat Mahal." ■

The Message of Humanity

- S.M. Rabey Hasani Nadwi*

Besides purifying people's doctrine, Prophet Muhammad taught them ethical values and sublime norms and exhorted them to co-operate each other and show kindness, affection and consideration to Allah's creatures. Apart from it he advised them to avoid such things which lead one to anarchy, split and divergence. He called upon them not to harm others and treat all and sundry gently and respectfully. He said: "Those who have mercy will receive the mercy of the Most Merciful. Have mercy on those who are on earth the One in heavens will have mercy on you".

Prophet Muhammad laid great emphasis on ethics and morality. He said "O' mankind, your God is one and you have but one Creator. You are all progeny of Adam and Adam was made of clay. Lo! The noblest among you, in the sight of God, is the best in conduct.

He also said that Allah put forth various stories and tales in the Holy Quran so that you may derive benefit from them.

The first thing on which Prophet laid more emphasis was oneness of God.

He denounced all kind of polytheistic and impious acts and tried to persuade people to accept the true

message of Islam.

He said Allah is one and only He deserves to be worshipped. Surah Al-Ikhlās categorically states the concept of oneness of Allah.

"Say, He is Allah, the one and the only God. The eternal the Absolute. He begetteth not, nor is He begotten. And there is none like unto Him". (c11:1-4)

Addressing people of Mecca he ensured that Oneness of God is the essence of Islamic Shariah. Later on these admonitions were also communicated to entire Arabs. A responsibility was assigned to disseminate these instructions and teachings for forthcoming generations till the day of Judgement. Prophet taught them that Islam consist of doctrine and good deeds. Both are inseparable. They also told that Islam rests on five pillars. This is vividly mentioned in the following saying of the Prophet.

"The foundation of Islam rests on five things: (i) Kalima (declaration of faith) that there is no God but Allah and Muhammad is the Messenger of Allah, (ii) The establishment of Namaz, (iii) the payment of Zakat, (IV) the observance of Fast, in the month of Ramazan, and (V) the performance of Hajj by those who can afford to make the pilgrimage".

* Rector, Nadwatul - Ulama, Lucknow.

They were informed that these were the fundamental tenets of Islam. They should follow them. Besides they should not perpetrate atrocities and cause oppressions on others. It was also said that success lies in carrying out these tenets of Islam.

In this context following verses of holy Quran are quite relevant.

“Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them but address them, in terms of honour” “And, out of kindness, lower to them the wing of humility, and say: My Lord! Bestow on them Thy mercy even as they cherished me in childhood”.

“Your Lord knoweth best what is in your hearts: if ye do deeds of righteousness, verily He is Most forgiving to those who turn to Him again and again (in true penitence).”

“And render to the kindred their due rights, as (also) to those in want, and to the wayfarer. But squander not (your wealth) in the manner of a spendthrift.”

“Verily spendthrifts are brothers of the satans. And the satan is to his Lord (Himself) ungrateful”. “And even if thou hast to turn away from them in pursuit of Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness”. “Make not thy hand tied (like a niggards) to thy neck,

nor streten it forth to its utmost reach, so that thou become blameworthy and destitute.” “Verily thy Lord doth provide sustenance in abundance for whom He peaseth, and He straiten it, for He doth know and regard all His servants”.

“Kill not Your children for fear of want: We shall provide sustenance for them as well as for you. Verily for them as well as for you. Verily the killing of them is a great sin”.

“Nor come nigh to adultery : for it is an indecent (deed) and an evil way”.

“Nor take life which Allah has made sacred-except for just cause. And if anyone is slain wrongfully, We have given their authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the law)”.

“Come not nigh to the orphans property except to improve it, until he attain the age of full strength; and fulfill every engagement, for every engagement will be enquired into on the Day of Reckoning”.

“Give full measure when ye measure, and weigh with a balance that is straight: that is better and fairer in the final determination”.

“And pursue not that of which than hast of which thou hast no knowledge; for surely the hearing, the sight, the heart all of those shall be questioned of”.

Nor walk on the earth with insolence: for thou cannot rend the earth

asunder, nor reach the mountains in height”.

“Of all such things the evil is hateful in the sight of the Lord”.

“These are among the precepts of wisdom, which the Lord has revealed to thee. Take not, with Allah, another abject of Worship, lest thou shouldst be thrown into hell, blameworthy and rejected”(S.17 A 23-39)

This was the message of Islam revealed on Prophet Muhammad in a comprehensive and compendious form.

It is obvious that salvation lies on acting upon the path shown by Prophet.

The holy Book says: “The religion before Allah is Islam”. (5. A 19) It further says: “If anyone desires a religion other than Islam never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost”. (S.3 A85)

Prophet said Islam is complete code of life. If one wants to achieve success and attain pleasure of Allah relinquishing teaching of Islam aside one cannot succeed in life. Prophet Muhammad communicated this message to his people as much as he could. To a great extent he succeeded in his mission.

Prophet ensured that the message sent by Almighty Allah is followed in letter and spirit.

Islam commenced with these fundamental objectives and ordered its

adherents to carry them out whole heartedly.

It was also warned that sending Prophets ends on Prophet Muhammad. After him, no prophet will come till the Day of Judgement. In Sura no 33, A no 40, Almighty ‘Allah clarifies, this fact that ‘Muhammad is not the father of any of your men, but (he is) the messenger of Allah, and the seal of the Prophets: and Allah has full knowledge of all things”.

This was the decree of Allah that this noble cause will be completed by Prophet and Islam will not be confined only in Mecca but would prevail all over the world.

Accordingly Prophet Muhammad had to face a lot of resistance, impediments and difficulties in disseminating the message of Islam. Even he and his sincere and selfless companions had to migrate from Mecca to Madina to accomplish this noble deed. They did their best to convey the message of Islam to the Arabian peninsula. They had to sacrifice their lives in this cause. Ultimately Prophet achieved his mission and conveyed the message of Islam in a comprehensive way. Then this verse of holy Quran revealed:

“This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion” (S.5A.39) ■

(English rendering: Obaidur Rahman Nadwi)

'Mujahideen and Freedom Movement of 1857'

- Shah Ebadur Rahman

Sayyid Ahmad had from the very beginning planned to launch his Jihad Movement against the British high-handedness in India. As mentioned earlier, he first fought with the Sikhs only because their atrocities against the Muslims in the Frontier required immediate action. But he never missed the point that the main enemy of the Muslims in India were the British. That is why he wrote to Maharaja Hindu Rao of Gwalior from the Frontier during his engagements with the Sikhs that the rulers of the different states of India, Muslims as well as Hindus, should join hands to fight together against the foreign rule of the British.

In fact, as Sayyid Ahmad did not have any misunderstanding about the British as being the main enemy of Muslims in India, the British also never missed the point that in Muslims they had a most uncompromising opponent. Hunter clearly writes about the activities of the later leaders of the Movement who had taken Sittana as their headquarters then: "Their hand fell heaviest upon the Sikh villages, but they hailed with fierce delight any chance of inflicting a blow upon the English infidel." He supports himself by citing the example of the Kabul War in which the Mujahideen fought relentlessly against the British: "They sent a great force to help our enemies in the Kabul War, and a thousand of them remained steadfast up to death. In the fall of Ghazni alone, three hundred obtained the joys of

martyrdom from the points of English bayonets.

The Mujahideen took a very active part in the anti-British nationalist movement of 1857. When the Indian soldiers who rebelled against the British in Calcutta, Meerath and other places came to Delhi, they appeared before the Mughal king Bahadur Shah Zafar- and requested him to patronize them. Bahadur Shah gave them his blessings and the Indian forces declared him the King of India with absolute sovereignty, thus nullifying all political restrictions imposed upon him by the British. Soon the news about the arrival of Bakht Khan to Delhi reached the King. Bakht Khan had rebelled against the British and had gathered a large number of supporters. He entered Delhi with his supporters on July 1, 1847. Since he had a strong military background and was a great supporter of the nationalist movement, Bahadur Shah Zafar ordered Ahmad Quli Khan, father of Zeenat Mahal, his queen, to welcome him. The King appointed him as Commander-in-Chief of the national army and all regiments were put under his command to fight against the British.

Bakht Khan was associated with the Jihad Movement of Sayyid Ahmad. In those days Maulvi Sarfaraz Ali, a leader of the Mujahideen and a staunch disciple of Sayyid Ahmad, was taking the oath of allegiance for Jihad against the British in and around Gorakhpur. When he visited Sultanpur, Bakht Khan, who was the

Subedar there, became his disciple and took an oath at his hands to launch Jihad against the British. Thus, with the appointment of Bakht Khan as the Commander-in-Chief, the leadership of the armed struggle against the British at the national level came in the hands of the Mujahideen. The remaining supporters of the Jihad movement of Sayyid Ahmad also gathered in Delhi and, according to Sayyid Muhammad Mian, stayed mainly in and around the Jarn'e Masjid. They supported Bakht Khan and were a source of his strength in Delhi, as is acknowledged in the following passage:

Bakht Khan's main strength lay in his own army and artillery, but due to the efforts of Maulvi Sarfaraz Ali, he also enjoyed the support of the Jihadis who had come with him to Delhi. Generally the number of the Jihadis increased as the Ulema were constantly arousing the Muslims in the name of Jihad to drive the British out of country. In Delhi Bakht Khan became the leader of the Jihadis. Some contemporary writers have called the Jihadis by the name of Wahhabis. They were mainly the followers of Sayyid Ahmad Bareilvi ... They had come from Hansi, Hesar, Jaipur, Naseerabad, Tonk and Bhopal in large numbers. In Hansi, Hesar, Tonk and Bhopal, the Rohila Afghans lived in large numbers who were under the influence of Maulvi Sarfaraz Ali, Abdul Ghafoor Risaldar and Ghaws Muhammad Khan.

It is important to note that Sarfaraz Ali, the religious mentor of Bakht Khan and a leader of Sayyid Ahmad's Movement, was with Bakht Khan when he entered

Delhi. Sarfaraz Ali was appointed in-charge (Meere Lashkar) of the Mujahideen.

In the 1857 Freedom Movement the Mujahideen took much more active part against the British than is generally known. Hunter writes: "But in 1857 they [the Mujahideen] openly formed a coalition against us" with the help of the Yusufzai and Panjtar tribes. He also cites the specific case of Muhammad Jafar Thanasari, an outstanding leader of Sayyid Ahmad's Jihad Movement. Muhammad Jafar was earlier condemned to death by a British court, then exiled to the Andaman Islands, and was finally released after a long period of detention there. Having full knowledge of the fact that the British were keeping an eye on him, he secretly traveled to Delhi with a group of the Mujahideen and joined in the revolution of 1857: "When the mutiny of 1857 broke out, Jafar chose twelve of his most trustworthy disciples, and repaired to the Rebel Camp." Hunter mentions that Muhammad Jafar returned to Thanesar only after the defeat of the nationalist force. Muhammad Mian also comments on the role of the followers of Sayyid Ahmad in the 1857 Freedom Struggle in these words: "This much is clear that the Ulema who took part in the Freedom Movement of 1857 were mostly related to Shah Abdul Aziz or Sayyid Ahmad Shaheed by way of learning or devotion."

After the 1857 Movement the situation changed tremendously. Due to the victory of the British the faithfulness of many nationalist groups changed, but the Mujahideen remained steadfast. The Jihad

centers of the Mujahideen at Asmast and Chamarkand adhered to their objective to fight for the freedom of India. As quoted by Mehr, Haji Meer Shamsuddeen mentions in His book Sayahate Afghanistan that a tea party was given by Raja Mahindra Pratap, President of the interim national government of India, to the freedom fighters in Afghanistan on 11 November 1926 at a hotel in Kabul. On that occasion Raja Mahindra Pratap spoke highly of the "sacrifices given by the Mujahideen for the freedom of India." Maulana Basheer, the then leader of the Mujahideen, spoke after him and reiterated the objective of the struggle of the Mujahideen against the British in these words: "Our only objective is that we firmly implant the foundation stones of the palace of India's future freedom, on the strength of which India may build the pillars and walls of its own government." Mehr summarizes by stating that "the freedom of India had a very prominent place among the objectives of the Mujahideen. This objective occupied such prominence for the Mujahideen not only at the later stage of the Movement; it was so from the time of Sayyid Ahmad.

Sayyid Ahmad's associates and deputies who took charge of his missionary and Jihad activities after his martyrdom never lost sight of the fact that the ultimate aim of the Muslims in India would be achieved in the battle against the British. That is why as soon as the Sikh State collapsed in 1849, against which the Mujahideen were at war, they organized themselves against the British and fought with them a relentless and

uncompromising fight until they left India in 1947. Qeyamuddin Ahmad also acknowledges that the political objective of the Movement was "the defeat of the English."

In fact, if any group of Indians genuinely threatened the power of the British in India from the beginning till the end, it was the Mujahideen. Hunter writes: Throughout the whole period the fanatics [the Mujahideen] kept the border tribes in a state of chronic hostility to the British Power. A single fact will speak volumes. Between 1850 and 1857 the Frontier disorders forced us to send out sixteen expeditions, aggregating 33,000 Regular Troops; and between 1850 and 1863 the number rose to twenty separate expeditions, aggregating 60,000 Regular Troops, besides Irregular Auxiliaries and Police.

The Mujahideen maintained their severest opposition to the British against all odds. Hunter further writes about the continued deteriorating situation of the British power in the Frontier:

The whole Frontier was now in flame. On the 4th November [1863] the Punjab Government had found its military line so dangerously stripped of troops, that it borrowed a part of the escort belonging to the Viceroy's camp, and hurried forward the 7th Fusiliers to the Frontier By the 14th November things had assumed a still more serious aspect, and the Commander-in-Chief of the British Forces in India hurried up to Lahore, and assumed the direction himself. ■

Water in Islam

- Obaidur Rahman Nadwi

In the Qur'an Allah says: "We made from water every living thing": (S. 21, A 31). Again He says: "And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on the two legs: and some that walk on four. Allah created that He wills; for verily Allah has power over all things." (S.24, A.45)

Above mentioned verses of the Qur'an vividly clarify the importance of water as enshrined in Islam. The Arabic word for water, is ma'a. It has been mentioned more than 60 times in the Qur'an. Water is the greatest gift given by Allah to all creatures of the universe. The significance of water cannot be described in words. The crux of the matter is that water is found naturally in all three states of matter, as a solid (ice), as a liquid (water) and as a gas (water vapour).

Nothing exists without water on this planet. It is the central to life as well as it is the indicator of life. It is water which keeps ecological balance of the planet intact.

A noted scholar has rightly said: "Three quarters of the surface materials on the crust of the earth consist of water. In addition to the rivers and oceans which account for about 93.4% of the total, water in rocks and underground water accounts for 6.3%, ice caps and glaciers for 0.28%. In soil, clay for example, contains up 14% of its weight of combined water. "Water expands when it freezes. Normally most substances shrink, when they freeze. Because water expands when it freezes, ice

is less dense (lighter) than liquid water. Because ice is less dense, it rises to the surface, or floats while the denser warm water stays near the bottom of the seas, lakes and rivers. If the ice did not float, the warm water would flow to the top, give off the heat and freeze. The oceans could freeze completely and all the plants and animals in the oceans would die. This expansion of, freezing water has made life possible in the ocean. Water makes-up a large portion of all things on Earth. For example, it makes up 60-70% of the human body. People cannot survive more than 5 or 6 days without water. Not only man but also every living thing in the world cannot exist without water. In fact, water is obvious for life. More than 600 different species of birds live in streams, ponds, and marshes and along the banks of rivers and the shores of oceans. These water birds e.g. ducks, geese, swans, duckbills spend much of their time swimming or wading. They eat plants and animals that grow in and near the water. Some birds, for example, grebes and sea- albatrosses even build floating nests on water. It is estimated that 97% of the total water of the Earth is salty because the vast oceans contain salty water. Why did Allah create the salty water? What was the necessity? The answer is simple. The millions of animals and weeds that live in the ocean need salty water. Besides, this salty water is dried into edible salt, necessary food element of the humans. Both these aquatic animals and weeds are taken by men for different purposes. For example, people of countries with large sea

coasts like Bangladesh, Japan, Norway, Denmark, Finland live on fish. Much of the food of Japan comes from the sea. That is to say, the vast water has also been created for mankind."

Keeping in view of ample importance of water in daily life, Islam lays great stress on saving water in every possible way. It strictly prohibits to waste it. Once Prophet Muhammad (PBUH) appeared while Sa'd was performing the ablution. When he saw that Sa'd was using a lot of water, he intervened saying: "What is this? You are wasting water." Sa'd replied asking: "Can there be wastefulness while taking the ablution?" To which Allah's Messenger replied: "Yes, even if you perform it on the bank of a rushing river." Such is the importance of water in Islam. The need of the hour is that due attention should be given to save water. Moreover one should motivate others not to waste it at any cost.

It augurs well that March 22 is observed every year as World Water Day. On this occasion various programmes are held to create awareness about saving and proper use of the water in every corner of the world.

One has precisely affirmed that "In the near future, there could be severe crisis of water in many parts of the world. The only solution is to conserve rain water. Many ponds, canals, dams, lakes and reservoirs should be immediately constructed to catch the rain water and store it for drinking water. This is the only way out."

Maulana Jalaluddin Rumi aptly said: "Not only the thirsty seek the water, the water as well seeks the thirsty." ■

A Present Generates Love and Removes malice from the Heart

It is related by Ayesha that the Apostle of God said: "Exchange presents with one another. Presents remove ill-will from the hearts."

-Tirmizi

Abu Hurairah relates, saying that the Apostle of God said: "Give presents to one another. Presents remove malice from the hearts, and a female neighbour should not regard the gift of a part of the feet of a goat to another female neighbour as of no value."

-Tirmizi

Commentary:-The intention of Hazrat Ayesha's narrative is self-evident. It requires no further elucidation after what we have said in the introductory lines of the present chapter.

As for the remark in Hazrat Abu Hurairah's report that a housewife should not feel ashamed to send the gift of a part of goat's feet to her neighbor, what it, apparently, denotes is that- it is not necessary for a present to be expensive or of a standard for, then, the opportunity to offer a gift will come only rarely. Thus, suppose the feet of a goat have been cooked in the house, there should be no hesitation in sending some of them to the neighbour as a gift.

It needs, however, be noted that the advice applies to cases in which one is confident that the neighbour will accept the gift gladly and not regard it an insult. The social and moral environment during the time of the holy Prophet was like that. ■

The Globalization of Poverty

- Michel Chossudovsky

In the expanded second edition of Chossudovsky's international best-seller, *The Globalization of Poverty and the New World Order*, the author outlines the contours of a New World Order which feeds on human poverty and the destruction of the environment, generates social apartheid, encourages racism and ethnic strife and undermines the rights of women. The result, as his detailed examples from all parts of the world show so convincingly, is a globalization of poverty. This book is a skillful combination of lucid explanation and cogently argued critique of the fundamental directions in which our world is moving financially and economically. In the enlarged second edition, the author reviews the causes and consequences of famine in Sub-Saharan Africa, the dramatic meltdown of financial markets, the demise of State social programs and the devastation resulting from corporate downsizing and trade liberalisation. What is presented herein under is the Preface to the second edition of this book.

Barely a few weeks after the military coup in Chile on 11th September, 1973, overthrowing the elected government of President Salvador Allende, the military Junta headed by General Augusto Pinochet ordered a hike in the price of bread from 11 to 40 escudos, a hefty overnight increase of 264%. This economic shock treatment had been

designed by a group of economists called the "Chicago Boys."

At the time of the military coup, I was teaching at the Institute of Economics of the Catholic University of Chile, which was a nest of Chicago-trained economists, disciples of Milton Friedman. On that September 11, in the hours following the bombing of the Presidential Palace of La Moneda, the new military rulers imposed a 72-hour curfew. When the university reopened several days later, the "Chicago Boys" were rejoicing. Barely a week later, several of my colleagues at the Institute of Economics were appointed to key positions in the military government.

While food prices had skyrocketed, wages had been frozen to ensure "economic stability and stave off inflationary pressures." From one day to the next, an entire country was precipitated into abysmal poverty: in less than a year, the price of bread in Chile increased 36 times and 85% of the Chilean population had been driven below the poverty line.

These events affected me profoundly in my work as an economist. Through the tampering of prices, wages and interest rates, people's lives had been destroyed; an entire national economy had been destabilized. I started to understand that macro-economic reform was neither "neutral" – as claimed by the academic mainstream – nor separate from the

broader process of social and political transformation. In my earlier writings on the Chilean military Junta, I looked upon the so-called "free market" as a well-organized instrument of "economic repression."

Two years later, in 1976, I returned to Latin America as a visiting professor at the National University of Cordoba in the northern industrial heartland of Argentina. My stay coincided with another military coup d'état. Tens of thousands of people were arrested and the Desaparecidos were assassinated. The military takeover in Argentina was a "carbon copy" of the CIA-led coup in Chile. Behind the massacres and human rights violations, "free market" reforms had also been prescribed – this time under the supervision of Argentina's New York creditors.

The International Monetary Fund's (IMF's) deadly economic prescriptions applied under the guise of the "structural adjustment program" had not yet been officially launched. The experience of Chile and Argentina under the "Chicago Boys" was a dress rehearsal of things to come. In due course, the economic bullets of the free market system were hitting country after country. Since the onslaught of the debt crisis of the 1980s, the same IMF economic medicine has routinely been applied in more than 150 developing countries. From my earlier work in Chile, Argentina and Peru, I started to investigate the global impacts of these reforms.

Relentlessly feeding on poverty and economic dislocation, a New World Order was taking shape.

Meanwhile, most of the military regimes in Latin America had been replaced by parliamentary "democracies", entrusted with the gruesome task of putting the national economy on the auction block under the World Bank sponsored privatization programs. In 1990, I returned to the Catholic University of Peru where I had taught after leaving Chile in the months following the 1973 military coup.

I had arrived in Lima at the height of the 1990 election campaign. The country's economy was in crisis. The outgoing populist government of President Alan Garcia had been placed on the IMF "black list". President Alberto Fujimori became the new president on the 28th of July 1990. And barely a few days later, "economic shock therapy" struck – this time with a vengeance. Peru had been punished for not conforming to IMF diktats: the price of fuel was hiked up by 31 times and the price of bread increased more than twelve times in a single day. The IMF – in close consultation with the US Treasury – had been operating behind the scenes. These reforms – carried out in the name of "democracy" – were far more devastating than those applied in Chile and Argentina under the fist of military rule. In the 1980s and 1990s, I traveled extensively in Africa. The field-research for the first edition was, in fact, initiated in Rwanda which, despite

high levels of poverty, had achieved self-sufficiency in food production.

From the early 1990s, Rwanda had been destroyed as a functioning national economy; its once vibrant agricultural system was destabilized. The IMF had demanded the "opening up" of the domestic market to the dumping of US and European grain surpluses. The objective was to "encourage Rwandan farmers to be more competitive."

From 1992 to 1995, I undertook field research in India, Bangladesh and Vietnam and returned to Latin America to complete my study on Brazil. In all the countries I visited, including Kenya, Nigeria, Egypt, Morocco and The Philippines, I observed the same pattern of economic manipulation and political interference by the Washington-based institutions. In India, directly resulting from the IMF reforms, millions of people had been driven into starvation. In Vietnam – which constitutes among the world's most prosperous rice producing economies – local-level famines had erupted resulting directly from the lifting of price controls and the deregulation of the grain market.

Coinciding with the end of the Cold War, at the height of the economic crisis, I traveled to several cities and rural areas in Russia. The IMF-sponsored reforms had entered a new phase – extending their deadly grip to the countries of the former Eastern bloc. Starting in 1992, vast areas of the former Soviet Union, from the Baltic states to Eastern Siberia, were pushed

into abysmal poverty.

Work on the first edition was completed in early 1996, with the inclusion of a detailed study on the economic disintegration of Yugoslavia. Devised by World Bank economists, a "bankruptcy program" had been set in motion. In 1989-90, some 1100 industrial firms were wiped out and more than 614,000 industrial workers were laid off. And that was only the beginning of a much deeper economic fracturing of the Yugoslav Federation.

Since the publication of the first edition in 1997, the World has changed dramatically; the "globalization of poverty" has extended its grip to all major regions of the World including Western Europe and North America. "A New World Order has been installed destroying national sovereignty and the rights of citizens. Under the new rules of the World Trade Organization (WTO) established in 1995, "entrenched rights" were granted to the world's largest banks and multinational conglomerates. Public debts have spiraled, state institutions have collapsed, and the accumulation of private wealth has progressed relentlessly.

The US-led wars on Afghanistan (2001) and Iraq (2003), mark an important turning point in this evolving New World Order. As the second edition goes to print, American and British forces have invaded Iraq, destroying its public infrastructure and killing thousands of civilians. After thirteen years of economic sanctions, the war on Iraq plunged an entire population

into poverty.

War and globalization go hand in hand. Supported by America's war machine, a new deadly phase of corporate-led globalization has unfolded. In the largest display of military might since the Second World War, the United States has embarked upon a military adventure, which threatens the future of humanity.

The decision to invade Iraq had nothing to do with "Saddam's weapons of mass destruction" or his alleged links to Al Qaeda. Iraq possesses 11% of the World's oil reserves, i.e., more than five times those of the US. The broader Middle East-Central Asian region (extending from the tip of the Arabian peninsula to the Caspian sea basin) encompasses approximately 70% of the World's reserves of oil and natural gas. This war, which has been in the planning stage for several years, threatens to engulf a much broader region. A 1995 US Central Command document confirms that "the purpose of US engagement... is to protect US vital interest in the region – uninterrupted, secure US/ Allied access to Gulf oil."

In the wake of the invasion, Iraq's economy has been put under the jurisdiction of the US military occupation government led by retired General Jay Gardner, a former CEO of one of America's largest weapons producers.

In liaison with the US administration and the Paris Club of official creditors, the IMF and World Bank are slated to play a

key role in Iraq's post-war "reconstruction." The hidden agenda is to impose the US dollar as Iraq's proxy currency, in a currency board arrangement, similar to that imposed on Bosnia-Herzegovina under the 1995 Dayton Accord. In turn, Iraq's extensive oil reserves are slated to be taken over by the Anglo-American oil giants.

Iraq's spiralling external debt will be used as an instrument of economic plunder. Conditionalities will be set. The entire national economy will be put on the auction block. The IMF and the World Bank will be called in to provide legitimacy to the plunder of Iraq's oil wealth.

The deployment of America's war machine purports to enlarge America's economic sphere of influence in an area extending from the Mediterranean to China's Western frontier. The US has established a permanent military presence not only in Iraq and Afghanistan, but it has military bases in several of the former Soviet republics as well. In other words, militarization supports the conquest of new economic frontiers and the worldwide imposition of the "free market" system.

Global Depression

The onslaught of the US-led war is occurring at the height of a global economic depression, which has its historical roots in the debt crisis of the early 1980s. America's war of conquest has a direct bearing on the economic crisis. State resources in the US have been redirected towards financing the military-

industrial complex and beefing up domestic security at the expense of funding much needed social programs which have been slashed to the bone.

In the wake of September 11, 2001, through a massive propaganda campaign, the shaky legitimacy of the “global free market system” has been reinforced, opening the door to a renewed wave of deregulation and privatization, resulting in corporate take-overs of most, if not all, public services and state infrastructure (including health care, electricity, water and transportation).

Moreover, in the US, Great Britain and most countries of the European Union, the legal fabric of society has been overhauled. Based on the repeal of the Rule of Law, the foundations of an authoritarian state apparatus have emerged with little or no organized opposition from the mainstay of civil society.

The new chapters added to this second edition address some of the key issues of the 21st century: the merger boom and the concentration of corporate power, the collapse of national and local level economies, the meltdown of financial markets, the outbreak of famine and civil war and the dismantling of the Welfare State in most Western countries.

In Part 1, a new Introduction and a chapter entitled “Global Falsehoods” have been added. Also in Part 1, the impacts of “free markets” on women’s rights are

examined. In Part II, on sub-Saharan Africa, the chapter on Rwanda has been expanded and updated following fieldwork conducted in 1996 and 1997. Two new chapters, respectively, on the 1999- 2000 famine in Ethiopia and on Southern Africa in the post-Apartheid era have been added. The chapter on Albania in Part 5, focuses on the role of the IMF in destroying the real economy and precipitating the breakdown of the country’s banking system.

A new Part 6 entitled “The New World Order” includes five chapters. Chapter 18 centers on the “structural adjustment program” applied in Western countries under the surveillance of the World’s largest commercial and merchant banks. The ongoing economic and financial crisis is reviewed in Chapters 19 and 20. Chapters 21 and 22 examine, respectively, the fate of South Korea and Brazil in the wake of the 1997-1998 financial meltdown, as well as the complicity of the IMF in furthering the interests of currency and stock market speculators. ■

Michel Chossudovsky is Professor of Economics at the University of Ottawa and Director of the Centre for Research on Globalization (CRG), which hosts the critically acclaimed website www.globalresearch.ca. He is a contributor to the Encyclopedia Britannica. His writings have been translated into more than 20 languages.

(Courtesy: YMD)

The Encyclopaedist of India

- Yousuf Mehrally

Maulana Abul Kalam Azad represents the now all too rare types of Muslim savants who flourished at the courts of Delhi. Very deeply read in the philosophies of the East and West, he has shaped the nationalist movements even outside India, by the power of his pen. His Arabic writings have affected the history of Egypt and Afghanistan and his name is respected wherever the Arabic and Persian tongues are read and spoken. He may justly be compared to the pre-Revolution philosophers of France-the Encyclopaedists.

Like his reputation his personality also had been truly international. Born in Mecca in 1888, his early education was completed at the famous Al-Azhar University at Cairo. At the age of 15 he had acquired a remarkable grasp over the Persian and Arabic languages and was so learned in Muslim theology and philosophy that he was looked upon as something of a prodigy, His father who was a well-known scholar and author, was also an important religious head. He left India after the stirring experiences of the great Rebellion of 1857 and travelled through Iraq, Turkey, Palestine, Egypt and the other countries of the Middle East, having a large number of disciples in each one of these

countries. When he died in India in 1908 it was expected that his brilliant son would pick up the threads and like the Aga Khan make himself a powerful religious leader.

Abul Kalam, however, had come under the influence of modern science and literature and decided not to set himself up as a religious chief. His travel had given him a wider perspective and he resolved to draw the Muslim masses away from the barbed-wire fencing of dogma with which they had been surrounded all the time. With this purpose, he started in 1912 an Urdu paper Al-Hilal, and selected Azad as his pen-name. As was to be expected the journal created a furore. It was a new departure in journalism and from one end of the country to the other it became the centre of controversy. The old-type Muslim leaders were shocked both at the paper's radicalism and the powerful attack it made on tradition. Threats of murder were given to the young editor. Few papers in the history of Indian journalism, have exercised an influence compared to that of Al-Hilal. The powerful assaults bore fruit, for in 1913 the Muslim League, which was so long trying to keep Muslims away from politics and well protected in the fold of the foreign Government, changed its

creed and began to speak in the language of understandable politics.

The Government also felt profoundly disturbed at this new force. The Great War gave them the opportunity. The Defence of India Act was enforced. Al-Hilal was the one paper that went on pouring out fearless criticism of Government policy. The Pioneer of Allahabad, an exponent of the official point of view, was in hysterics about the writings of Al-Hilal. Questions were raised in the House of Commons. Ultimately the security of the paper was forfeited and a fresh demand of ten thousand rupees was made. The Al-Hilal ceased publication. But Abul Kalam was not to be so easily defeated. He started another paper, Al-Balagh. This was too much for the powers that be. He was prohibited from entering the provinces of Punjab, Delhi, United Provinces, C.P., Bombay and later, even Bengal, his headquarters. Subsequently, in 1916 he was interned at Ranchi in Bihar and charged with revolutionary activity. This made him all the more powerful. He had brought about a new orientation in Muslim opinion. A few months after he was interned the Congress and the Muslim League came to an understanding and the historical Congress-League Pact was made at Lucknow in the same year.

Abul Kalam was released in January 1920 after four years of restraint

and straightaway plunged into the Khilafat and the Non-cooperation movements. He took prominent part in the boycott of the visit of the Prince of Wales and was again arrested with C. R. Das on 10th January 1921 and was sentenced to a year's imprisonment. Released in the beginning of 1923 he was immediately elected President of the Indian National Congress and presided over its special session at Delhi in September of that year. He was then only 35 years old and not before nor since has any leader become president of that august body at so early an age. Jawaharlal was 39 when he was elected President, since that date Abul Kalam Azad has maintained a supreme position in the politics of the Congress, and his election as President of the Congress for a second term is a fitting tribute to his great services.

Abul Kalam Azad stands for a united India of Hindus and Muslims on the basis of a rational approach to common problems. To him the problem of understanding between the two as it exists, is primarily a matter of cultural adjustment. He is in favour of adopting the Latin script for Indian languages.

Neither by temperament nor by conviction is he a Gandhi-ite, but he has been Gandhi's closest ally and friend since 1920. He is the most radical among the old guard of politicians and

generally speaking, has, among them the most correct social sympathies.

He has remained, however, outside the pale of being a national idol, for he is no mass leader. His chief handicap is his scholarly temperament and love of books and also of the good things of life. He loves the quiet of his library rather than the hectic life of an active man of affairs. But he IS seen at his best in a committee. There the rare powers of his mind are seen in all their eminence. In a way he is the link between the old and the new forces that are continually struggling for mastery in the Congress and it is no mean tribute to his abilities that his advice IS sought by two such completely different leaders of modern India as Mahatma Gandhi and Jawaharlal. He is, moreover, a powerful speaker, one of the most gifted and finished orators in the whole of India. It is a treat to watch him unfold a problem. He has held meetings of the All-India Congress Committee as well as huge audiences spellbound by the unbroken flow of reasoned argument and impassioned oratory.

Azad has stood all along for a rational outlook. But by temperament he lacks the perseverance so necessary for a successful politician. Even more fatal is his total lack of ambition. He continues to be in politics, because he simply cannot help it, because his

friends will not leave him alone. When C. R. Das died, a terrible gap was created in the public life of Bengal. The obvious man who could have filled it at the time was Abul Kalam Azad but he obstinately refused to step in. Gandhiji himself travelled all the way to Calcutta, among other things, to tackle him. It was suggested that he should agree to become Mayor of Calcutta. the President of the Provincial Congress Committee and, if he so desired, also the Leader of the Swaraj Party in the Bengal Legislative Council. But the Maulana rejected the Triple Crown and nothing could induce him to change his mind. He preferred instead to devote his time to writing a commentary on the Koran, which when published became a best seller in the entire Muslim world and is as authoritative a piece of criticism as Tilak's famous book on the text of the Gita.

His love of music is refreshing and his range of conversation is as wide as it is varied. Russia and Spain, America and the Far East: Egyptology and historic research in the Middle Eastern cradle of civilization, all these he discusses with an encyclopaedic sweep. Such men are rare in any country and very rare indeed in the India of today. ■

Gender Justice And Education

- Qazi Muhammad Miyan

Gender justice is often used with reference to emancipator projects that promote women rights through legal changes and women's interest in social and economic policy. One of the greatest fallacies advocated by the feminist movement is that the woman will have to behave like a man, work like him in order to achieve equality.

It is remarkable that the Qur'an makes absolutely no statement about the inherent ethical or intellectual superiority of men over women. All human beings are equal in the sight of Allah.

"O mankind, We created you from one man and one woman, and then divided you into nations and tribes so that you may recognise one another. Indeed, the most honourable among you in the sight of Allah is he who is the most pious of you. Surely, Allah is All-knowing, All-Wise." (Qur'an 49:13)

Allah gives equal opportunities for both to pursue achievement with the firmness of faith realised by good deeds.

The Qur'an is the divine book, which gives dignity to women as human beings when they are harassed and discriminated against by the great civilizations. The Qur'an gives many

rights to women in marriage, divorce, wealth, inheritance, education etc. The time of Prophet Muhammad (peace and blessings of Allah be to him) was the most ideal as far as the rights of women are concerned.

Education is a right that the husband or society cannot deny a woman. Ignorant mothers means ignorant youths and later ignorant citizens. The starting point of progress and development is education.

In Islam, there is no priority for men over women to acquire education. There was no ban on women pursuing education and they made significant contributions to the field of knowledge and learning. Islam encourages its followers to enlighten themselves with the knowledge of their religion as well as other branches of knowledge. Islam holds the person who seeks knowledge in high esteem as the Qur'an is full of ayahs which praise those who are learned.

Islam is the only religion, the first ayah of which was revealed with the instruction of reading. The first ayahs of the Qur'an begin with the word, Iqra; it is a command that means Read in Arabic, and that implies the concept of 'learning', 'exploring' and 'seeking

enlightenment'. This demonstrates that reading (knowledge) is the way to approach the Creator of all that exists.

"Iqra (Read) in the name of thy Lord who created; [He] created the human being from blood clot. Read in the name of thy Lord who taught by the pen: [He] taught the human being what he did not know." (Qur'ān 96: 1-5).

At another place the Qur'ān says: "Are those who have knowledge equal to those who do not have knowledge?" (Qur'ān 39:9)

The Prophet Muhammad (peace and blessings of Allah be to him) said: "Seeking of knowledge is a duty of every Muslim, (male and female)" (Ibn Majah)

Prophet Muhammad (peace and blessings of Allah be to him) said, "Acquiring knowledge in company for an hour in the night is better than spending the whole night in prayer." (Tirmidhi)

Islam affirms the right to education for all without gender discrimination. Islam has a holistic view of human development, which views education and knowledge as central. It encourages the acquisition of knowledge and its use for the benefit of humanity.

Education system plays a very important role in making the world a better place to live in a very civilized way. Today, co-education system is there in almost all the countries of the world.

According to Encyclopaedia Britannica, "In co-education boys and girls shall be taught the same courses at the same time, in the same place, by the same faculty with the same methods and under the same regime."

Islam doesn't encourage co-education in many cases but it is allowed in certain circumstances. Co-education is discouraged in Islam due to several reasons. Islam prohibits intermingling of opposite sexes, and different roles are prescribed for men and women in the Islamic society. It is to ensure the moral health of society.

Let us see what an Islamic scholar says on whether co-education is right or wrong for the proper development of society:

"Those reports which came last year in 'The World this Week'... and it gave the survey of the schools, both Unisex schools and Co-Ed. schools in the U.K –And the surveyor said that... 'The overall result of Unisex schools was much better than Co-Ed. Schools'... And the last point of that survey was the UK government was thinking of setting up more Unisex schools in the country.

According to the American report, it said that... 'Girls in school, spent more time in picking up illicit sex techniques from the classmates, than acquiring knowledge from the teachers.' In India,

the same thing is happening... to a greater or lesser extent. ... According to a report of News Week, the sexual assault of the women in the universities is given. And it said –... Lecturers and professors – they forced the lady into sexual harassment, in exchange for a better grade. Same thing is happening in India,... According to the report of New York Times –It said that... ‘25% of the ladies that go to schools and universities in America, are raped’. My basic question is... ‘Do you want to send your child to a school to get educated, or do you want to send your child to the school, to pick up illicit techniques, or be sexually harassed?’ If it is the first, I would advise you to put them in Unisex schools... and there are several of the kinds in the city.”

Co-education schools could be run with a few Islamic laws and regulations such as it may be allowed to female students on the condition that they put on proper Hijab, otherwise there must be separate girls and boys classes. Under Islamic law it is forbidden that opposite sexes meet and move freely as we see them sitting and gathering in grounds in educational institutions.

Education has become an extension of the capitalist system. Its purpose is to provide qualified workforce for its machinery of production and eager consumers for its

products. This linking of education to financial goals is extremely unfortunate. It degrades education and through it the society. Today we find many internal problems like corruption, injustice, oppression, and crippling poverty. These problems are largely traceable, directly or indirectly, to the education system that has produced the people who perpetuate the problems.

Islam is a very dynamic and practical religion which is totally different from other religions of the world. It wants very active and dynamic persons in the social order. Islam wants to grow persons fully informed about social, political and economic affairs of the contemporary world in order to play their respective roles in collective affairs.

By education in Islam, man can know his place, condition of himself, his family, his people, his community and his society. The purpose of education is the same as the purpose of human creation, to worship Allah. The potentials possessed by men and women are the gifts from Allah, which must be cultivated through education by referring to the function of humans as servants of Allah and His vicegerents on earth. ■

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Special Rights of Parents After Their Death

- Mohammad Manzoor Nomani

The rights of parents do not come to an end with their death. Some of these rights, actually, take effect after the parents have died, and it is a religious obligation of good and dutiful children to fulfil them.

Abu Usaid Sa'idi narrates that "once we were sitting with the Apostle of God that a person belonging to the tribe of Bani Salma came, and said to him: 'O Apostle of God! Are there some rights of my parents on me which I have to fulfil even after they have died?' 'Yes', replied the Prophet. '(These are) to pray for mercy and forgiveness on their behalf to fulfil the promises they may have made to anyone, to pay due regard to the bonds of relationship that are from their side, and to be respectful to their friends."

- Abu Dawood and Ibn-i-Maja

It is related by Abdullah bin Omar that the Apostle of God said: "Whoever wishes to give comfort to his father in the grave should treat his, i. e., his father's brothers kindly and well after his death."

-Sahih Ibn-i-Hibban

It is related by Abdullah bin Omar that the Apostle of God said: "An excellent way to serve one's father and show kindness to him, after his death, is that one behaved towards his friends with respect and politeness and discharged the claim of one's father's affection and friendship."

-Muslim

Commentary :- In both of these Traditions only the friends or brothers of the father have been mentioned, but as already stated, the claim of the mother is even greater with regard to it. Besides, in Abu Usaid Sa'idi's narrative we have just

quoted, it is clearly told that both father and mother have the claim on their children, after their death, that they treated their relatives and friends with attention and honour.

It is related by Anas that the Apostle of God said: "It, also, happens, (sometimes), that the parents of a person, or one of them, die and he has been disobedient to them, in their lifetime, and incurred their displeasure, but, after their death, he prays to God, (with a sincere heart), to have mercy on them and forgive them their sins, (and, thus, tries to make amends for his impudence), and the Lord, thereupon, declares the disobedient child obedient, (and, thus, he is saved from punishment for being rude to his parents)."

-Baihaqi

Commentary :- Just as to obey one's parents and treat them with respect and affection is a virtue of the highest order and becomes an atonement even for major sins, to beseech the Lord earnestly, after their death, to show mercy to them, also, is an act which, on the one hand, brings comfort to them in their graves, and, on the other, serves as an expiation for the wrongs the children may have committed in that respect, and they become worthy of Divine mercy and beneficence in the Hereafter.

In the Quran, the Muslims have been exhorted, particularly, to pray for the salvation of their parents. It says:

And say: My Lord! Have mercy on them both as they did care for me when I was little.

-XVII: 24 ■

Sheikh Yunus Passes Away

Maulana Mohammad Yunus Jaunpuri, a distinguished Islamic Scholar and Head of the Department of Traditions Jamia Mazahirul Uloom, Saharanpur passed away on July 11, 2017. Born on October 2, 1937 at Jaunpur in U.P. he received primary education at home and later joined famous Islamic seminary, Mazahirul-Uloom at Saharanpur for higher Islamic education.

In Mazahirul Uloom he came in contact with eminent scholar and teacher of Hadith (Tradition) Maulana Mohammad Zakaria Kandhalvi (d 1982). He excelled in his studies and patronage of Maulana Zakaria made him a shining star in the galaxy of Islamic scholars. He taught Bukhari Sharif for five decades and produced a battery of Islamic scholars proficient in disseminating the spirit of Hadits (sayings of Prophet).

Maulana Yunus remained in touch

with scholars of Nadwatul Ulama Lucknow particularly with late Maulana Syed Abul Hasan Ali Nadwi. He often visited Nadwa and enlightened fellows of Nadwa by his erudition. On his demise a condolence meeting was held in Nadwa in which glowing tributes were paid to him. Rector of Nadwa Maulana S.M.Rabey Hasani Nadwi described him as one of the most knowledgeable scholar of Hadits. He recalled his meetings and discussions with him and acknowledged his scholarly brilliance. Maulana Dr Saeedur Rehman Azmi Nadwi, Principal Nadwatul Ulama and Maulana Khalid Nadwi Ghazipuri, a senior fellow of Nadwa also addressed the gathering and spread light on various aspects of Maulana Yunus's life and time.

Maulana S.M. Rabey Hasani Nadwi led the prayer for the peace of the departed soul. ■

- Obaidur Rahman Nadwi

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